Chandra Das, TIBETAN-ENGLISH DICTIONARY

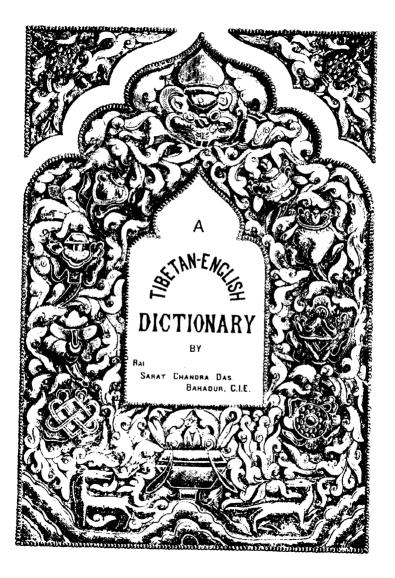
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TIBETAN-ENGLISH DICTIONARY

WITH SANSKRIT SYNONYMS

EY

SARAT CHANDRA DAS, RAI BAHADUR, C.I.E.,

AUTHOR OF "A JOURNEY TO LHASA AND CENTRAL TIBET."

Revised and Edited under the orders of the Gobernment of Bengal

PY

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AND

A. WILLIAM HEYDE,

ONR OF THE ERVISORS OF THE TIBETSN NEW TESTAMENT, MIRAFILM MISSIONARY ON THE TIRETAN FRONTISE.

CALCUITA:

PUBLISHED BY THE BENGAL SECRETARIAT BOOK DEPOT.

1902.

ळेयायी:याहेर:याईंद।

भोट ऋभिधान।

्राहर हो। संघ में से स्टालीट के मीटे करामस्य करानुस्य मी यह के पायबुंक्य हेकारण से के करा हो हर हो। संघ में से स्टालीट के मीटे करामस्य करानुस्य मी यह के पायबुंक्य हेकारण से क

মাত্র,ছর,গ্র.ম,বুল,বত,থ্রি,সঙ্কু

42 5 40 29 24 - 54 1

॥ सुन्न कुष्ट्र कुमा,क्ष्मल कु सम्बंदाल संदाल संद्यालक हुने की लहे साक्ष्यताओं हैं किया सहीताल सद्। सं ∍दाश कुसासहैल हुन्तालक हुने की लहे या कुसार हैं।

> 중 '씨 및 문 등 : 현화 다는 최 다 당 및 모 및 모 를 위로 참 나 및 문 등 : 현화 다는 위 다른 기

तर ने क्षेत्र तहाँ । इन कि दुरू के के के कुछ में उन्हें का के प्रकृति के कि कि के कि कि के कि कि के कि कि के क अब तर को वर्ष भाग के दहा कि दुर्भ के कि होता के कि कि विदेश के कि कि के कि

PREFACE.

T.

ALEX. CSOMA DE KÖRÖS, the pioneer student of Tibetan, in the preface of his Tibetan-English-Dictionary, published in 1834, wrote as follows:—

"When there shall be more interest taken for Buddhism (which has much in common with the spirit of true Christianity) and for diffusing Christian and European knowledge throughout the most eastern parts of Asia, the Tibetan Dictionary may be much improved, enlarged, and illustrated by the addition of Sanakrit terms."

The result of his investigations, to speak in Csoma's own words, was that the literature of Tibet is entirely of Indian origin. The immense volumes on different branches of science, etc., being exact or faithful translations from Sanskrit works, taken from Bengal, Magadha, Gangetic or Central India, Kashmir, and Nepal, commencing from the seventh century after Christ. And that many of these works have been translated (mostly from Tibetan) into the Mongol, Manchu, and the Chinese languages; so that by this means the Tibetan language became in Chinese Tartary the language of the learned as the Latin in Europe. In the year 1889 I brought these opinions of that original investigator to the notice of Sir Alfred Croft, K.C.I.E., the then Director of Public Instruction in Bengal, and explained to him the necessity of compiling a Tibetan-English Dictionary on the lines indicated by Csoma de Körös for the use of Tibetan students and particularly to assist European scholars in the thorough exploration of the vast literature of Tibet, which, besides indigenous works, comprises almost all the Buddhist religious works of India, including the great collections of the Kahayur and the Tangyur. Shortly before this Sir Alfred Croft had received a communication from the late Right Hon'ble Professor F. Max Müller on the desirability of translating into English a Sanskrit-Tibetan work on Buddhist terminology, which was looked for with interest, because it was expected to throw light on many obscure points of Buddhist-Sanskrit literature. The philosophical terms of that literature, many

of which were of extremely doubtful meaning, had been translated with literal accuracy into Tibetan in early times, and it was anticipated that an analysis of the meaning of these terms would elucidate that of the original Sanskrit words, of which they were the equivalent renderings. Being impressed with the importance of the proposed work, Sir Alfred Croft, in a memorandum addressed to Government, wrote as follows:—

"Babu Sarat Chandra Das has brought with him four dictionaries of the classical Tibetan; one of these being a well-known Tibetan-Sanskrit Dictionary, compiled from a large number of named Tibetan as well as standard Sanskrit works, and dating from the 13th century A.D., and another being a Sanskrit-Tibetan Dictionary, which explains the Tantrik portion of the Buddhist Scriptures. The external arrangement of the dictionary will be as follows:-The Tibetan words will be placed first in alphabetical order; next their accepted Sanskrit equivalents; next the English rendering of the Tibetan terms; then will follow what is to be a special and valuable feature of the new dictionary. The meaning of each technical term is to be illustrated by extracts, with exact references from Sanskrit-Buddhist and Tibetan works. Further, it is proposed that Babu Sarat Chandra Das should include in the dictionary words of modern Tibetan which were not known to Csoma or Jäschke. The materials which he has amassed during his two journeys to and residence in Tibet give him exceptional facilities for making the work complete."

These recommendations having received the sanction of Government in June 1889, I was placed on special duty in connection with the compilation of the proposed dictionary. In 1899, when the work of compilation was brought to a close, the Hon'ble Mr. C. W. Bolton, c.s.t., then Chief Secretary to the Government of Bengal, entrusted the revision of the work to the Revd. Graham Sandberg and Revd. William Heyde, and deputed Professor Satis Chandra Acharya, m.a., who had made Buddhist Sanskrit and Pali works his special study, to co-operate with me. My respectful thanks are, therefore, due to Sir Alfred Croft for the keen interest he took in my Tibetan studies and for his kind help at the inception of the work, and to Mr. Bolton for securing the services of the two Tibetan scholars—the Revd. Graham Sandberg and Revd. William Heyde—for its successful completion. I also record my obligations to Sir John

Edgar, R.C.I.E., formerly Chief Secretary to the Government of Bengal; to Dr. Emil Schlagintweit of Bavaria, and to the Hon'ble W. W. Rockhill, Author of The Land of Lamas for encouragement, assistance, and advice during the prosecution of my researches. Great is the debt of gratitude which I owe to the Revd. G. Sandberg for various acts of kindness. Without his scholarly and efficient aid this work would hardly have assumed its present shape, as he has given a scientific finish to the work which it was not in my power to do.

11.

In studying the origin and growth of Tibetan literature and the landmarks in the history of that language, Jäschke, the compiler of the second Tibetan-English Dictionary (published in 1882), noticed only two periods of literary activity. Had that critical student of Tibetan been in possession of works of modern literature, which dates from the establishment of the Dalai Lama's sovereignty over whole Tibet in the beginning of the 18th century A.D., he would certainly have modified his remarks on the subject. Neither he nor Csoma de Körös had any means or opportunities of studying either the current literature of everyday business or the refined, idiomatic literature of Tibet itself, which is quite distinct from the Indian literature that was translated or imported into the language. They do not seem to have ever during the course of their study of Tibetan come across works on drama, fiction, correspondence, etc. It is, therefore, no wonder that the compiler of the later dictionary should assign only two periods to the history of the literature of Tibet, entirely ignoring the third, which is indeed not the least important of the three.

The first period, to describe it in the language of Jäschke, is the Period of Translations, which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form in which it was conveyed. This period begins in the second half of the seventh century A.D., when Thon-mi Sambhoţa (the good Bhota or Tibetan), the minister of King Srongtsan Gampo, returned to Tibet after studying the Sanskrit language under an eminent Brahman teacher of Magadha. "His invention of the Tibetan alphabet gave two-fold impulse: for several centuries the wisdom of

India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be accorded to these early pioneers of Tibetan grammer. They had to grapple with infinite wealth and refinement of Sanskrit; they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable how they managed to preduce translations at once literal and faithful to the spirit of the original."

The Classical Period may be divided into three stages. The first or the earliest stage terminated with the downfall of the first histor. ical mouarchy, when King Langdarma fell by the hand of an assassin. The second stage commenced with the introduction of the system of chronology, called the Vrihaspati cycle of 60 years, in Tibet by an Indian Buddhist called Chandra Nath and Chilu Paudit of Tibet in 1025 A.D. This was the age of Milaraspa and Atisa, whose illustrious disciple, Brom-ton Gyalwai Jungné, laid the foundation of the first Buddhist Hierarchy in Tibet and established the great monastery of Rwadeng, with a library of Sanskrit works. Jäschke's second period evidently corresponds with this stage, when "Tibetan authors began to indulge in composition of their own" and wrote on historical and legendary subjects. The third stage began with the conquest of Tibet by the Tartar Conqueror, Chingis Khan, in 1205 A.D., when Pandit S'ākya S'ri of Kashmir had returned to Tibet after witnessing the plunder and destruction of the great Buddhist monasteries of Odantapuri and Vikrama S'ila in Magadha, and the conquest of Bengal and Behar by the Mahomedans under Baktyar Ghilji in 1203 A.D. In this last stage flourished the grand hierarchy of Sakya, which obtained supreme influence over Tibet and the country, which was then divided into 13 provinces, called Thikor Chusum, as a gift from the immediate successors of Chingis Khan. Among the most noted writers of the time were Sakva Pandit Kungah Gyal-tshan, Dogon Phag-pa, the spiritual tutor of Emperor Khubii Khan, and Shongton Lotsawa, who translated the Kavyadaréa of Dandi and Kshemendra's Avadana Kulpalata in metrical Tibetan. With the opening of the 15th century Buten-Rinchen Düb introduced a new era in the literature of Tibet, and Buddhism received fresh impulse under the rule of the Phagmodu chiefs, when Tibetan scholars took largely to the study of

Chinese literature under the auspices of the Ming Emperors of China. During this period, called the age of Dā-nying (old orthography), the great indigenous literature of Tibet arose. A host of learned Lotsāwas and scholars like Tsongkhapa, Buton, Gyalwa Ngapa, Lama Tārāuātha, Desri Sangye Gyatsho, Sumpa Khampo, and others flourished. This was the age of the Gelug-pa, or the Yellow Cap School of Buddhism, founded by Tsongkhapa with Gahdan as its head-quarters.

The third period begins with the first quarter of the 18th century, when Chinese suzerainty over Tibet was fully established and the last of the Tartar kings of the dynasty of Gushi Khan was killed by a General of the Jungar Tartars—an incident which transferred the sovereignty of Tibet to the Dalai Lama, who was till then a mere hierarch of the Gelug-pa Church. It is within this period that Tibet has enjoyed unprecedented peace under the benign sway of the boly Bodbisattvas, and its language has become the lingua franca of Higher Asia.

Luasa Villa, Darjerling,

July 1902.

SARAT CHANDRA DAS.

REVISORS' PREFACE.

WHEN in December 1899 the Chief Secretary to the Government of Bengal handed over to us for revision the Tibetan Dictionary upon which Sarat Chandra Das had laboured for some dozen years, we found at our disposal a work embracing a mass of new and important collections on the language, the value of which was marred by two prominent characteristics-first, the material had been put together in somewhat heterogeneous fashion, hardly systematic enough for a dictionary; secondly, the vast amount of original matter had been throughout greatly interlarded with lengthy excerpts from Jäschke's Dictionary, not always separable from the new information, and this imparted a second-hand appearance to large portions of the work, which was, in reality, by no means deserved. Moreover, in this way, no attempt had been made to improve upon Jäschke's definitions of many of the commoner Buddhist philosophical terms or to incorporate the later results of European scholarship in these instances. On the other hand, one was very often gratified to find, in the case of the more difficult philosophical terminology, that the learned Bengali had gone to original and little-explored sources of native information, such as Tsongkhapa's Lam-rim Chhenno, and, by extracts from the same, furnished valuable and novel particulars under those heads.

Accordingly, the task which the Revisors set themselves was directed mainly to counteracting the errors of judgment above indicated. Such a task proved one of a more laborious character than might be at first imagined; and the fact that the work of amendment and addition has taken them upwards of two years of incessant toil sufficiently evidences its difficulty.

First, has come the business of selection and excision. The religion and philosophy of Tibetan books are properly confined to the Bon cult and to Buddhism. There had been, however, a tendency here to draw in all manner of Hindu thought and mythology, because one or two works translated into Tibetan from the Sanskrit dealt with these matters. This tendency it seemed right to curb except in those instances, not at all infrequent, where the Vedic and Puranic Hinduism, in some measure, was bound up with, or bore upon, or explained, Buddhist belief or popular practice.

Excision has had to be meted out, further, in the case of unnecessary repetition of otherwise properly-introduced information. Secondly, our task has been one of substitution. Many articles have had to be freshly written, or at least re-compiled. In place of the innumerable excerpts from Jäschke, already referred to, we have had to examine and to treat de novo the grammar and general usage of a large number of the commoner nouns, adjectives, and verbs, notably the verbs. To illustrate these new articles, we have had to substitute for Jäschke's examples a lorge number of original quetations from Tibetan authors as well as a certain number of made-up sentences put together to exhibit various phrases of ordinary employment. In other articles, also, where Sarat Chandra Das had not thought it necessary to do more than repeat Csoma's or Jüschke's illustrative sentences, we have looked out fresh esamples to replace them. Of still greater importance was it in the case of certain doctrinal terms and phrases of Ba-ldhism to undertake re-definition and to connote and assimilate modern discussion and research on the subject. Among those terms may be noted such as 校, rhyon; 表写写著《 rhon-hbrot] 智見 tha-not , 美祖, rdal , द्वास, blasser, निष्टाहर, again-dean; दे यदेशमदेगस्य, despolar-yeags-pa. But while referring to these substitutions and others of a like nature, we do not wish to assume too much. We would rather repeat that, in the matter of philosophical definitions also, we have been frequently surprised and instructed by the descriptions and explanations of recondite ideas and terms which Sarat Chandra Das has himself succeeded in collecting from various native authorities. Such information would have sufficed if he had not sometimes confused it by the sudden and inconsequent linking on of Jäschke's remarks without curtailment and without any connotation of them to that which he had himself just set out. Thirdly, in the way of direct addition to the original work, there have been certain moderate supplementary contributions. Jäschke had dealt very fully with the Western colloquial, and we have sought to introduce a number of the colloquial words and phrases belonging to the Central and Eastern speech. Other additions have been short paragraphs on the mythological pantheon of Tibet and Mongelia, together with an attempt to give exact information on zoological and geographical points.

It may be considered by some that there is a certain lack of reference to known authorities in support of many of the statements set forth in this work. However, it should be remembered that in dealing with a language so little explored as the Tibetan (or which, indeed, in one narrow groove-that of the Kahgyur translations from Sanskrit-has, in some sense. been over-explored), the difficulty is to find adequate authorities for the real and more current uses of words and phrases. The stilted verbiage of the Kaleguer is often mere Sanskrit idiom literally rendered into Tibetan, but it gives no idea of the elastic style to be found in the innumerable indigenous productions of native Tibetan writers. Surat Chandra Das has held familiar intercourse with modern men of learning in Tibet itself-the professors at Tashi-lhunpo, Daipung, Samve, Mindolling, and other important monastic institutions. Much, therefore, has been gleaned by him which, though absolutely reliable, cannot be given on any stated authority, but must be accepted as information obtained at first hand and now presented for the first time. This frank acceptance should also be extended to much with which the Revisors have been able to supplement the Author's original work. Both of them have been located for lengthy periods where Tibetaa is the language of the people of the place, and have been in constant communication with men from Lhasa and all pages of Tibet. Under such circumstances, "authorities" cannot of course be quoted.

In dealing with philosophical terms, and in general with the forms to be met with both in the old classical works and in modern treatises, it will certainly be found, however, that our examples are constantly supported by exact references. These have been taken from writings of all kinds. Hitherto European scholars seem to have thought of the literature of Tibet as one consisting wholly of Sanskritic translation and as limited to the contents of the Kahyyur and Tangyur. The Author and the Revisors have endeavoured, by widening the sources of their quotations, to show how extensive a field is covered by medieval and modern Tibetan writers. Geography, history, biography, political government, accounts, astrology, are all represented. It may be remarked, for example, that the official biographies of the successive Dalai Lamas alone fill some 32 volumes. Nevertheless, although these scarce memoirs are included in Sarat Chandra Das's library, we are sorry to point out that none of his examples appear to have been taken therefrom.

Knowing, however, how scanty is the range of Tibetan works available to the majority of students, we have not failed to quote largely in our examples from the Kahgyur and Tangyur collections. We may

note on this point that a suggestion has been forwarded to us that, in quoting from the former, special references should be given to Mons. Feer's Textes tirés du Kandjour. But we are afraid that the scope for auotation would be narrowed if our references to the Kahayur were confined to Mons. Feer's very limited extracts published in lithograph form over 30 years ago. As to the Index du Kandiour, which was issued in the publications of the Musée Guimet 20 years back, it is evident to every Tibetan student that this Index was only a rechauffe of Csoma Korösi's much clearer and fuller analysis of the Kahgyur printed 68 years ago in the pages of the Asiatic Researches. We fear, indeed, that reliance on such works as these would rather expose us to charges of nonacquaintance with more recent results of European investigation in the present field. Although working in India, we may observe, however, that we have done our best to keep pace with what European Orientalists have written on our subject; but assistance has been mainly derived from the many memoirs compiled by Russian and German scholars, and we would specially recommend to notice the collections in this field made by Prince Ukhtomski and the very recent publications of Dr. Albert Grünwedel, Dr. A. Conrady, and Professor Huth. The analyses of the Tangyur, issued by Professor Huth during the last three or four years, are particularly noteworthy. To return, however, to the above-mentioned suggestion, we may say that not only would the scope be too restricted, but also there is no necessity, under present conditions, to refer to any more collection of extracts. Nearly every capital city in Europe now has obtained possession of complete copies of the Kahgyur volumes, and in two or three libraries the 220 volumes of the Tanguar may be also consulted. In St. Petersburg are three full sets of the Kahayur and two sets of the Tanggur; in Paris is a set of the Kahggur; in one or other of the great German libraries both the Tibetan encyclopædia may be seen; in England, while curiously enough the British Museum Library owns only a small drawer-ful of loose Tibetan book-leaves, the India Office Library can boast a perfect series of both Kahgyur and Tanguar; and, lastly, in the Vatican Propaganda Library is preserved Oratio della Penna's incomplete collection of Kahgyur volumes.

A word as to the Sanskrit equivalents following each Tibetan term. Sanskrit scholars will perhaps consider these equivalents rather

unsystematically enumerated. They have, nevertheless, with regard to the majority of them, this particular value:—they were selected by native Indian scholars of mediaval and later days in collaboration with Tibetan lotsawas or translators, as the appropriate Sanskrit synonyms of the respective Tibetan words. They have been taken chiefly from one celebrated Sanskrit-Tibetan Dictionary, and supplemented by a well-known Calcutta pandit and professor, Satis Chandra Acharya Vidyabhusan, who has also considerable acquaintance with literary Tibetan. The same learned professor has also, in numerous instances, appended a literal English rendering of the Sanskrit terms. These renderings have been placed within square brackets with the initial S outside the brackets, and he alone is responsible for such translations.

The system of transliteration followed is that adopted finally at the Vienna Congress of Orientalists; and this system is observed in the case of all Tibetan and Sanskrit words intended to be literally transliterated and printed in *italies*. However, when a Tibetan or Sanskrit proper name occurs in Roman characters, not as a transliteration, but in the English explanation of a word, or in any English sentence as an integral part of such explanation or sentence, the name is spelled according to the conventional English fashion and, in the case of Sanskrit terms or names, as in Sir Monier Williams's Dictionary.

A considerable number of Tibetan words at the head of paragraphs will be found in larger type. This indicates either that the word is the root of all related terms, or that it is the most common word of the series and thus ostensibly that from which the others have been derived. Two different arbitrary signs will be found prefixed to many words. The Author, it seems, has marked such words as he considers archaic or gone out of present use with a swastiks (4), and those words deemed by him to have been imported into Tibetan from the Sanskrit, whether directly or by derivation, he has distinguished by a double-headed dagger (‡).

In conclusion, the Revisors would point out that although they have been given, and have generally taken, the greatest freedom in correcting or rejecting the matter set forth in this work, and for that reason cannot justly shift responsibility for the accuracy or non-accuracy of that which is herein written, nevertheless they have generally not reversed the views and statements of the Author wherever these have seemed to them reasonable or fairly tenable, and to be the result of deliberately-formed opinion. They have folt, even when differing personally from the Author, that this Dictionary was Sarat Chandra Das's—not their own.

We must not omit to mention that, by the agency of the Chief Secretary to Government, certain brief comments on various portions of the Dictionary were received from Professor Bendall, and we have to thank him for his kind suggestions.

GRAHAM SANDBERG.
A. WILLIAM HEYDE.

DARFERLING, INDIA;
The let March 1902,

ALPHABETICAL PLAN OF THE TIBETAN LANGUAGE,

SPENY (yāng nga).

The five vowels:

ध्याकी खु ध्ये खें। a, i, u, e, o.

The four vowel signs that are attached to the basic letter are called gi-gu, shabkyū, deng-bū and nāro:

युष्य ने दे विश्व हैं दे (sal-je süm-chü).

The thirty consonants:

The Dictionary order of the Tibetan letters, with their Indo-Romanic equivalents and their pronunciation exemplified by English words:

꼐	k	in kill, seek.	δ_{θ} (=ch) in porch.
P	kh	" ink-horn.	& ch(=chh),, church-hill.
4	g	,, gun, go, dog.	E j ,, jet, jump.
5	i (= =	g),, sing, king.	🥱 ñ (==#) " minge.

5	t	in water (in Ireland).	٩	sh	in shone or s in leisure.
8	th	" nut-hook.	크	2	" azure or s in as.
5	đ	,, dice (more like th in this).	Q	ķ	,, hour, honour.
4	**	" not, nut.	벡	y	,, yard, year.
4	p	" pull, page.	τ	r	", гву, горе.
4	ph	" uphill.	ପ	ı	,, last, large.
4	b, or 16	" ball, boy, bard.	990	sh)	" sharp.
ᆈ	***	" man, map.	N	s	,, same, soon.
ş	te	,, parts.	5	h	" half, happy.
శ	tsh	,, (ts aspirated).	W	u	" fur.
É	ds	,, guards.			
भ	w	" waft, wave.			

In all the above twenty nine letters the last letter \blacksquare is inherent, therefore the Tibetan Grammarians have included it as a basis both for vowels and consonants. The letter \blacksquare (b) called ($\blacksquare \subseteq \square$) the little a is generally joined to the basic-vowel of a letter to make its pronunciation long. When it is subjoined to the letter \blacksquare the compound so formed becomes equivalent to the Sanskrit \blacksquare and is pronounced as a in tar, far, or father. When it is subjoined to the vowel \blacksquare the compound so formed resembles the Sanskrit \blacksquare and is pronounced like i in police and so on.

The Sanskrit Alphabet and their Tibetan equivalents:

The vowels:

च चा दू ई।	उवस्सा	चृ चृ ए ऐ।	श्रोश्रीश्रं य:।
का. की.का.की।	ଔ.ଲି. ୪. ଥି।	ସ୍ୱ-ଞ୍ଜ-ଝ୍ୟ-ଝ୍ୟା	ह्म . ब्यू . क्ष .का है
a, ā, i, i.	ы, й, г, г ^{г.}	l, li, e, ē.	o, au, am, ah.

The consonants:

क्षामच्या	च क् व स व।	टिउडिड था।	त य द घ न।
게 '뭐 '뭐 '뭐 ' 돈 '	\$. q. E. 2.31	14.5.2.3.2	5.8.2.2.4
ka, kha, ga, gha, fia.	tea, teha, dea, deha, ña.	ta, tha, da, dha, na.	ta, tha, da, dha, na.

The consonant signs representing the letters ", and ":

ु (भ क्ष्मि ya-tág) and ् (र क्षमि ra-tág).

विषा विषा ५९ (log-yig six).

The six inverted Tibetan letters representing the Sanskrit letters:

さる**ま切する** では、アマート・アー ta, tha, da, na, ea, kea.

5'वर्रमध'र्ज्ज (hu-tāg six).

The six aspirates, i.e., letters having a subjoined to them,

역 역 위 하 등 중 [위] 위 ' 등 ' 위 ' 통 ' 용 ' 위] gha, dha, bha, dsha, dha, lha.

वी बु क्यम गु 'र बोट सु 'त दे र (or म र र)यहे प्रमुक्म य दे।

The compounds formed with the four vowel signs of i, u, s and o called gi-gu—the angle, shabs-kyu—the hook, bgrefi-bu the 'standing' stroke, and sna-ro' the horns over the nose', which are joined to the consonants including the basic vowel ,

गै'गु'नो'र्ग।	ki, ku, ke, ko.	山山山山山	khi, khu, khe, kho.
वी'मी'मी'मी।	gi, gu, ge, go.	£.2.5.K.I	Ai, Au, As, As.
2.2.2.2	ci, cu, ce, co.		chi, chu, che, cho.
	ji, ju, ju, jo.		ñi, ñu, ño, ño.

8.5.8.51 ti, tu, te, to. 2.2.5. di, du, de, do. धि-यु-धे-द्या pi, pu, pe, po. वै.व.व.व्रा bi, bu, be, bo. 3.2.2.21 tai, tau, tae, tao. £. €. €. €! dri. deu. dee. deo. A'A'A'A' shi, shu, she, sho, 2.3.2.21 bi, bu, he, bo. 2.5.3.₹1 ri, ru, re, ro. मे-नामे मं हा, हम, हर, हर. 3.5.51 hi, hu, he, ho.

로 및 국 회 thi, thu, the, the.

로 및 국 회 ni, nu, ne, no.

라 냈 라 회 phi, phu, phe, phe.

라 됐 라 최 nni, mu, me, me.

라 됐 라 최 voi, wu, we, we.

교 및 크 희 zi, zu, ze, zo.

라 및 라 희 li, lu, le, lo.

라 댓 라 지 ni, eu, ne, so.

पार्क्षम्भारत्र्वः व (ya.tag seven).

The seven basic consonants to which the letter " y is subjoined :

기명기명명명명 kya, khya, gya, pya, phya, bya, mya.

The four compounds which in their pronunciation resemble the four simple letters 4, 4, 4, 3:

ম'বেদ্বামাবাই'বাস্থ্য (ra-tāg thirteen).

The thirteen basic consonants to which the letter \(r \) may be subjoined and in which though the basic constituent is not pronounced, in Tibet proper yet the compounds so formed have a pronunciation altogether different from that of any of the constituents,

可 · 日 · 可 · 与 · 写 · 写 · 写 · 写 · 母 · 母 · 哥 · 与 · bra, khra, gra, tra, thra, dra, pra, phra, bra, mre, gra, sra, hra, (ta), (tha), (da), (tha), (da), (tha), (da), (tha), (da), (ma), (rra), (sa), hra.

The eight compounds of which the pronunciation resembles that of the Sanskrt cerebrals z. z. w represented in Tibetan by the inverted letters ?, P. ?.:-

The six basic consonants to which the letter \ \lambda \ l \text{ is subjoined :

In the compounds the Ar 44 i.e., basic are silent except in 2 which is pronounced as d; the letters not pronounced are underlined.

इ.स.चंत्रस.ग्र.च्यानाःग

The same with " subjoined :

भा हर प्रमुख्य पापह द्वा है (wa-sur tag-pa sixteen).

The sixteen letters with (3) i.e., which is a corner of the letter w subjoined to them:

m. h.d. 2.3.2.2.2.2.2.2.4.4.4.2 kwa, khwa, gwa, cwa, ñwa, twa, dwa, tewa, tehwa, ehwa, zwa, rwa, kwa, cwa, ewa, hwa

ম'অর্থ'বাইবার (ra-oo twelve).

The twelve basic consonants with < r on their head, i.e., < surmounting them :

rka, rga, rka, rja, rka, rta, rda, rna, rba, rma, rtsa, rdea. (the superscribed letter being generally silent is represented by an underlined r)

XXII

वासर्वे पहुर्वे (la-go ten).

The ten basic consonants with the letter # / surmounting them :

lka, lga, lAa, lca, lja, lta, lda, lpa, lba, lba.

the superscribed letter where silent is represented by an underlined \(\ell. \)

The eleven basic consonants with the letter # s surmounting them :

ska, sga, ska, sña, sta, sda, sna, spa, sba, sma, stsa.

the superscribed letter which is not pronounced is represented by an underlined s.

The five letters which, when prefixed to initial or basic letters to form a word, are seldom in Tibet Proper pronounced and are represented by underlined italics:

4 4 6 m 4

24'959'93'8 (je-jüg ten).

The ten letters which when affixed to initial letters to form a word are very softly pronounced:—

9, 4, d, n, b, m, b, r, i, s.

٠

हुन्य द्वन पदः पदेन दे (deog-takig eleven).

The eleven letters which are reduplicated (to form the preterite) when joined with a terminal o:

明·ヒ·ミ·オ·西·西·克·ズ·西·斯·克· go, 40, do, no, bo, mo, bo, ro, bo, so, to.

XXIII

वाद्वादायात्र्वे (la-don seven).

The seven postpositions signifying to or at,

8 . 3 . 4 . 5 . 4 . 01.5! su, ru, ra, du, na, la, tu.

बबेबामुख (del-da five).

The postpositive particles to signify possession:-

ने . में . में . दे . दे ।

35 Th ché-da or jé-da.

The instrumental particles:-

वीस नुसः वीस देश पेस।

ह्रेष्ट तहिबात्तात्ता स्यापिता विवातिका (श्रेट बाह्रे)।

the basic (Ac. 4) 7 and its compounds with the letter b 4 prefixed,

दामा द।	ĝkaņ.	दम्बदः।	bkaя́.	यमायाः	фkag.	यमान्।	òkan.
क्माव	ķķ ab.	यमस	òkaş.	यमर	òkar.	ফা্যা	bkal.
क्गुवा	bkug.	यगुअस।	bkump.	피됐지!	ģ sk ur.	क्युर।	þkur.
क्युन्ध	ģkuş.	वर्गार्।	ģko₫.	মৰ্শীথা	ģkoi.	वर्गुयमा	bkyigs.
मग्री।	èkye.	यगु।	òkra.	वर्षण	bkrag.	यगुयम्।	okrabs.
<u>क्य</u> ीश्रम्।	òkram s .	ন্যাথ	bkral.	वग्री।	ģkri.	म्यु।	ģkru.
यगुमा	ģķruş.	क्योना	bkren.	योग	ķķreş.	वर्गेट्या	òkrodg.
क्रोजा क्रोजा	ùkrol.	व्याचा	bkrag.	괴로	bekyed.		bekyur.
यक्षेत्र।	bokes.	四新	brko.	디켓	ģŗku.		brkyase.
디즈	ģŗkum.			•			

xxiv

व. चंबेल. ब्रंच. तपु. श

the basic a and its compounds with the letter 4 prefixed,

180 I	b ca h .	य ठग् श	b cag∎.	디장드레	bcañe.	4851	beag.
484N	ò cab ≱ .	78×1	ģcar.	নহথ	ģcai.	디즈티	beus.
वर्ष्ट्रया	ģcil.	व8८म।	ģciās.	48E.I	фсіЯ.	यश्र्वा।	beug.
7851	bcud.	पश्चा	фсит.	괴장기	фси.	वर्डम्स	<u>ģ</u> coms
यहँका	èco∎.	वर्डवा	bcol.	म्ब्रेट्	bleid.	·	

व र्वव यदे है।

the basic 5 and its compounds with the letter 4 prefixed,

454N	btags.	45E'	ģta¶.	454	ģtab.	DBC#1	btiffg.
451	ģtu.	य5ुस्।	blus.	4551	btud.	यहुय।	blub.
वहुवा	ģtul.	45E.	bluñ.	वहेव।	btel.	7531	<u>òr</u> tan.
महेवा	br ten.	यहर्वा	be ta n .	मञ्जे द।	bşten.	यञ्जा	bļta.
मधुमा	bļtas	यक्षर	bļtar.	यक्ष्मा	bļto∎.	यव्रधम्	bļtam s .
मह्य	ģŗtun.	म्ह् य।	ģŗtul.	चक्रे वीमा	bstegs.	यहुआ	bştum.

च.ह्व.तर्.श्

the basic \$ and its compounds with the letter a prefixed,

वर्दण।	btsag.	वर्षेत्र	bisan.	वर्ष्ट्रा	ģisaģ.	리칭팅	bisas.
यर्हवा	bteal.	य8र।	bteir.	यह क्या	blaugs.	ব্ৰন্থ হা	þísuð.
মুকু বা	ģisun.	वडु अस	ģlaumą.	यहॅमम ।	ģteems.	वर्ड।	ģiso.
वर्डमा	bleog.	ASE'	blood.	4851	blood.	वर्डना	ģison.
48541	ģisoką.			यहै।		4841	hetoub
P\$1	ģītes.	मक्रेया	ģeison.	यश्च	heteams.		

स.बूच.तदु.स। उद्रं≜

the basic q and its compounds with the letter q prefixed,

वयाया	bgag.	यवावास।	<i>ògag</i> ą.	यग्र	bgu d .	यम्	ègam.
ववोषास।	ģgeg≰.	वर्गे।	bgo.	এৰ্শ্ ষা	byoz.	디메드웨	byysks.
এখ্রী।	ġgyi.	वर्षुस्।	bgyis.	मधुर।	bgyið.	चर्चार.।	byrañ.
वयारमा	bgrafs.	म्प्र	b gru g .	वव्यस्	byres.	वर्षे।	bgro.
বৰাৰ।	ģīgan.	নৰ্ক্তিয়া	bṛgol.	미출도제	bryyake.	मनुद्र	bryyid.
ম্বুর।	brgyu d .	মূল্	bryyun.	मक्रे।	bryye.	म्बुव।	brgyan.
<u>ম</u> কুথ	bryyal.	म्बुर्।	bryyad.		bəgyir.	맥지	begyur.
मङ्गेद।	bøgyed.	यश्चेया	bs grob.	मञ्जूषा	ģsgrun .	वशुद्रमा	ģggru¶g.
디웨지	Ļ €grum.	DEC.	bøgrefi.	म्भूव	фэ дтон.	यश्चिम्	be gray e .
वश्चवस्थ	ģegrube.	_					

ÇAD OR THE STOPS.

pronounced shad in Ladak and Amdo but in Tsang and Central Tibet is pronounced: Shay

5.4 or &9.4 single perpendicular stroke | = (,) Comma.

double stroke | = (.) full stop.

of four-fold stroke mused at the end of a chapter or section.

वैष point, dot separating syllables.

₹¶'-¶ stroke with dots on its top | or ♀ ornamental stop.

ABBREVIATIONS OF NAMES.

4	Ati-çahi rnam-thar देव दे का है नवे देश बर्
	Avadāna Kalpalatā.
A. R	Asiatic Researches.
A. S	Asta Sahaarika B. T. Society.
A. C	Anuruddha-Qataka B. T. Society.
	Abhidhammattha-sangaho.
Ar	
R. grub	Bon-gyi grub-mthah = 3 guma!
B. Nam	Bon Nam shag.
B.T.S	Buddhist Text Society.
Ral	Baltistan.
Bchu	Behu-bum shon-po 43 GM Z4 4 1
Beng	Bongali language.
Bhar	Bharata, dialogue, ed. by Dr. A. Schiefner.
Bhot	Bhotan, province.
Bodhi	. Bodhicharyavatara, B. T. Society.
B.ch	Bon-chos 44 3 541
Budh	Buddhism.
Bum	34.494 & Sman-hhim chus.
Burn. I	Burnouf, Introduction au Buddhism Indien.
Burn. 11	Burnouf, Lotus de la bonne loi.
<i>c.</i>	.Central Tibet.
Cán	Cánakya (Tsá-na-ka) 5471
Cho-zaf	Lama Choz-bzah geuh-hbum.
Choi-g	Chos-rgyal bstod-pa &n ga alt u
Ce	Csoma de Körüsi's Tibetan English Dictionary
Cunm	Cunningham General, Ladak and the surrounding country.
Çe or Ç. dofi	Ces-rah sdon-bu Antont BI
Ç. 14a	Çeş-rab brgya-pa नेषारमञ्जूष।
Ç. lam	Çam-bha-laķi lam-yig नम इ वर्ष वस धिव।
	Çer-gyi me-lof भेर है अर्थेद ।
Çil	Çıla A.a.
Div. A	Divyāvadāna.
D. gel	Durang-çel me-lan Şewindin dei
	Dul-wa Rinpo-che, a Bon religious work.
	Dran-pa her gehag 54432441
Dag	Dag-byed geal-wahi me-lok 54 35 And to h de 1

XXVIII

DebDeb-ther shon-po देव के [[]	
Desg	
Da. Dharmasangraha (Max Müller).	
DhamDhammapado, B. Text Society's edition.	
Do or Dom	
Deam Hasam-gliñ rgyaş-bçad atunk gwung	
Dus-ye Dus-hkhor-gyi ye-çes-kyi lehu also Dus-hgrel ye-le.	
Dug-kho 54 office & Dug-hkhor ti-ka.	
Dug Gdugs-dkar 4544541	
Dzl	of Buddha.
Ev E-vam 🖻 🐃 [
G. Bon Rgyal-rabs bon-gyi hbyun-gnas za sauda gaga aga	ı
G. kah Rgyal-po bkah-than gati ang at 1	
G. SudgRevd. Graham Sandberg, B.A., LL.B.	
Gyal	
Gyal, S Rayal-rabs geal-wahi me-lon कुष राय वाय पर के के दर ।	
GlrRgyal-rabs, a history of the kings of Tibet quoted	by Jäschke.
GramGrammar or native grammatical works.	•
GrubGrub-mthah çel-gyi nue-lok श्रुव भवव नेव ने के बेट ।	
Gul	
Gya-cher Gya-cher rol-pa, Tib. version of the Lalitvistara E	d. by Foucaux.
Glu	•
Geer-phren कुष मॅ के जैवहर साधिय केवल तन्त् क्येरवर्षे by Nagarjuna.	
Gahon	
Gyu Gyu-thog-paḥi ruam-thar वशु वेव वर्ष इस वर ।	
Hey Revd. A. W. Heyde of the Moravian Mission.	
Hind	
Hook Sir Joseph Hooker's Himalayan journals.	
Huc Abbe Huc and Gabet's Tibet.	
Hbrom	4 95 }
BbumYum-chen-mo चुम देव मा	
J. Zah Dpag-beam ljon-beak (44) ann ga an 1	
Jā Jachke's Tibetan-English Dictionary.	
Jig Hjig-rten lugs-kyi bstan-boos वरेन होन सुना प्रेम।	
K. dBkah-bgyur mdo arm 本書下 4天1	
K. duBkah-hayur hdul-wa ama aya aga aga al	
K. dun Bkah-babs bdun-ldan-gyi rnam-thar ang ana asa an	464 45 [
K. g Bkah-hayur zgyud una aza asi	
K. ko	
K. myBkah-hgyur myah-hdas ame 435 95 4541	
K. phalBkuh hgyur phal-po-che antiques &	

K.P	Karupā-pundarika, B. T. Society.
K. than. or Kati	haA. Padma bkah thaA.
Kálac. T	Kälachakra of Täränätha.
<i>Kh</i>	Kham, eastern part of Tibet.
	भूक वर्षे अने व्यव Mkhah hgro-mahi brdah.
Khrid	Klon-chen Ukhrid-yig के केन हैर वेष में हैंन वर्षी बहेर जीवा।
	Köppen, die religion des Buddha.
Kun	Kunawar, province under British protection.
Kye-rim	Hjigg-byed bekyed-rim alqur95 ug5 Rul
<i>L. V.</i>	Lalitavistara.
Lankā	Laηkāvatāra-Sūtra, B. T. Society.
Lam-rim	Byah-chub Lam-gyi rim-pa 92 40 au 3 2m u 1
Lam. ti	Lam-don ti-ka वर्ष ब्रेन रे न।
Lat	Latin.
Ld	
Ld. Glr	Ladak Gyal-rabe, a history of Tibet, Ed. by Dr. E. Schlagintweit.
Lex or Lexx	Lexicon or Lexicons, native Tibetan dictionaries.
Zh	
Lh. kar	Lha-saḥi dkar-chag श्वासवे ५७६ अन्।
Lha. kaḥ	Lha-hdre bkah-thah Was ama ac
Liç	Li-çi gur-khak 神神聖 a Tibetan glossary.
Lo	Thog-mahi blo-shyons In wa A fire (Lam-rim).
Lofi	Klon-rdol gann-houm ge Ca ane agun mige Ca es a sa mar agu au 164 h
	volume.
L. kah	Blon-po bkah-than a a a ange ex !
Ljans	Ljak-glik-gi begruße पूर ब्रेट ने प्युटम।
	Maha Vyutpatti.
	Madhyamika Vritti B. T. Society.
	Sir. Monier William's Sanskrit-English Dictionary.
	Ma-hofis luft-batan Maraya apa Tibetan Apocalypse.
	Margyud * 451
Kaha. p	Mahaparinibbana-sutta, Pali Text Society.
	Mahayamso.
Kam	N A UNE UN Mamo bekan geo.
	Medical works of Tibet.
	Mihi mtshan-nig 48 mtq 351
	Milaraspa's MENAGE mgur bbum hundred thousand songs.
	Mi-la ras-pahi rnam-thar A a su al'alia's au'obiography.
	Min-don broak-sprod As 34 as a (Dag-yiy).
Yong.	
-	

Maria	Mgrin-shon sla-wahi gtogs-brjod भन्नेन हेंन्य की दें क्या वहेंन्।
	Mi-la ras-pahi ngur-hbum Arazardangzagu
	Minn-bejod mkhas-pahi ena-royan = 4 18 (1941 & Lhusa
	block-print work in 80 leaves compiled by Nag Wang Jigten
	Wangchile Tagpai Dorje (Karsak alequation and Tagpai Dorje (Karsak
	Sakya Panchhen's Tshig-gter, Tibetan translation of Amarkona
	and other lexicons.
Mishan	
	Na-ro chos-deng अव वास द दें बेंबा दुवा की बहिद। यह डेव व दें पर्व इस बर ।
	Nor-lhahi gzune 42 49 4354
	Dag-yig hay-sgron sa da sa fa gaga
Org	Original texts.
Org. m	Original manuscripts.
Pag	Ktoys-bjrod dpag-sam hkhri-çiñ KanaK çua ann ağı ke
Pth	Pad-ma thun-yiy us use an
Pur	Purrang.
Rdo	Rdo-rin sum-rtays & Rt. Hn 3941
Kdo-phren	
Rdsa	Syom-chen dan redsa-renig-yi rnum-thar बेंग डेन ५६ ह है यू वे ६म वर।
<u> Қ</u> дуая	Kgyan-yyi hetun hoos gağıqşadsu 1
	Rje rin-po chehi znam-thar ELGERA (1914)
	Knam-bçad sñiñ-ryyan 1499 \$1
Risa-y	
	Uhu-ma rtsu hyrel-pa gnis-ka, ५५ स.४.च८८ व्येषापदीमान्।
	Man-kag rgyud-kyi rtsa-wahi gshuk म्यादवाबुद प्रेड वर्ष बन्द
	Ktsiş-kyi bştan-booş &#Ficega ağul</td></tr><tr><td></td><td>Liteis-gehi phyogs-begrige Budiganagan</td></tr><tr><td>8</td><td>Sauskrit terms from Tibetan-Sanskrit Lexicons of Tibet explained</td></tr><tr><td></td><td>by Satis Chandra Acharya, M.A.</td></tr><tr><td></td><td>Gsum-hgrel વસુમ વ્યુવ !</td></tr><tr><td></td><td>Shad-gyud, a medical work.</td></tr><tr><td>S. Lex</td><td></td></tr><tr><td>S. phres</td><td>Leys-bead yser-hphren agu agu agu agu </td></tr><tr><td></td><td>Beam-yus dkar-chag ann an 577 ag 1</td></tr><tr><td>8. lam</td><td></td></tr><tr><td></td><td>Sa-skya legs-bçad nyaqma-1</td></tr><tr><td></td><td>Geer-hod dam-pa क्षेत्र वेद द्वारा</td></tr><tr><td></td><td>Suvarna-prabhá, B. T. Society.</td></tr><tr><td></td><td>Samadhiraya-sütra, B. T. Society.</td></tr><tr><td></td><td>Stinkhya-tattva Kaumudi.</td></tr><tr><td>Nans</td><td>Sanakrit or Sanakrt.</td></tr></tbody></table>

Sch
SchrDr. A. Schiefner.
Schl. Dr. E. Schlagintweit, Buddhism in Tibet.
Schir Schröter, editor of the first Tibetan Dictionary.
Ser Grer-gyi Melon, wat gin at 1
ShadSman-gyi bead-rgyud #43 445 451
Shal Shal-ke.
SikkSikkim.
Situ. Si-tulei sum-rtage के हुवे शुरु इनम (वंद के शुरु इनम के विद्या में तुवा प सेतृ पह के नहींन चन के महे
કૂદ પ્રથા મર્દર પ અનુષ પવે મનુવા કુર સ કેલ <u>છે</u> દ અદેવ)
Smon. gSman-rgynd or 35 935 45 141
Swan Bder-dge sman-balus chen-mo utt ta ma ugu da ni
ShagShage-skad 294 45 a vocabulary of mystic Sansket terms.
Snan Snan flag melon ga car ? ac !
Snish Klos-chen snish-thig-gi theg-mehog medoed The La gr La a say with a with
Snd. Hbk Rev. G. Sandberg's Hand-book of Tibetan.
SogSog-glam अन् देव देव देव ।
Sorig
SpyodSpyod-rnam [544]
SpyoSpyod-hjug \$5'96"
Stg Balan-hgyur 🐃 🐒 collection of commentaries.
SukhSukhāvati-vyūha.
SurahSurangama Bûtra 5 44 4 5
Tan. dBetan-hgyur-mdo and and and
Tan. sragBstan hgyur shags.
Ta
ThegTheg-mehog medood degrated with
ThgrBar-do thos-grot chen-mo 欧美国电影电影
ThayyThargyan, scientific treatises.
TibFor Tibetan.
Trig Triglot a collection of Buddhist terms by Prof. Minayeff.
Te. or TeakGtsan 45. Teang province.
Ts. kah Btsun-mo bkah-than afa kama at
TshigTshigs-brgya-pa Inungut
The province of 55" Phus, Central Tibet.
V. CVajra-chedikā.
Vai. kar
Vai. 34
Visuddhi Visuddhimaggo B. T. Society.
W. or W. Tib Western Tibet.

Was	Prof. W. Wassiljew, Der Buddhismus.
Wik	Wilson's Grammar.
Wts	Wai-teang thu-shi; a description of Tibet, Ed. by Klaproth.
Ya-sel	Vai-dura ya-eel à 5.2 que du
	्रद्वरमध्य हे व Dhyake-cun tika.
Yid	Yid-kyi mun-sel 45 3 44 44
Yig	Rgya-bod yig-tehad बु:वद:विवाधर:।
Yig. k	Yig-bekur rnam-gehag जेव ज्युर दश क्वन्।
Yon	Yon-glan medeod প্ৰশ্ন কৰ্ম
	Zafip dkar 以可气干!
Zam	Brdah-yi betan-boot Za-ma-tog ata चित्रकृत्वर्डमः उस हैव। (Day-yig).

⁴⁻ and + prefixed to some words indicate them as (व्यक्तिः हेत्व रसंस्थ) belonging to the older orthography.

[‡] and ‡ prefixed to some words indicate their Indian or Sanskrit origin.

words marked with asteriaks were sent by Dr. Albert Grünwedel for being incorportated in this Dictionary.
 They were collected by Dr. A. Schiefner.

GRAMMATICAL ABBREVIATIONS.

abbr.	abbreviated; abbreviations.	genit.	genitive case.
abstr.	abstraction; abstract.	gram.	grammar.
ace.	according to.	ibid.	ibidem, in the same place.
accus.	accusative case.	id.	idem, the same.
act.	active, actively.	i.e.	id est, that is.
adj.	adjective.	imp.	imperative mood.
edv.	adverb, adverbially.	impers.	impersonal, impersonally.
arith.	arithmetic.	incorr.	incorrect, incorrectly.
b.	books.	inf.	infinitive mood.
c.	cum, with.	init.	initio, at the beginning of a longer
C.C.	construitur cum, construed with.	inst.	instead. [article.
C.C.A.	construed with the accusative, etc.	instr.	instrumentative case.
cf.	coafer, compare.	interj.	interjection.
ch.	chapter.	interr.	interrogative, interrogatively.
00E.	cognate, related in origin.	inters.	intransitive.
	colloquial, colloquially.	1.0.	instead of.
collect.	collective, collectively.	irr.	irregularly, irregular.
com.	commonly.	lang.	language,
comp.	compound, compounds.	lit.	literally, also literature.
conj.	conjunction.	long.	longitude.
contr.	contracted.	masc.	masculine gender.
corr.	correct, correctly.	med.	medical works. [longer article.
correl.	correlative, correlatively.	med.	medio, about the middle of a
dat.	dative case.	metaph.	metaphorical, metaphorically.
demon.	demonstrative.	-	metonymical, metonymically.
deriv.	derivative.	myst.	mystical or mystically.
dub.	dubious.	n.	name.
E.	cast.	N.E.	north-east.
e. g.	exempli gratia, for metance.	neut.	neuter gender.
eleg.	elegant, elegantly.	ni,f.	ni fallor, if I am not mistaken.
elswh.	elsowhere.	n.p.	noun proper.
emphat.	emphatical, emphaticall;	N.W.	north-west:
erron.	erroneous, erroneously.	num.	numeral.
esp.	especially.	obs.	obsolete.
equiv.	equivalent.	opp.	as opposed to.
ouph.	cuphemistical, suphemistically.	orig.	for original work.
ex.	example.	orthog.	orthography.
expl.	explain, explainations.	_	page.
extr.	extrime, towards the end of a	p.	paragraph.
fem.	feminine gender. [longer article.	para. partic.	perticiple.
Sg.	figurative, figuratively.	•	passive, passively.
frq.	frequently.	pass.	past tense.
fut.	future tense.	pest.	•
gen.	general, generally.	perh.	perhaps.
- Jun.	Tottorer, Koneterià.	pers.	person, personal.

XXXIV

pf.	perfect tense.	8.E.	south-east.
pł.	plural number.	eim.	similar in meaning, similarly.
rleon.	pleonastic, pleonastically	sing.	singular number.
p. n.	proper name.	ah or s	for w or p.
po.	poetically.	symb. num.	symbolical numeral.
pop.	popular language.	Syn. or synon.	synonymous
poss. p.	possessive pronoun.	termin.	terminative case.
poetp.	postposition.	trop.	tropically.
prep.	preposition.	tre.	transitive.
pres. pret.	present tense, preterite.	₹.	vide, see.
prob.	probably.	₹b.	verb.
pron.	pronoun.	vb. a.	verb active.
prop.	properly.	vb. nt.	verb neuter.
prov.	provincialism, provincial.	vulg.	vulgar, low expression.
q. v.	quod vide, which see.	vulgo.	in common life.
rel	relative.	w.	west.

W.C.

without explanation.

respectful, respectfully.

substantive.

resp.

sbet.

TIBETAN-ENGLISH DICTIONARY.

η

M Ka the first letter of the Tibetan alphabet, corresponding in sound to the Sanskrit w or the English K. Of this letter we read: न्याया विकास प्राचन ka-ni risa-wa shes-par grags (K. g. 7 424) "the ka is called the root." As the first letter it has the sense of "the beginning": MANSATka-nag dag-pa pure from the beginning. Again, it can signify "power": ga allegeng mas guan hisher-ruf ma-shu ka-med though unpleasant to hear, I have no power not to say it; stage man ma gnafi ka-med powerless not to give: ** ** TAS ma haro ka-med powerless not to go, i.e., cannot avoid going. A ka has almost the same sense in Thu It A was about he cas kyan mi-phan hehi-wa la (Io. 35), no rescurce avails at death. This letter seems to have other metaphorical meanings; thus hdod-pa gin (K. g. ₹ 179) "ka, so to be called, is desire."

I: 1. when used in indicating numbers ka signifies one or first. 2. in modern Tibetan as an affix to many words it denoter: the, all the, the very. assabeta has the same meaning as assabeta, on a certain occasion; ? T de-ks

that very; ¶¾¾ ghis-ka the two. 3. in a large number of words we find ¶ occurring as the secon! syllable. In some of these it has been added apparently as a differentiative particle; and in the colloq. we often find it annexed to the older monosyllable form without explainable reason.

₹ ka for; ₹4 ka-wa a pillar.

ጣቦ ka-kha 1. the A-B-C, or alphabet.
2. a feather: ቁዛሩ ሚጣጥን ጀላ ዕደብት skid
la ka-kha m sgro-bo (K. g. ዓ 216) in
the secret language ka-kha signifies a
feather.

MFG ka-kha-pa a beginner of the alphabet; a child.

প্ৰাধিন-the, also প্ৰাধিন-thasi the, an alphabetical register; an index.

The Ku-theg lit. "on the top of "," in. of a celebrated Buddhist monastery in Kham belonging to the Kaist-nus School, the Head Lama of which is believed always to be an incornation of his predecesor and holds the title of TATATATATE. The hill on

which this monastery was built is said to have resembled the letter " ka. 43 & 49" AN ER ER BOR M' TO' BU OR MAN' STALL (Deb. 4 26) On the bank of the Dischu (Hirischu), near Pom-po, is the monastery called Kathog.

শহৰ ka-day = শ্रম द्वाप ka-nas dag-pa ture from the beginning. According to the Rāiń-ma School of Buddhism it means # 435 stoff-pa-nid (canyala) emptiness, or the void : that which is pure from the beginning : हेर्व मान्य बट क्षेत्र सुन के सूच धर न्यू अन्य gw') (Fig. 14) that which is not compounded, being evolved of itself, is pure from the beginning.

करे ku-sde बच्चे 1. the four letters in the first group of the Tibetan alphabet, namely, TPAC! 2. in astronomy consecutive numbers: 6 \$45 7 2 394 434 (Ya-scl. ...5) the order of figures in the (sodies sign of the) crocodile is consecutivo.

79 kn-pa the first volume of a work or a series of works; a volume or anything else marked with the letter " ka.

শুবুৰ ka-dpe, also expressed শাদ্ধিবুৰ ka thehi dpc, an A-B-C book; a primer.

The ka-phren (ka-theng) = A & kali the series of consonunts in the Tibetan alphabet.

man ka-med helpless, powerless

THE BY & ka-smad sum-cu lit. "the thirty (letters of the Tibetax alphabet) below the latter 4."

The ka-risom an acrostic; a metrical composition in which the initial letters of each line form a continuous word or sentence.

₹ ka-li ordinarily written for the Tibetan Sanskrt word 23 (7+ 23).

I no ka-li= mar ka-phred the series of letters gen. beginning with \ ka, i.e., the consonants of the Tibetan language: 44 ભાવે યુ વે ખેત yi-ge a-li ka-li yin "letters are of the scries, i.e., vowels, and of the ? series, i.e., consonants" (Situ. 3).

† η Τ I: ka-ka wiw 1. the crow. 2. the cry of the crow: न्यानेशन विश्वेद बढ़दा। (I at. kar.) "if a crow caws, wealth will be found."

M'M II : excrement (nursery word): in W. MMSE & ka-ka tuf. ce = French faire cuen (Ja.).

† गाँगाँव ku-ka-ni बाबिकी 1. a small coin of Ancient India (Ca.) : ተማቅጣር ዓ. ብቅ 441 " ka-ka-ni of the value of twenty shells (contries)." 2. aut we the fourth part of a pana. 3. the quarter of a mana. 4. the seed of Abrus precatorius, used as a weight in medicine. 5. the shell of Cuprasa moneta, used as money.

+ M'M'XE ka-ka-raft the cucumber is so called in Kunswar (.fd.).

† गाँगा दे बहारि n. of a fabulous snowy mountain situated to the north of a river called Patru, where a medicinal plant called Tujanaya grows (S. Lam. 36).

‡ ጣጣሻ Ka-ki-ni 1. n. of a Buddhist literary work. 2. n. of a female Buddhist deity : मुक्किमा के किया वा मानी के किया (D. 20) "(taught) the rites concerning the goldess Kakini to the saint Mal-bye Tahafi-pa."

† 利可 Ka-ku-şis n. of a river (K. d. 5 588).

† ППГУЧ Ка-ku bha-ya тэн 1. n. of a plant used in medicine, Terminalia ariung. 2.=54 % at a At & dug-mo nufgi cin-nor the "fruit of the tree of little poison" (Nag.).

† गागो रेप Ka-ke-ri-ya क्वेरिय n. of a tree which grew on Grdhrakûta, or the Vulture-peak Hill of Magadha . (K. ko. 7 3).

† 可可 ka-ko applied in Sikkim for T Ma ku-ko-la

† नार्ने य ku-ko-la बहास 1. cardsmom, the fruit of Cocculus Indicus; a plant with a borry, the inner part of which consists of seeds with a wax-like aromatic substance. 2. नाडीवरङ्क, मुक्त Saccharum munja, but is variously described as a fruit used in medicino; a poisonous tree-drug; also = uve the castor-oil plant.

Syn. #E'ME' tshan man ; # 4464 sla-wa ashon-un: 1 00 3 m sla-wahi bye-ma (Mhon.).

गा'ठ ka-ca (also ग'क ka-cha) चन articles, effects, property, furniture: goods. ग ठरे हेम सुन्दुर पदे स्वादा। the king who follows after property: 9'84'34'45'35'4 property causes satisfaction.

Syn. \$5'44 spyad-lag; 4'55 yo-byad; Ku au dhos-chus (Mhon.).

7 83 Ka-can u. of a place in Tibet (De5. 7 45).

ना 8 ka-oi colloq. ना ka-rji 1. a kind of coarse white cotton cloth largely imported into Tibet from Nepal and used for making prayer-flags. A piece of ka-ci is generally four to six yards long and a foot and-a-half bread. 2. a kind of muslin; a very fine cotton cloth imported from Benares: 9'8 84' 35' 49 For each piece of ka-ci eight bushels of barley.

न है देश दस ka-ci skyem-ras fine cotton cloth or muslin, so called from its resemblance to the superior quality of Tibetan paper called skyens; Kang Zana Bana (S. k.w. 179) different sorts of cotton cloth, muslin, &c., brought from Upper Tibet; 可是 勇叫叫 an inferior kind of ka-ci cloth.

Λ

† गा है थे ka-ci-li कविक n. of a flower (K. nov. 7 20). a fafa is identical with an and with an esculent root (Arum colocasia) cultivated for food.

ጣቹ ka-ki sometimes used for ጣኝ.

न देन Ku-loog an abbr. of the names of two celebrated translators of the Kahgyur: नापाद्यवादक्षेत्रक Ka-nca Doul-brisegs and Ta Taga and Kluhi ; gyal-mtshan of Leog-ro.

™ * ka-cha = ¶ & ka-ca.

To d ka-cha-ta a habitation, a hut (Schtr.).

M & ka-chng so, like that, accordingly: MEQUES ka-chug mideod means देश्वर 35 de-Har-byed, do like that, do secordingly: 81 24 4 3 4 4 35 5 7 69 4651 " if Ame is disinclined let (him) not do like that" (A. 94).

75 ka-ta in mystic language a term for mother (K. g. 9 216).

ቷ ጣኝጣ ka-ta-ka l. n. of a tree. ማንጥ दर श्वर वेश भेव वृद्ध प्रथा व भेवा दर क्षमभास्त केवा वर केद Ki if an eye-medicine be made from kataka and honey, all eye-discases may be removed (S. Lam. 38). 2. The the clearing nut-plant, Strychnos potatorum. A seed of this plant when rubbed on the inside of a water jar produces a precipitation of the earthy particles of water.

শান্ত সামা ka-ta-ma-ka n. of a kind of bird (K. ko. ৰ 2).

1

† \$\pi_5 W Ka-ta-ya, also \$\pi_5 Ka-tya n.\$
of a place in Ancient India, probably the country of the Gatae; according to Ca.
Soythia; a. of a district in Tibet.

* 75 "444 Ka-ta-ya-na nog-can lit. Kâtyāyana with a hump on his shoulders; one of the six heretical teachers who disputed with Buddha.

्रमान्त्रेषु Ka-tahi bu= २५ मा ka-tya ya-na सामायन the son of Katyayani; n. of a Bhikau (Buddhist monk) (Ñag. 5).

् क्षेत्र स्ति. tahi bu-mo बालायनी, जना the goddess Umā; also the mother of the Bhikşu Kātyāyanā.

: "Yok' & Ka-iyahı bu wiwitan lit. the son of Katya. It is said that the family name of Katyayana was given because the patriarch of the tribe took the rows of an ascetic from the sage Nada (K. d. 4, 127).

 $\uparrow \Pi 5$ $\uparrow X$ ka-ta-ra n. of a flower (K, d, F 18).

1753 ka-ta-ru=3 39 rehu mig a table of figures made of lines crossing each other and forming squares.

7153 ka-tan== ray cotton cloth (Rag. 2).

175NS ka-tam-bha described as \$4

ै प्राप्ति ka-to-ra = व्यव्य geton a besin, bowl; करोग (also प्राप्ति ka-to-ra) the Tibetan form of the Hindi word kaford,

the Ra-la-ki used a generic name for mountain; n. of a mountain (Soh.).

‡ শ্ৰেণি Ka-ta-ki-la আছিল n. of a city in Ancient Sind (S. Lam. 35); lit. a pillar of grass.

M. C. Ka-ta Bo-ta Indian n. for the town of Paro in Bhutan (Deam.).

The state of the s

Me x ka-to-ra v. TFx ka-to-ra.

MSX ka-tha-ra in Kunawar a sort of peach (Jä.).

गरिने Ka-thi-ci a Chinese minister who founded the monastery of Hi kwan-see (Yig. 45).

ma ka-the v. Ta ka-ica.

† 755 ka-da-ru-ha weve (prob. wever a bird nestling on khadira trees)
n. of a kind of bird (K. ko. 72).

া শুনি কিবলৈ pa ৰহন, মিৰৰ 1. n. of a tree; সংগ্ৰেম গুৰু ৰহন খুল the kadumha flower; the tree Nauclea cadamba, a tree with orange-coloured Iragrant blossoms. 2. প্ৰথম কৈছে কৈছে কৈছে কিছে প্ৰথম কিবলৈ blue colour and also that of a tree. 3. a kind of grass.

markateka-dam-pa can cloud, v. ha'a sprin-pa (Mhon.).

177 ka-da-ka www also 778 ka-da-pa 1 n. of a fruit. 2. n. of a bird (K. d. = 20).

† मा निष्म ka-da-ps समाप n. of a fruit (K. d. = 202); prob. स्था the fruit of the tree Ficus religioss.

‡ नाउँ ना ka-na-kam चनच gold; a pedantic synonym for कि gaer (Váon.). ‡ गाउँ गाउँ चनस्यमं n. of an Indian pandit who visited Tibet (J. Zaf.).

† শাস্ত ka-na-tan (prob. ৰখাখি) lit. aprouting; generic name for a tree; the plant Abrus precatorius; ইংশাব্দিন ইব্যালয় the flowers of the ka-na-tan tree (K. g. ২৫%).

+ শান্তি ka-na-tsa-na ব্যাস n. of a tree (K. d. * 422); হয়সু the plant Commelina Benyalensis.

MAW ka-na-ya n. of a kind of weapon; a short lance attached by a string to the arm, by which it can be drawn back after having been thrown at an object; अवस्य अव

t Till Ka-ni-ka also many afragen of a celebrated Turuska (Tartar) king who ruled over Palbava, Kashmir and Jalaedhara (the provinces of the Panjab and Kabul) in ancient times; he embraced Euddhism and is said to have held the last great Buddhist Council for the compilation of the Mahāyāna Tripiṭaka in the first century B.C.

শ্ৰী ইন Ka-gnam n. of a province of Tibet north-east of Kong-po; শ্ৰণেৰ ka gnam-pa a native of Ka-gnam.

- া দুল্প ka-na-ya কাষ্য for প্ৰথ ka-naya a kind of spear or lance. কাষ্য and কাষ্, কাষ্য are synonymous terms.
- † ¶ G'Ql ka-pā-la sure the skull; the forehead. In Tib. Budh. kapala or kapali signifies either the skull or a drinking oup made of the human skull.
- † $\eta^{(2)}$ I: Kupi n. of the language that was anciently spoken in the country of

Kapistan; n. of a country. The Bou Rgyal-rabs (a history of the kings of Tibet), according to the Bon historians, was asserted to have been written in Kapi, the language of the gods, in which the ancient Bon scriptures were mostly written. It is also stated that the Bon books were translated into the language of the Persians or Tajik people, from which again the Tibetans translated them into the language of Shan Shan in Northern Tibet.

† भाष्ट्री II: 1 कविक gum, resin (Ja.); the resin extracted from a medicinal plant cailed cuy-pa (Juniper communis). The root is gathered in autumn or spring and being thoroughly cleansed, is cut into pieces and beaten into pulp. The juice is squeezed out with a clean cotton rag, and being poured into a clean dry earthen pot is subjected to a gentle heat. As soon as it begins to thicken it is stirred with a spoon till it gains the consistency of resin. 2. the hog-plum, Spondias magnifera; a treo; Pentaptira tomentoes; the mane-fig tree; Ficus inpectoria. Also a wood-apple tree. 3. n. of a vellow orpiment.

- †াশ্বিশাৰ্ক ka-pi ka-tiha n. of a medioinal piant (K. g. * 51); ৰাখৰ the plant Mucung pravitus.
 - ‡ 7 25 ka-pi-da=72 ka-pi.
- † The Ka-pi-na when n. of a king of Southern India who lived in Buddha's time and considered himself the greatest monarch of the world. His vanity was exposed by the Great Teacher, who converted him to Buddhism and ultimately raised him to the position of an Arhas (K. d. 354).

M

म् ना थे या शु है वर्षक द्वान n. of a Brahmanical sage whose hermitage was at the mouth of the Ganges (S. Lam.).

† नाधिर श ka-pin-tha कपित्व n. of a very delicious fruit (K. d. भ 20).

‡ माधिद ६ ka-pin-da-ka विषय n. of

MISS Ka-pn-to n. of a place in Ancient India where, in accordance with the curse of a holy sage, adultery and incest were punished with the burning of the house in which such crimes were committed (Deam.).

न्येंद्र ka-ped a gourd; a sort of medicinal fruit (Ler.).

TA ka-pha a tree.

¶☐ I: Ka-na n. of the mother of Bromton, the founder of the Buddhist hierarchy of Tibet (Hbrom. ► 37).

गाँच II:=वावय grug-pa व्या, अव & pillar, column, stake, support; also trident: The ku-ske the neck of a pillar or column: mak ka-sked the shaft; madan ka-geig-ma a small house or temple having but one pillar; The ka-chen the principal pillar, a very large pillar; 可谓 ka-rten the base of a pillar; The ka-steps the pedestal of a piliar; TWA ka-aden the base or pedestal on which a pillar stands; THEM ka-spuff a colonnade, a number of pillars; नवन्य a grooved pillar; नामप्र ने नदे भावते भूषा भावः (lit. the town of houses built with pillars and king-posts) one of the thirty-six holy places of the Buddhists; 44344 ka-wa bum-pa-can one of the pillars of the great Jokhang temple at Lhasa, with the upper part of

its capital in the shape of a water-pot; न्य व अव ka-wa sbrul-mgo-can the piller that had a serpent-shaped capital; we Ac 4 sa ka-wa cin-lo-can the pillar which had designs of leaves of trees round its capital; न्याबेद अर्थे हुद ka-10a हर्क-क्षुप्र-can the pillar with a lion's head on its capital. These were the names given to the four principal pillars of the Jokhang temple of Buddha at Lhasa, built by King Sronbtsan sgam-po about 640 A.D., after the model of the pillars in the palace of the Emperor T'ai-tsung, called Kyñ lün tin, the palace of the golden dragon. व्यक्त के जान gnam-gyi ka-wa चाकाश्वाच the pillar of heaven; wang sa-ye ka-ucu स्वाच the piliar of earth; अधिक्व me-vika-wa विकास the pillar of fire; क्ये To chu-ye ku-nca assess the pillar of water,-these are the fabulous and metaphorical pillars mentioned in the astrological works of Tibet. જ્યુપે જાવ gyn-hi ka-wa a pillar of turquoise, or one that is studded with turquoises (Lha. kar. 13).

pillar in the grand temple of Buddha at Lhasa, inside of which the earliest known MS. of Tibet, called and leave in Ms., and to be the will of King Sroń-btsan Sgam-po, was alleged to have been found in the middle of the eleventh century A.D.

Two ka-mgo the capital of a pillar.

न इन ka-can = न्या का ka-ua-can lit. with a pillar or pillars; a house. In the sense of being the supports or upholders of the school of Marpa, the Tantrik sage of Tibet, his four disciples were called न्या का ka-can hahi "the four pillars of his

नविश्व and ka-goiy tgr-yoiy 1. a small house with but one pillar and one door, gen. a small prison-house. 2. A mode of capital punishment is said to be called so when the culprit is fastened to a pillar in a dungeou until he dies of hunger (Jū.).

True ka-hphan the ornamental silk fringes and embroidered hangings made in various mythical designs for decorating the capitals of pillars.

न्यक्ट व स्थल a strong well-finished piller.

प्रशेष्ट्र क्षेत्र ka-uah; abyar-bkod a cornice; the ernamental projections, &c., which surmount a pillar; the decorative pieces which are attached to a pillar.

THE M ka-man-ma a house with many pillars.

The ka-mig the square space (of about twelve feet) enclosed by four pillars is called a ka-mig; the area or enclosure of a colonnade is measured by the ka-mig.

The la-rise the top of a pillar

The ka-rise (Time to ka-yasi-rise) the upper part or capital of a pillar.

THE ka-gahn SATEREN capital of a wooden pillar; a piece of timber in the shape of a bow fixed on a pillar to hold up the main beam (Lex.).

Two the extremity of a pillar which projects over the capital (architrave)

Tigan ka-qubs = Tigan ka-wahi gubs the cover of a pillar, perhaps the abacus.

MA III: a particular faculty acquired by a mystic process in which the appetites—hunger, thirst, &c.—are suppressed. This is one of the six practices of the Buddhist Tantriks who practise yoga (meditative concentration).

নুত্ৰ IV: আলভা a large vein or artery in the abdomen; a vessel in the side of the breast containing vital air (মাৰবায়), supposed to be brought into action in above mystic process.

† ¶°C'5 kabita setten u. of a tree, the elephant or wood-apple, Ference, Elephantum (S. Lam. 38).

† गाँ २ ५० ka-bi-la-la 1. n. of a tree (K. d. ३ 422). 2. probably कपितेब benzoin, storax.

শ্বি Ku-bu-lo, described as ব্যুক্ত বুলফ বুল্বামি: , n. of a Gandharra Raja—Prince of the celestial musicians (K. my. শ 492).

শানি ha-bed or মুখ ku-va, gourd. In the district of Ped-ma dkod in Tibet, just north of Assam, the gourd is called অনুষ্ঠ কিচ্ছা কিচ্ছ

t Market n. of a city in Ancient Udyana, i.e., in Tanta U-rayan yn! probably the modorn Kabul.

+ MTM Ka-bo-ks n. of a Prince of Ancient Kabul (S. Lam. 17).

↑ TNB Ka-ma-cha or Ta Ka-mutsha winer n. of a sacred place in Assam where there is a stone-cut symbol of Kali, the Hindu goddess.

May 5 ka-ma-ta the lotus (Nag.).

† गाँध है ka-ma-tei समित a kind of medicinal plant: मभडेवे ह य है वर ब्रद्ध व व की 5451 "if the root of ka-ma-tsi be placed on the top of the head, sleep arises" (K. a. 3 56).

+ 17315 kama-ru 1. Kamarupa in Assam. 2. alabaster (Sch.); \$7454 rilo ka-ma-ru-pa marble.

† শাঙাবা ka-mc-la बनव 1. the waterlily, lotus Nelambium. 2. a river. 3.= Twister area sems a consulting or reflecting mind (Nag.). The word Kamala is variously used by the Tibetans, and the following synonyms of it (both symbolic and metaphoric) are enumerated in the work (Nug.) :--

Syn. ga wa sgrahi sar-ma soft tones; Jarac Tau a brenching tree : Me ca garga class-poh: myos-bum the tests of an elephant : इयायाच्यास्त्रसम्बद्धाः n. of a Buddha ; ANY BIG bilen-smira-un one who speaks the truth: 44 44 nam mkhah the sky; 4x 9 nor-bu a gem : IF 35 474 a snaft-bued gnispg the second luminary, the moon: 935 ba-glefi a bull ; A guinn bar-gyi mtshams the middle zone or boundary: 5 EE 4 bya Aaf-pa swan; ace ghran-chaft beer made of honey; sucide que duan-pohi and a lamb that which clears the sight : # 3 mahe a buffalo ; A Ma mi-mohi glu a woman's song : अविश्वेद behon-pahi pta a riding horse: NTES yul-phran a small country; Right vi-dbugs & door; Bridhard las tshayspa a collected mind; extra rin-po che precious thing; 230 32 34 ri-rab-kvi ri-phran a smaller peak of the mountain Sumeru: AK's cid-rta a chariot; 4443 FK4 aser-avi kha-dog the colour of gold.

🛨 गा अपा भी पा कनसभी स 🙎 celebrated Buddhist philosopher of the ancient monastery of Vikramaçila in Magadha, who introduced the Yugacarya Mahayana School of Buddhism into Tibet, after defeating in controversy a Chinese hoshang who wished to convert the Tibetans to the doctrine of the "donothing" school during the reign of King ATERS als Khri-eron sele-hu blean about the middle of the 8th century A.D.

ना आ थे ka-ma-li a very sharp sword (Rug. 2): बन्द्र (वु.स.में त्रे ना अ वार् र्यु स्वम वा (D. R.) grasping in his nine hands nine lotus-hafted razors.

गिर्धा भें जुर ka-mu-la rdo-rgyad n. of a sort of alabaster or steatite found in Central Tibet (Ja.).

गार्ड नेद अया ki-tea rhed-nog rusty and crooked : BA'पुर-पार्टकेन एक विन्यासमा steel ribs of the coat of mail which are rusty and bent " (Jig.).

‡ गाठें दुर्ठिण कवववक n. of a kind of bird (K. ko. 7 2.).

ተጣሪ ପ୍ରୟ ka-lsa-lin-di (prob. sife-चिल्का = सहस्र प्रेक्ष dress made of a heavenly stuff, i.e., the finest kind of silk which is used for presentation at an interview, or when making an application for any favour, &c.; n. of a very fine cloth or linen made of Kacilindi (Lec.).

+ 1785 TO Ka-tank-ka-la n. of a Phiksuni (Buddhist nun) (K. d. 4 18).

† পা উথিন Ka-tni-li-ban the Kachili forest: ৰুদ্ধে ই ইন্দ্রেশ্বেদ্ধান ই ইন্দ্রেশ্বেদ্ধান ই ইন্দ্রেশ্বেদ্ধান হৈছে। on the northern bank of the river Rohits there is the Kachili forest and a Napalese stronghold (Deam. 21).

নার বিষয় ka-rtsa-ga-la the sea (Schtr.).

¶ξΨ ka-rtsam a species of wild cats; it differs from yug-po or Tibetan cats and is considered superior to buckwheat, but inferior to wheat.

সূতিয় Ka-Ishai n. of a place situated to the east of Lihasa; গুড়াই কেব ই স্কাৰ্ড মূলা the monastery known as Ka-Ishai Liha-khañ of Mal-groin Upper Ü (Central Tibet).

ना देवास देव दें. Kn-tshigs chen-po the title of a Buddhist work on the genealogy of the Kings of Tibet (Gyal. S. 28).

নাই II: tent-pole; সংগ্ৰহণ ka-ra
gdig-pol a tent-pole with a grooved bulb
on top used in some countries; সংগ্ৰহণ জ্বা or সংগ্ৰহ জ্বা a tent-pole without
a grooved bulb on top.

‡ শাম্পূৰ্ট ka-ran-dau ৰাজ, নৰ্ডী, মৰীঅ' a medicinal fruit or berry; n. of the tree Fongumin glaira and Verbenna scandens. শাম্পূৰ্ম অই ইন্ট্ৰিম karandas produces natural warmth (in the stomach).

Syn. 5a'5t'ga rul-byed şkyeş; ac'gac mar-gyi guk; K'5'ca rtand by.d-ma; ana ana'sı hjam-bbruş dbye-acı; Lankya'u tshiyş drug-pu; şwangan şāc-ma luş-keis (Man.).

† 77.5 ka-ra-da n. of a bird, the cry of which is like the sound of a drum. It is described in Buddhist books as like fire in colour, and as located in the abodes of the Asuru (K. d. * 15).

ηζός ka-ra-nan in the mystic language of the Dakini of Tibet=the food of pigs (K. g. r 27).

मार्थिय ka-ra-bi-ra or प्रश्ने स ka-ra wi-ra वर्षीर 1. a fragrant cleander, Nerium odorum; a species of some; a 7

particular magical formula or spell for recovering a missile of mystic properties after its discharge. [The name karavira is also applied to the daphne plant, from the bark of which Tibetan paper is made. The creeper called the white karavira rubbed with the blood of the rock-lisard and the medicine smutha rubbed with Bhrisgiraja, when combined, make an ointment which cures venereal eruptions on the skin of the penis (K. g. § 49).] 2. a sword or scimitar.

Syn. क्षेत्र के so-sor tgod; क्षेत्र व्याद का sor bahad; इ.वोक्त eta geod; द्वार व्याववाय dpub-po lag-pn; व्याद द्वार व्याद क्षेत्र ह्वार ह्या ह्वार ह्

- ‡ नारंदुःचेना ka-ra ru-be-ka कररावक a kind of bird (K. ko. न दे).
- † ¶'X'5'\$ ka-ra ha-ri=5'™ bu-ram
 - + 17 X 3 5 1 ka-ran da-wa wit wa.
- I: ka-ran-da আৰ্থ্য 1. a sort of wild duck; সম্ভূত্ত সুমূদ্দ সুমূদ্দ সুমূদ্দ মান্ত কিং ! karanda is the name of a sweet-voiced bird. 2. আৰ্থ্য, also বিষয়, in Sans. a basket or covered box of bamboo wickerwork used for keeping books in; a basket for flowers; মান্ত সুমূদ্দ সুমূদ্দ সুমূদ্দ সুমূদ্দ মান্ত কি Buddhist work (K.d. #275).
 - ↑ 有べる II: **in, ** white.
- the Benares muslin which used to be in great demand in Tibet. In the sacred books of Tibet the gods are generally dressed in fine Benares muslin. The sacred samples of for imitation Benares muslin the price per piece is two bre of barley.

† गृथ्य पुर्व Ka-ri-hi bu-mo कालायनी the daughter of Katyayana; Uma.

 $\sqrt{3}$ ka-ru 1. a wedge ($J\ddot{a}$.). 2. white ($f\ddot{a}a$, 3).

দাই ka-rc, probably ৰই ga-rc. The use of the latter is very common in Eastern Tibet. In Sikkim they say নট ka-tc, what? which? অথ-ইন্সইংক্ Upasaka, in what do you delight? (A. 94).

া সিন্দির Ka-la-ta in mysticism স্থান্ত Ka-la-ta is described as a man of lovely appearance (K, g, 9, 216).

+ 170 Ex 77 Ka-la-pin-ka was a sparrow; a singing bird with a sweet voice. According to Lex. the Indian ouckoo.

Byn. ga ank wa an thynt gauh yan-luy; da a'd san tjer byro mkhan; ga a'd ak sa shan pub dye-can; a'a'd ak tma-scabi deud; d'a'd ak ang skad smrabi deuh (Mhon.).

‡ শা থাণ্ড Ka-iu-bu বৰষ্টা n. of a king: ইউ মানুৰাই লাখাণ্ড বিষয়েল মি ক্লিম লাইন time (there lived) a king named Kalaputra, flerce and wrathful (K. my. ন 209).

↑ ¶ ?Q! ₹ = ₹ Ka-la ro-zan, lit. wa, the black lord of death who eats the dead; n. of a Naga.

MQ = waterpot.

TOP ka-lag in W. mud; earth and water used instead of mortar; also other similar compounds (Jā.).

‡ नायो जिना वचनव = allera quohil-pa a species of bird, probably the Bal-bal.

+ 17 213 5 17 Ka-lan-da-ka 1. a town. 2. an individual : 744 5 74 4 s \$4.44 having arrived at the town of \$ 44 m. 44.2. Mg. 8. 8.2E. 84.4. Kalandaka: que By ga que then appeared Zan-jin the long-lived, son of Kalandaka (K. d. s. 54).

ナガマスモス州 ka-lan-dsa-ri-ka *** fit 1. a flowering plant; also the flower used in yajña—sacrificial fire (K. g. 5 33). 2. belonging to week, an animal struck with a poisoned arrow; tobacco.

★ 제 '직원'제 ka-lam-ka, described as 명약 મુખ્યામાં n. of a place in Ancient India (Dsam. 14).

† 可可が口 ka-lam-ba マモロ the put-herb Convolvolus repens, Menispermum calumba; a medicinal plant: मृत्यक्ष वृद्धिक अब द्वामस्य about the leaf of Kalamba when eaten improves health (K. g. 8 44).

士用智口 ka-lá-pa wetu 1. an aggregate of many accomplishments; an accumulation of excellent and wonderful properties in one place or thing (Lexx.). 2. the Buddhist Utopia; the capital of the fabulous kingdom of S'ambhala.

Mali an abbreviation of the word ka-pa-li, a skull (Lexr.).

मृत्राधिता ka-li-ka 1. described as magnolia flower-plant; a bud of that flower (Mion.). 2. prob. wourt, a plant bearing a nut which is used as a febrifuge, grey Bonduc.

🛨 माधिराम् Ka-lift-ga or मानेराम् Ka-liftka after 1. one of the thirty-six Buddhist sacred places said to be situated at a distance of 60 yojana S. F. of Gaya-also

the birth-place of Vis wantara (Dus-ye. 59). 2. a bird, a native of an island or maritime province of India bordering on the Indian Oceun (K. d. 4 15).

गाये ka-le or गुलेब kaleb saddlecloth (Ja.).

土用一円 kc-ça=軽き spak-rtsi (Rag.) a species of grass (K. d. 91); 54 Saccharum apontoneum.

† गाने गा I: ka-çi-ka the finest Benares muslin; cotton cloth of the finest texture formerly manufactured in Benares: 74 প্ৰথম সামিৰায়ৰ Benares muslin which 'n ancient times was of great repute. It is said that even the gods longed to wear clothes made of this material. According to Cs. ka-cs-ka means a kind of flax as Benares linen; " 7 7 7 agree the oil of kaçıka grain, prob. linseed oil.

‡ ጣ' ብ'ጣ II: of Kāshi (Benares); an inhabitant of Benares.

শ্ৰীশন্তৰ্ম ka-çi ka phra-mo fine flax; Benaros muslin.

MAN ku-cis, abbr. of MAMERN. cotton cloth.

士可予る Ku-çi-ru n. of a place or island in the Indian ocean (K. d. 5319): The one of the nine divisions of Jambudvipa.

TN ka-sa the colleg. form of the expression and and bkuh goal, a definite order or clear message. According to Ja. kasa and kaso are mutilated forms of approper black betsal, meaning in Ld. "yes, sir; very well, sir; at your service."

ナガ、利3・ガ へ ka-san ka-ra 当中に生薬に Ba ha ha "n. of a city of Ancient India" (Dsam. 25).

1



77 5 3 W 3 P Q Ra-ha-na ya-na pt-

† 🎢 🎢 🎜 Kak-kı: ti-pa n. of sn Indian Buddhıst sage (K. dun. 52).

‡ পাৰ্শ থ Kako-la আৰ a secret abode of the Dakini (K. g. প 357).

the hird of the cemetery.

The 'A' X kan-ka-ra were 1. n. of a flower described as growing on the Vulture-peak Hill of Gayā (K. ko. 7 4).

2. prob. were the plant Alanyium hexapotalum.

The Kan-dan-kin prop. n. of a terrific deity, a Dakins. When the monastery of Sam-ye was built, the image of Kan-dan-kin was placed on the first floor of the principal temple (Gyal. S. 87).

† \$\pi \cdot \cdot \cdot \cdot \cdot Kas-teha-rasga a place in Ancient Bengal, called Gaur in the Indian language and Cha-bros in the colleg. of Tibet (S. Lam.).

of the affix \(n \) ka, c.g., \(n \) mis-kad, fair, kad, c.g., \(n \) mis-kad, ten-kad; also \(n \) mis-kad, (Ja.).

নীয় I: kan (see শ্ৰেkha-na) the side or bank: श्रेडिय-স্থান্ত্ৰ্যুথ আন্ত্ৰ্য on the further bank of the river Sci-cha there being a country of brigands (A. 27).

নী II: also spelt শ skan, to cease absolutely from: ১ ই নিশ্য হং উইই শ্বা "now give up anger and passion"; ধুই শ্বা cease to tell anybody. Here the word শ kan is an emphatical prohibition (Bon.).

7 III: 1. and the palate; in pagkan phlegm; lit. the plywer of the palate. 2. when that seizes or takes away by force. 3. when a thorn; an illness; a disease (Lex.). 4. n. of the pulse felt with the middle finger called kan-ma.

† गाउँ वेगा Kan-mi-ka विवेद district in the cast of India (K. d. ६ 207).

† 173 3 TP É (lit. the daughter of the hunchback) strage, also written 173 a Kar-nyahi yul, a city in Ancient India, the capital of which was Kanyakubja, the modern Kanouj (K. du. 5 191).

Man ma the middle finger.

† পাৰ্ব ঠি Kan-tei আছী n. of a province, and also that of a city of Buddhist fame in Southern India (Dus-ye. 59).

wild Rubus; n. of a plant, Solanum jaguim; also the fruit of this plant; a drug useful in stopping fever; a thorny stick. Byn. रैकाश्रम Rigs [dan-ma; सुव वृद्धि हुंबा gut hkhor sky 8; इम्प्यम stag [dan; देश tohe htan; देश स्थान (dar-ma) ट्या श्रम्भेदे रेन्द्र etsah-mahi rig-bya; बुजब भेरण phoogs medma; भूष 55 sint byed (श्रम्भार).

শ্বাশ্ব kab-kob=শ্বর্ত্ব hide; untanned skin (Ray. 5).

까다는 kab-ça shoe; leather shoes of Hindu fushion used by the wealthier Tib-tans (Ja).

† M'M tim ka = W 7 kah-ka, ta e i jula ta ar nama csane.

+ 731 3 21 kam bi-la a kind of tree growing on the Vulture-peak Hill near Gaya (K. ko. 7 3); prob. the plant Urinom Amarytlace.

+ TNAE Kam-bo-dsa write 1. a country in the north-west of India (Vai. si.), written Kampo-rise (Jd.); n. of a fabulous city said to have contained an area of a hundred yojana (S. Lam.).
2. modern Cambodia, anciently called Champa.

mak i km Kam-bo-dsi-ka n. of the country, also of the people, as well as of articles that come from it (K. ds. 5, 143).

M3 kahu water-melon (Sch.).

minister (Yig. 24).

ন্ম kar, also kar-kar, great pain; suffering (Lex.); ন্মন্ত্র ব্যাধান aching pain (মিন্তু. 4).

myskar kar lahi-pa = 4734 aka a nad mg lahi-pa (Nag.), irritation or pain in sickness; exscerbation. † পাৰ্বাচ karka-ta or শুণাৰ কৰিব, the constellation of "Cancer." It is represented by the frog (ক্ষম) in Tibet.

† শিশ্চ kurke-ta=শংগাণ আইবৰ, described as ৰ্মপ্ত ক্ষমে, a yellow gem or precious stone (K. d. ৭ ২০১).

न्य भे । kar-skyin loan; in polite lunguage v. भे skyin (Ja.).

ন্ম ক্রা Kar-rgyal a Nega (S. kar.).

The first start of the Karma-pa hierarchy; also an abbreviation of the expression Karma-pahi-ryyudpa.

নাম কৰা kar-chag (also written ১৯৯৭) a register; list; index.

† 17. 3.71 kar-ni-ka afda, afdan n. of aflower of the shape of an ear-ring (K. y. 2); the flower of the tree Ptercoper-num accriptium and of Cassia fistula.

‡ निर्दे नि karni-ka in mystic language == देवह drif-ba, a bell (K. g. ୮ %).

This kar.ma = ARAWA hphrin-layor awa commission, service; setion; work; that which is produced from action; ARAWA Karma-pa (in Nepal called ARAWA) n. of a Tantrik school of Buddhism. The head of that school in The head of that school in The holds the title of Egyal-wa Karma-pa. The followers of the school are generally designated by the name of Karma-pa.

न्द्राचित्राच Karma-ghis-pa the second head of this sect, named Paksi or Baksi, Λ

was invited to China by the Emperor Kublai Khan. The third chief, called Karma Rah-byuh rdorje, was invited to Leking by the Emperor Temur Toakwan. The fourth Karma Rol pahi rdorje was a friend of the last monarch of the Mongol dynasty. The fifth Karma De behin geogs pa was invited to China in the reign of the Ming Emperor Yunglo (Loh. A 10).

ক্ষমন্ত্ৰ Karma betan skyon the last of the Sde-ba Gewan-pa or rulers of Tsang and U whom the Mongol Chief Gu-shi Khan overthrow (Lon. ৭ 15)

नुष्टक पर्ट Kar-ma ba-dsra क्योबक n. of an Indian pandit who worked in Tibet for Buddhism (J. Zah.).

गार भूग kar-imug or न स्वाप ka-ruimug-pu brown sugar or treacle (Jig.).

নাম আঁথ kar-yol (also written হক্ষাৰ্থ, meaning white ware) porcelain; chinaware; a china cup.

 $\mathbf{MX} = \mathbf{MX} - \mathbf{MX} - \mathbf{MX} - \mathbf{MX} = \mathbf{MX} - \mathbf{M$

🛨 🎮र प्यापे kar-ça-pa-ņi बार्वायच 1. a coin in Ancient India, or a weight of varying value; a tola or one rupes weight of gold; the value of two Tibet sho: अञ्चलकार्याच्या mu-nu fina sogs má-sa-ka, देशभाषा ह्या न्याना de-rname bou-drug karsa-pa-na, देववेदेवकेर खरारे। de beki ni garrsrafi-fo (Nag.) five manu make a masaka. sixteen masaku make a kar-sa-pana, and four of these make a gold agan (i.e., half a toks of gold). 2. ANTERNATIONAL the "value of 1,600 couries." 3. walue a coin or weight of different values = karsa; if of gold, weighing sixteen masa, which are variously calculated: if of silver, in value equal to 16 pana of couries, i.e., 1,280

co:cries, commonly termed a kahan; if of copper, it weighs 80 raktika, or the same as of gold, about 176 grains.

ন্ম বুনা kar-pubs (abbr. of ব্যাহ উৰত্তি বুলা dkar-yol-gyi cubs) the cover of a china tea-cup, generally made of iron, brass or silver: সম্বুৰণৰ ইণ্ড kar-pubs-la br.-bcu (ktaii.) "for the cover of a tea-cup made of silver (the price is) 10 brc."

শাম kar-su n. of a kind of brickten; also called পুন্ম tian-ju (green tea) or পুন্ম মুন্তিন pa-ri; also the tea that comes from the Chinese district of Juni: পুন্মেলনুহ্ম ক্ষেত্ৰহাইন ক্ষেত্ৰহাইন হ্যুপ্ত মেন্দ্ৰহাম্বন স্থান by the Jang routs (come) both Kurge and Bod-thing (teas), now well known as Jang-ja (Jig. 23).

ন্ম র্ম্বা Kar-Sog, an abbr. of Kar-mapa and Sog-po, followers of the Karmapa sect and the Mongolians.

Tibet. Karti sgan n. of a place in

112 kalpa for any a bakal-pa and, an age; a mythical period of time.

t All ka-ka ata a crow.

मानिय kā-khi-la (mystic) door; entrance (K. g. १ 28).

MRE ka-hjs=TP kwa-tai a shirt; a Chinese jacket (Sch.). In Chinese Kua-tsu.

‡ नि 5 तु अ Ka-tya bu-mo described as रकः भूव ने बहुद अला भा the goddess Uma, wife of Dwan dphyug (Mon.).

引ラ河 kā-ta-ku fish (Sehter.)

† M'urd ka-pa-li ware human skull; cup made of skull: 550 4 NN WK CAN BUT P. 12 a Paraga | (A. 121) having made the silver pieces green, (he) put them in the skull-cup.

‡ गाये रे Kā-be-ri कावेरी the river Cauvery in Mysore, a river said to be half a vojana broad and 300 vojana long. On the banks of this river are flower gardens (K. d. 3 268)

र्गार्टिमा kā-tei-kā 1. काविका, also as Figur, a species of bamboo which when bent by the wind is said to emit fire (K. d. 5 287). 2. Ffwm a plant bearing a red and black seed used as a weight, Arbus precatorius; er another plant bearing a pungent seed, Nigella Indica.

† गार्थिंग kā-ri-kā कारिका aphorism; purely Sanskrt yet largely used in Tibetan works (5'03'7'? m 7) := Zaraga gara a Sutra or Udana in verse.

‡ गुर्भा Ka-la-ke a country beyond the sea into which the Indus flows and where the finest coral grows (probably a marine province or island in the Persian Gulf) (K. d. x 280).

t no bank deep blue-black colour (Sch.).

गा-व Ka-ça बाच 1. a city in Ancient India which was twenty you and in area (S. Lam). 2. a sort of gross, Saccharum *pontaneum.

+7] keen or 3 kye Oh! na gamen kwahi grogs-po Oh friend!

गापो kua-ue an exclamation used in calling some one, generally a subordinate.

I ksha this word in its mystic signification is symbolic of the source of all Dharma (matter and phenomena), and demonstrates that they are subject to eternal change.

‡ के के प्राच kee-tra pa-la चैचपाच (Selie.) a deity protecting the fields; in Budh, a guardian of the province of a Buddha's work.

k. numeral for thirty-one.

ki-ki a hortative utterance in the invocation of spirits ने ने प्रदेशकार् "Hail, O, ye gods! to-day is warm!"

नी नाद ki-kan i, wild leek (Sch.). 2. described as was a A. n. of a demi-god. a Naga. It is inauspicious to do any work of merit when Kikan comes near.

गेनु ki-gu a hook; the vowel sign /, which resembles a hook in shape.

गैर्नुद्र' ki-rgyud a mystical invocation signifying "Lord": नेबुद स्वेइंबर वे मुख्त । "O Lord, be appeared by this prostrate (devotee)." It is a mystic charm to propitiate the Bon-po deity, called Gen-garas Mi-mgon rgyal-ps (D.R.).

‡ में 5 म Ki-ta-ka विसव 1. a Raksası or cannibal demon (K. d. s 189). 2. a worm or insect (Cr).

मिश्र ki-ldir a shrill shout : a savage howl.

TIL ki-pa a volume, &c., marked with the letter 4.

1

ने अ ki-ma according to Schr. a corruption of the Chinese word khin, a lyre with seven strings. (Pilgrimage of Fa-Hian. Calcutia, 1818, p. 255)

गेर्डे ki-tsi tickling : वैदेशप ki-tsi byedpa to tickle (Ja.).

† MXB ki-ra-na (mystic) a flower (K. g. F 26).

† শীংশান ki.ri.kan জন্ম জন্ম a kind of pepper, Piper chaha; নিজে বৃদ্ধের বৃদ্ধের বৃদ্ধের বৃদ্ধের কর্মান করিব করে। কি ক্রান্ত্রাক্ত কর্মান (K. g. গুনার) the roots of white arka tree and roots of white kiri-kan (are used in medicine).

TANK kiń-kura fawe a servant or an emissary.

the 'A' kin-cu-ka frame a kind of flower; the tree Bulca Frondosa; a tree bearing pretty flowers.

fruit, erroneously for Tau of kim-pa ka

‡ क्षेत्रण kim-pa-ka क्रिकास a fruit, Cucurbitacous plant, Trichosuntlies polanta; also possibly Cucumis colocynthis. क्षेत्रणको क्षेत्रणको

† नैअप्या kim-pa-la or नैक्ष्य kim-bala विकास a musical instrument; a cymbal (Cs.).

गींद्र ki-hu स्याजन a species of small red garlic; acc. to some carrot.

শীৰ্থ kil slowly = শুন ga-le: শ্ৰহণুক্তৰ কাৰ্থ্যপূৰ্ণ ক্ৰমান crossing a mountain pass (he) arrived slowly (D.R.). ो मैं भागी था Kila-kila fastass 1. an epithet of Siva. 2. a town in Ancient India. 3. a Rôksasa King (K. g. * 623). 4. an enomatopoetic for sounds or cries (Ja.).

* \$\frac{1}{2}\frac{1}

मुन्दि २६० का-çabi hald च्याकीच्य. इस अप अक्षाव with leaf of the tree Achyronthes aspects used in incontations, in medicine, in washing linen, and in sacrifices (Moon.).

ACTIC Kin-kan v. ™ ™ Kan dan kan

I I: ku 1. for the numeral 61. 2. (mystic) a fairy or dâkini (K. g. F. 179); Ta ku pa, the 61st (volume).

া II: a cry, moan; মা ku-sgra clamour, noise; মাইইইবৰ a general cry; the tociferations of many people together; মুইইই! the noise of general conversation: ইবন আৰু কুল্ম ইবাইইবল ছাল্ম শীক্ষামুইইইইবল then, when they arrived at the bank of Sog chu, there was the sound of chattering in a house (A. 82).

M. ku-ku = 13 sku-sku worker; 29 ska-ku an enigma, a riddle, a puzzling question.

2.7 1994 ku-ku sgrogs lit. that cries kuku; = 2.99 bya-guy a grey species of duck (Mhon.).

TITA'S Ku ku-ra-tan security a teacher or trainer of dogs; n. of an Indian Buddhist sage who was also called Kukuripa (3.3.*4) (K. dun. 45).

Ĵ

hane. James

गुणार 5 द्वांत्र Ku-kur-ta pā-dā इक्ट-पारा = 3 द्वकट पारा n. of a hill iu Magadha (Dann, U).

TT Kicke, erroneously for TA Guege, a part of the province of Nga-ri in Tibet.

The Ku-cor, also I've, n. of a place in Tilet

nte 2 kundeft. des ante 3 ku.

The heavenly breeze (Mison.).

† TEU Kunn-hi warm 1. the manni or Himshayan pheasant, also, a bird with beautiful eyes which lives in the fabulous mount Sameru. 2. the eldest son of As'oka

MI kuwa or Nu nuncea (in Chinese, kur) unis, nun a gourd; the bottle garret, Lagetavia sulgaris. In the Pemakoi district this fruit is called unis a-bana, ..., nature's bottle. A bottle made of a dried gourd is also called unice.

Ryn. 444° ga rnam-par ryyal; št. g lt. slok-bu rik; ta'is dra-no-cau; ryust rsa zlum bych; aliguist hirjs bych; againsa bbras mchog; mt. yna mdan lpags (Ukan).

મુખ્ય મુક્તિ ku-nahı guide a float made of long-dried gourds. मुण्या के हैंग ku-ha-la me-tog इवसव, also जनस, the water-lily; also, the jujube plant, Zizophus jujuba and the fruit of that plant.

† 1] वे र Ku-bern कृतेर, वेश Kuvera, the god of riches, the chief of the Notion known also as Naga Kurera and with 19 Rnom-the; kui-bu, the son of Vaierarana. According to some Tibetan writers, Kurera OO is one of the eight keepers of the horses of Vaicracana. Kubera, or in later Sanskrit Kurera, originally the name of the chief of the evil beings of darkness bearing the epithet Vaicrapana; afterwards the god of riches and treasures, and is regent of the northern quarter of the world, which is hence called Kulara-Kube by Idarida, the chief of the Yok, and a friend of Rudra. (M. Wills.).

নুষ্ট্যান সি Ku-byi mak-ke a Bon deity who resembles the Bodhisettea Jampal; the god of learning and wisdom among the Northern Buddhists (B.R.).

স্তান ku-ma-ra = শ্ৰম মান্ত ger-nchoy
সন্তান্ত্ৰৰ leaf-gold (from China brought
by way of Geylon); it is described in
(প্রতিনা); নাম প্রথম করি ব্রীশ্রম মান্ত্রতার exported from Lanks (Ancient Ceylon).

1785 ku-said page the water-filly which opens at the appearance of the moon; said to be Nymphan esculata; 3854=3858 qqu'at a bash or cluster of water-filles.

Syn. প্রায়েশ্বনি গান্দান darr.po; মুক্তিই tla-schi dti; মাইম জননাতঃ; মান্দ্ৰ জন-dgah; মাই পানু আঠা gdu-gu; ইম্মিন্ত্রিক্তি চিনি কিন্তুন কিন্দ্ৰ চল-ggrog; মান্দ্ৰ ভাল-us dgah; ইণ্ড মার: মান্দ্ৰ জন-ggrog; মান্দ্ৰ অন্তাতিঃ; মান্দ্ৰ-অন্ ্যান্দ্ৰনাক bahad (ইনিচন). इ तु सुद् द्वाप ku-mud grogs = कील के bail-zer or क्वार्ट zlu-hed moonbeams (Moon.).

± TUSTES ku-mad Agra, v. 7 ™ ñi-ma, the sun (Mñom).

‡ TBC 54 ku-mad van, v. TBC 44 ku-madtshaf (単fcn.).

्री श्रद्धकोत ha-mud-gaen कृत्रद्वक्त life. the friend of the water-lily; the moon.

まる可能を表 ku-mu t-liken, v. 電視管機 ku-mud tshal.

্যু প্রধান ka-mad ka-ma = সংগ্রেম হর মার্ ক্ষা a medicinal plant of the filly species (প্রিন.).

* TUNES harmed-tshal a cluster of waterlilies.

The handso we had the lite that which grows on the earth. 2. the planet Mars

The Kuhi a devil or demon in Chinese demonology. In Chinese Kuei.

(Grat.). In Chinese Kusi-sien, "devils and gods."

गुदै केंद्र knaistera a Chinese work on divination (Grab. ॥ ३)

JW ku-ya sediment of urine from which Tibetan physicians diagnose disease (Mcd.).

int; an oaprey (Maon.).

the crimson amarenth; a purple or yellow Barleria; the blossem of the amarenth or Barleria.

** JECA ku-rah-ga are the deer; also deer; also deers arog-chage an insect (K d. s. 468).

† US Ku-ra wa a city in Ancient India near Delhi one vojana in area; also a province (S. Lam. 20).

female Buddhist deity associated with Kuvera, the god of wealth; is goddess of might and power; she is also called \$455* (Vidya). The first sovereign India Lama is said to have acquired great power by propitiating this doity.

1 75235 ka-ra-pin-aa=4) sha-ñe 1. sefuse heed. 2. a fragrent grass, Copeas retundes; the bad of a flower 3. a ruby; cinnabar.

1 TS TVS have bands, v. Manager monday, the breed of sheep in the sub-Himshayan countries (#800.)

भूषे turn or पुरेस (man, कीका, कीका, कीका, कीका, काका sport, diversion, jest, horse-play; भूषेत्रिय to jest; भूषेत्रेष्ठ for the purp worf annisement or fun; भूषेत्रेष्ठ स्वस्ते भूष्य स्वर्थ किंद्रिक स्वर्थ भूष्य स्वर्थ कार्यक स्वर्थन स्वर्य स्वर्थन स्वर्थन स्वर्य स्वर्थन स्वर्थन स्वर्थन स्वर्य स्वर्थन स्वर्थन स्वर्य स्वर्थन स्वर्थन स्वर्य स्वर्य स्वर्य स्वर्य स्वर्य स्वर्य स्वर्थन स्वर्य स्वर्य

d DOO Ku-ha-ku want a Srin-mo (goblin) that lived only on lotus flowers and lotus-honey, and resided in the fabulous island of Ramamo (K. d. > 280)

inhabited by an aboriginal race of people (Dus-ye.).

TTTO Ku-la-la for TF Ku-na-la.

JGS Ku-lu-ta a place situated in the south-east of Kashmir, now called Nyùn-ti by Tibetana, by Hindus Kuiu (S. Lam. 19).

grass used in certain religious ceremonies both by Brahmans and Buddhists;

Syn. 4494 han-sel; **444 sa-gnas, 455* 254*454 johud hdul gdan; **55*364 mehod sbyin rgyan; **55\$ gtsah-byed; 54*36 khrus-kyi rtsa; 6*454 rtsa-nechog; 6*505 rtsa-dwah (Uhon.).

পুন্ধ ছৈ Bs. Ku-çahi groß-khyer কুমীনন্ধী (ক্লিম্বানা) i. Kus'ianagara, one of the thirty-six sacred places of the Buddhists, where Gautama Buddha is said to have breathed his last. 2. n. of Chakravarti Rāja (Supreme Ruler of the Universe); মুন্ধৰ Ku-ça cha-po মধ্যক্ষ n. of a Chakravarti Rāja.

n. p. अध्यक्ष-१४ त n. of a flower; also n. p. अध्यक्ष-१४ त महिन्द्र श्रीक्ष-१४ क्ष्म-१४ whence did you bring that Srin-po's daughter called Kusana flower (Horom. 121).

- THUS ku-ca-bas-dha snew a gem which is said to possess the property of curing infectious diseases and plague.
- ो गुन्त्य ku-ça-la=१९४० dge-ica भूत्रक piety, holiness.
- দি প্ৰতি Ku-ça-li, also মুখ ku-sa-li মুখন, a Buddhist sage; the title of a Buddhist monk or priost who has acquired spiritual knowledge and is more devout than learned: কুম্পু-স্মান্ত কুমুক্ত কুমু

title of Pan-di-ta is applied to one who is versed in intellectual science. Those who are called Kn-qa-li have attained a high spiritual development by abstraction from material or intellectual enjoyments. In some works it is called Kn-sā-li.

The kin-qua kind of time; a kind of fruit; an apple tree; 343 angula angula fanguagu angula a

† J. J. J. ku-su-lu is a corrupt form of I. A. Ku-su-li.

ty-ga pan ku-çuhi khame n. of a kind of blue flower, v. wik this.

Syn. 5mg n by dus-kyi mc-tog, \$15K t byn-khyuft rdo; 如何管理 mc-tog imigoman; 如何可 me-tog ze; 如如何可 geal-ldan quaras geal-ua-can (Mfon.).

- † गुने न्य ku-çc-ça-ya इनेसम a kind of lotus flower (K. d. र १९५); a generic name for water-lily or lotus.
- + TWX Ku-sa-ra part an Indian pandub who preached Buddhism in Tibet (J. Zaf.).
- ा. of an Indian Buddhist sage (K. dun.
- t TINA ku-su-ma pun 1. INDM gurkam suffron. 2. a flower (Sman. 428).
- * T.Y. ** **Xu-su-li* a Buddhist exoroist; a Naljor or Buddhist yogi who carries a small hand-drum (called damaru which is generally made of a human skull) and a thigh-bone trumpet in his hands, and professes power of exoroising evil spirits,

TTER IN A Ku-su-luhi spyod-pa the prectic of the Shamas or Buddhist exercists; TT alignment of I (A. 26) when practising the rites of a Ku-su-lu exercist.

To a kn-su-lu-pa is a word of Tantrik mysticism, its proper Tibetan equivalent being a square, and pa, the art of exercism. The mystic Tantrik rites of the Acadhauts, called Acadhatipa in Tibet, exist in India.

J'AEC Ku-se-redson n. of a fort and also that of a district in reas Khoms (S. kor.).

ান্ত্ৰ ku bsco the shrill ejaculation see, see, &o., made at the time of sacrifice to the earthly gods, demi-gods and spirits by priests, &c., in Tibet: ভূজিংশপ্তিক বিভাগি কিন্তুল কাৰ্য্য কিন্তুল কাৰ্য্য কিন্তুল কাৰ্য্য কিন্তুল কাৰ্য্য কৰা কৰিছে। কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে। কাৰ্য্য কৰিছে কৰিছে কাৰ্য্য কৰিছে কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য্য কৰিছে কাৰ্য কৰিছে কৰিছে কাৰ্য কৰিছে কাৰ্য কৰিছে কাৰ্য কৰিছে কাৰ্য কৰিছে কাৰ্য কৰিছে কাৰ্য কৰিছে কৰিছে কাৰ্য কৰে কাৰ্য কৰিছে কৰিছে কাৰ্য কৰে কাৰ্য কৰিছে কাৰ্য কৰে কাৰ্য

tyle ku-hu my the cry of the Indian cuckoo; 3.5245344 mys the cuckoo, i.e., the bird that cries 'koohoo'; acc. to Co. a kind of ring dove.

The hu-hran sheep and goats: 444 Equal by a quity a query act which we get a with a strong the followers of Shenrab the Bon-po of the Ryyu and Horns-po sects sacrifice sheep and goats, buffaloes, duo, nules, camels, &c.

মুখ্য kug crooked; a hook; ইয়ৰ grikug (the kukri), a curved knife; short sabre; বুৰখায়ৰ bays-kug an iron hook; গুয়ৰ জ্ঞাkug a fish-hook.

1911 \$74 kug-kug by d-pa to bend, curve, clinch (a nail) (Ja.).

মুণ্ডাৰ kug-kug altogether crooked; মুণ্ ৰাষ্ট্ৰ kug-pg-ñid crookedness (Cs.). THE kug-rtse cuckoo in W (Ja.).

To Kus-ku-na possibly the province of Konkan in Western India (S. Lam. 33).

Tibetan 3. 3. is evidently a corruption of the Sanskrt word.

type: Kuñ-dsa-ra wax a fabutous ailver mountain situated beyond the great sea and at a distance of 2,000 yojana to the south of Nima Idan, where the sun never sets. It is full of precious stones, such as lapis lazuli, sepphire, &c., and on the sides of this mountain there grows a species of tree producing a race of near who live only one day; they are born who live only one day; they are born at dawn, they begin to walk after day-break, in the morning they are youths, towards evening they grow old, and at sunset they die (K. d. * 276.).

मुने Aun परि, चा. निविद्य, सर्वे all, entire, the whole; सुचेह्न इ मृद्या from all pores of the hair; रेन्यम all those; मृद्याम all the others; मृद्याम all, every one included; मृद्याम वा the hearing of all; अ मृद्याम वा all these flowers should be strewn about; मृद्याम वा time by everybody; मृद्याम वा time at times; colloq. मृद्याम aunda taneaus "everywhere."

3453 kun-dkyil, same as 34353 kunyyi dkyil, in the midst of all; in the middle of all; at the centre. ng the kun-dkris (kun-di) = 35 km sonmoss lit. that which binds all; misery, moral corruption, general corruptness, sm.

নুৰবাদ kun-bkram (kun-tum) or মুক্ত বাদ kun-tu bkram আৰ্কীৰ strewn about, spread over.

183535 kun-skyed-hyed= \$5 shift the heart, mind (Mhon.).

মুণ্ড kun-skyo-wa or মুণ্ডাৰ্ড kun-tu skyo-wa dwin, মহনন, আল্ল, to become penitent; to thoroughly regret: ইমান্টান্ড আৰু মুণ্ডাৰ his mind was filled with regret day and night.

3435 kum-skyod agitated, moved; agitation.

TA Jo at Kun-skyob glish n. of a monestery in Tibet.

पुत्र हेक्स kun-khela चाचादन, सोमन् any cover; the all-encompassing cover, the sky.

2150 1: kun-khyah = दश क्ष्य nam mkhah चावाम, जीवन् that which encompasses all things; the void space, the sky, the four quarters of heaven.

3550 ii: = A435 Uphrog-hyd 46 he that tekes away misery; the all-pervading enemy; the snatcher; the lord of deeth.

भुद्रभूष hun-hkhor v. भुद्रभुष्ट्रभूष kunbean hkhor lo, a charm in the name of the Dhyani Buddha called Semanta Bhadra.

nam-mkhah the sky; n. of a goddess (Yia, k. 16).

24-25ss kun-hkhuams utemma a wanderer; a beggar, a merdicant who goes to every deer tor alms. १६ को Kun-mkhyen = व्याप १६ को प्राप्त का का स्थाप है। को स्थाप के प्राप्त के प्राप्त के प्राप्त के प्राप्त के प्राप्त के प्राप्त के कि All-knowing; the Physician; an epithet of Buddha and also of the highest order of Bodhisatira.

तुर-क्षेत्र तुर्व विकास kun-mkhyen kun-gaigs omniscient and all-seeing, referring to the attributes of a Buddha or Bedhivattra.

সুৰুপ্ৰকৃত্য কৰি Kun-mkhyon klok-chen a religious teacher of the Rhin-ma School who founded a sect of his own called Kun doch hops.

মুন্দুর্ভিত্ত ক্রিক Kun-mkhura chos-sku had-ser the Tibetan hierarch of Si-skya, who, at the request of Khu-lugs, the Chief of Horchen, first shaped the Mongolian alphabet.

গুৰু জন্তিৰ দু জনি শাৰীৰ Kun-mkhyen fili mehi ginen सम्बद्ध स्वस्थेबंब an epithet of Gautama Ruddha (Yig. k. 83)

TAMES A THE Kun-mkhyen dhyig-quen n. of a lama who was given the religious title of Kun-mkhyen, the all-knowing.

নুৰ্ভিত্ত kun-khrugs আৰু বাৰ agitated; anxious: পুৰুষ্টি লট্টাপুৰ প্ৰকা the waves of the sea were agitated.

JACH kun-kkhrul uftun blunder; illusion; also adj. all-delusive; all-wandering.

মুখ টু ফাল kun-gui mithah the end or termination of all (merits): মান্তম ন মুখ টু ফাল মুখ্য বিশ্ব কু ফাল মুখ্য কৰিব কৰেছেং। the end of accumulation is expenditure; the end of rising is fall (K. d. আ 350).

263 444 kun-gyi-gaus the basis or abouta of all (miseries): 4442 544 km sec 555 55 4441 the grounds or misery are its not, old age, and leath (K. d. # 855).

 Π

(absolute knowledge) for its basis, i.e., the root of all things is wisdom (prajša) (C. gya.).

द्वानीय बद्दान kan-yyis bkur-wa he who is respected by all; a learned man, v. अन्याय mkhus-ua (Mfon.).

पुत्र हैमाइन इस kua-gyiş phyng-byaş to whom all paid homage: बहेद हैन पुत्र हैमाइन इस देदा hjig-rten kua-gyiş phyng-byaş çih, to whom the world has bowed (K. d. ९ 113).

24 32 knu-grab = \$253 2 sta-wa dyn-pa or \$42 255 stan-sta tha-chus the month of October (\$250).

TABN Kun-glis, same as TAN BN Kuntel-glis, the place or grove of all happiness, one of the four royal monasteries of Lhass, this one being situated in the western suburbs.

दुर्दिक knn-dyah चानच, संसीद amusoment; great merriment or joy.

শুর বৃদ্ধ পুরু মুক্তর বুল মার্কর Kun-dgahrgya:mishan-dpal-dzańpo আলস্কুল the name of Sackya Pendita (শুমুণ্ডি).

24549 \$15 Kun-19ah shid-po n. of a relebrated lama of Tibet (Lost. 4 12).

TASTR'S Kun-dgah Nor a lake in Mongolia (Los. 21); probably the Gonga-nor (Egg lake). In Mongol nor := a lake.

The confidence of a precious article or general $(K, d, \leq 29\%)$.

sonel attendant and cousin of Buddha.

34599° ags Kun-dyah-hbar n. of the son of Kun-dyah shift-po, one of the chiefs of Sa-skya who visited India to study Buddhism (LoA. °).

25.54.454 Kun-doah bilsin-pa a mountain in Uttara Kuru, the fabulous continent of the north (K. d. 5.318)

34594944 kun-dyah gshon-nu == \$3 hu-su coriander (Sman, 428).

36.599.50 kun-dgah ra-ua = \$2.599 glif-dguh with a grove; any pleasure-grove containing groups of trees, flewer bods, artificial lakes, garden houses, shady walks, &c., often surrounded by a wall or fence

মুন্ব্ৰইব্ৰংই kun-dyahi dyan-mo an address of courtesy for আৰু ক ইব্ৰু ladies of the class of Lhacham—her grace or ladyship: বিশ্বৰূপ মুন্ব্ৰইব্ৰংইংএই ব্যাহিন মুন্ব্ৰইব্ৰংইংএই ব্যাহিন মুন্ব্ৰ মুন্ব্ৰইব্ৰংইংএই ব্যাহিন মুন্ব্ৰ মুন্ব্ৰইব্ৰংইংএই ব্যাহিন মুন্বিৰ মুন্বৰ মু

गुरुभ्युंच्य kun-mayogs चारेग speed; also as adv. speedily, at full speed.

तुन्देवेष kun-hgels = का क्या nam-mkhah परिवास the sky; that which covers all; the all-covering.

মুখ্যাৰ kun-hgog that which hinders physical or moral growth.

33.98 1: kun-kyro, v. 450.040 nam-mkhah, the sky (Mhon.).

24'95 it: snake, v. 99 shoul a serpent (Mion.).

বুৰ-ছাঁথৰ, kun-bgro chaif আদীল to be nesiduous: অধ্যন্ত্ৰ-ছাত্ৰ-থৰ assiduous in the manner of performance.

तुन व्यति श्रेष kun-hyrobi srol=वम lam a rond, passage (Uñon.).

पुर्व देश्य Kun-cife समाधित 1. that pains, ties or entangles all at all times. 2. जनक the God of Love; also for पुर्व देश्य kun-tu cife: अभूभा पुरुव प्रवास के प्रवास

nyaka Kun-beom www, an 1. vanquished; suppressed, fully put down. 2 the vanquisher or killer of all; the lord et death. 3. n. of a sou of a Brahman of Ujjayani (S. kg.).

মুন্ত্ৰ kan-chub বৃষ্ণ বৰ চু s-rub all-perfection; wiedom; divino knowledge (K. d. ৰ ২০); মুন্ত্ৰণ অনুষ্ঠ he that has comprehended everything.

तुन सर्वेत इत kna-mchoy-idan or नगानुन सर्वेतः इत = दुधने प्रेतः व (अतिका.), चीकासचल, the Tantrik joetrine of Kälschakra.

तुरस्त् kur-hjug for वृद्दर-अनुद्दर-दिन ! करचं, देखर bringing together; putting in harmony with all.

To see I have a sum-high pho-fix the messenger of harmony, that which harmonises or makes everything agreeable, hence = $\P \times ka_{-ca}$, sugar.

naskes Kan-hioms storms, storms.

1. Index, the subduer of all, that by which everything can be subdued or controlled. 2. Yoga or the contemplative concentration of the mind.

মুৰ্বইন্ধ কৰি kun-hjoms melooy the chief alt-subduing (elixir); মুৰ্ব্ধ বাৰু ইন্দ্ৰেম্পূৰ্ব মুৰ্ব্ধ কৰিছিল। is an excellent preparation of mercury, which subduce all evil spirits and diseases.

" 14 P. Kun-shift = Taranatha. (Ta. 28.)

The hun-tu unco all; in all; everywhere; in every direction: a fight in all; everywhere, above and below: ** In the continuation of merchandise were spread in every place, inside and outside (the house). When used in reference to time, \$45 kun-tu eignifies: continually or perpetually, duskun-tu same as 34445 dus regum-in or 54445, at all times, always.

মানু মুক্তি kun-to temped producing every where, all-producing, i.e., imagination : মনো মুক্তি ক্ষেত্ৰ স্থান ক্ষান্ত (K. d. ন 36).

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255° See kan-tu hkhyana wandering overywhere: ₹50° yeas 24°5° agawt in the fearful world, i.e., in the unhappy states of existence, he wanders about (K. d. s. 169).

মুধ্য বুল্ল kun-tu hkhrugs signifies বুল বুলু বুলু বুলু convulsed; also convulsive, subject to agitation and shaking (Mhon.).

245 98 kun-tu gas = \$5.54 \$7 spasrysan nu-toy or \$4.5 \$7.59 (autumu flewer), lit, the fully developed or blown; n. of a species of daisy which blossoms in autumn (Mān.).

মুৰ চুৰ্ম্ম knn-tu go-ua বিশ্ব wellknown; well-understood; celebrated.

The second of the desired that the second of the wind animals of that the second of the wild animals of that continent are said to live a thousand years (K. d. 5 286).

युक्त १ विषय ken-tu-bysheps विषया he that provides for the world, the All-Provider: Providence.

বৃদ্ধ বুলি kun-tu hgyed-pi নিজাল to be diffused; that which goes in every direction: ধুলান্দাল spiritual emanations; envoys: ম্বান ধুলান্দ্ৰীৰ rays of light went in every direction.

वृत्य च चुत्र कृष kun-tu royu-uc धारान, धारामुख 1. lit. going everywhere. 2. as met. wind; a nird. 3. n of a spirit. दुर्दु अथर देर स्थान-tu ryyas-par bycd-pa विद्यारवित to fully spread; to make plentiful everywhere: to make copious.

त्र १ वीवन kun-tu hearibe eclipsed; darkness: १ अ५६ इत्ये ४६ के जुन्ह बीवनवर। the rays of the sun and moon were eclipsed.

গুৰুত্বৰ kun-tu-beng-ps or প্ৰথমৰ kun-beng-pa to put in; to employ, engage: মুৰ্থ প্ৰান্থৰা put this vessel (or pot) to all uses.

বুৰ্ত্বৰৰ kun-tu chaga-pa ৰম, মছ, বিজ্ঞা anxiety; yearning, clinging to: মুন্ত্ৰন্থকিন বুৰ্ত্বৰ। the mind remains attached to its crocked desires.

historius misery, sufferings.

245 229 2 kun-tu hjug-pa sgrol= 44 24 lam-bden-pa the truth about the way to Nivana, i.e., out of misery.

Jahardh kun-tu diny byed= Jaage a kun hoyuk-ua sin.

तुन्तु वहण्य kun-tu hjug-bral निरोध freedom from sin, or व्यवस hgog-pa, entire stoppage of suffering.

Note.—The above four expressions are used in the higher spiritual terminology relating to Bodhisatti r (K ko n 235).

A high kun-tu been = 5.3855 \$49 dad. gus das dan-pa faith and reversess, also possessed of faith, respect, etc.

Syn. And gus-put; Andr gus lant; Andrew Mon-Lar burd; McAus W Mon-Lar land; Andrew Mon-Lar land; Andrew Mon-Lar land; Andrew Mos-lant; Syn Mac-lant, Syn Mac-lant, Syn Mac-lant, Syn Mac-lant; Andrew Lar land; Mac-land; Andrew Lard Mac-land; Andrew Lard (Andrew Lard Mac-land; Andrew Lard (Andrew Lard Mac-land)

इ.१५वर Aunta Mar व्यवसि strewn over, moutaired, diffused, dispersed: में हैंप 544 245 1 flowers were scattered over every place.

ৰণ্ড বি kun-tu dor লিখে perfect abandonment: স্থান কুমানুক বি all faulta should be entirely thrown out.

246 24 kun-tu bdc-ua unugu general happinesa, prosperity; beatitude (Spyod).

Type was Kun-tu hidren-pa n. of a river in the fabulous continent of Godániya (K. d. * 331).

242 444 kun-tu gnas wafa, at fa stability; the all-abiding residence, that which remains at all times or overywhere.

TAY TO kun-tu brdus-wa the burning rays of the sun; extremely painful; all-piercing.

गुन्द व्याप्त क्षाप्त क्षाप्त gnod-par gyurpa समित्र to do mischief everywhere.

255 km kun-tu snch-ua unminimal. the sun; n. of a Buddha. 2. all-illumined, all-enlightened.

195% kun-tu spyud an usual duty. habitual work; as a vb. to practise: 54% 54%15%1 practise righteousness or religious acts at all times.

হুণ হুণ্ডিৰ kun-tu spyod-pa free or unbridled behaviour: described as হুল ইং ইংইৰ the Brahmanical conduct (প্রতিন.).

25 5 24 km to spras waguifun dressed in every way, adorning the body with precious ornaments.

दुरश्रीर व Ann-tu shyor-wa = काव कर श्रदण व giving up everything (Maon.).

ৰূম ই পুৰু মাজ, অন্ধান্ধ this (kind of tree) is generally to be found in the lands of gods, demi-gods, and in the continent of Uttara Kuru (K. d. * 16).

পুণ ক্লিম kun-tu rmons the all-stunning, all-obscuring; darkness of mind; ignorance: পুন চুইনেম্বই বুলুইন্সম কাইন্ত ই, কমে বুলুইন্সম কাইন্ত ই, কমে বুলুইন্সম কাইন্ত ই, কমে বুলুইন্সম কাইন্সম কাইন্সম কাইন্সম কাইনিক্সম কাইনিক্সম

द्वत् इ.स.च त्रित के कर्य kun-tu rmone-byed-kyi metah सम्बद्धित the all-stupefying fascination; n. of one of the arrows of Cupid.

145.484 Kun-tu hisin-ma waveval holding to all or everything; n. of a goddess.

145 and a Kun-tu bash-po 1. unware ht. good to all and overywhere and at all times; n. of the first Dhyani Bodhisattea, the equivalent of Samanta Bhadra; the Khamuya-Sam of the Mongols. 2. in the Khamuya-Sam of the first or Adi Buddha.

নুদ্ধান ম Kun-tu bzah-mo মনন্দ্রা Leis a female figured in connection with the foregoing Bodhisattra. 2. a kind of flower growing on the Sumeru Mountain (K. my. ন 20).

বুৰ্দুপুৰৰ Kun-tu gziys he who sees all things and everywhere by his divine eye of knowledge; n. of a Buddha, also that of the Bodhisattra Avalokitesvara.

गुराहे ३९ kun-tu hur-hur संराच a great noise or uproar heard everywhere; the rattling of thunder; also the noise of wind or rain.

Jan Kun-tu ho-ma = At C si-dsa-dsu (Macn.) n. of a tree with milky sap.

ৰুষ্ট্ৰ kun-tu hod বৰ্ষমান fully enlightened; ৰাজ্যৰীপৰ sa cou-goig-pa the eleventh stage of Bodhisativa perfection.

23 5 34 5 46 4 kun-tv rab-tu hknrugs lit. very much agitated; n. of the six descriptions of earthquake (K. d. # 259).

343 Au 5 and kan-tu rab-tu hyul lit. moving and shaking very greatly; n. of a form of earthquake.

तुन्ह स्वानु केश केश kun-tu rab-tu chem-chem अनिकान lit. roaring all about; n. of a kind of earthquake.

245 24 5 38 38 kun-tu rab-tu bny-hur loud and fearful rattling or roaring; n. of one of the six forms of earthquake in which sound comes out of the sea and the mountains.

त्रहार्थ्य kun-tu rab-tu yyor lit. everywhere all shaken very much; n. of universal earthquake in which the mountains and the oceans are moved profoundly.

355 रिण 1: kun-tu rig चावेर =: 4भगत्व द रिण्य all-knowing ; omniscient; n. of a deity.

युक्त पुरुष । 1 := वैश्वास्त्र çeş-rab wisdom (K. d. श 36).

गुरु क्ष्य kun-tu gsal चादीपज, चामा, चामाल, the sky; clear inside and outside; very clear, lucid, illuminated.

345 955 kun-tu gsus a flower mentioned in the Kahgyur (K. my. ¶ 20).

युक्त kun-tu geo to heal everyone or repair everything; the healer of all.

শুৰ পুৰুষ kun-ginm प्रकार lit. very flerce; इक्टबा देवल dnuks-rigs n. of lowest caste in India

গুৰ্ম্ভ kun-btus অব্যাহ n. of a religious work which is full of extracts taken from different sacred books (Mfon.).

तुन्ति kun-rtog, same as कार्त्व rnum. rtog विश्वक, रोकक, संकार, famey, illusory associations. η

naugum kun-triugs uftamun ideas and associations.

1

मुक् वह वामा यावे अडेब के दे kun-brings-mihi mishan not परिकाणितसम्बद्ध one of the three signs, characteristics or laksana, v. 4475 mtehun

ning and a support of the support of negligence.

भुष्टिक kun-bst a चाराधना reliance; resignation; service or adoration.

पुत्रवेद में अर Kun mithon-nui misho & fabulous fresh-water lake in the land of the Linemaryon of Astra, situated at the centre of their chief city Shubhra Malika. It is said to be five yojana on each side. When the Lim light with the Lha-ma-yin the signs of victory or defeat are said to be reflected on its surface.

nage office kun-dan hkhon-pa quarrelling with all: व्याविकाश का मुन दर वृद्धि वर देद। person whose lips are black quarrels with everybody (Ton. d. 217).

3552 4354 kun-dah mihun-pa=44465 55 #344 harmonious, concordant; agreeing or in harmony with all.

14 54 Aun-don Hair the public week, general interest, cause of all.

14344 kun-drel-ger = de wajin'a tehaf-nu. bsdom-pa all taken together.

24 455 kun-adun Ster. Sas that afflicts all; the all-burning one; Cupid.

14454 Kun-bdag विश्वपति, विश्वास the Lord of All. 48434 14454 the Soul of the World: the Supreme Lord of the World.

355gg kun-brduf 1. an oppressor; a tyrant: 44.8 m. 3.444. A. Sera el Ed. a. de efer. 2. In astronomical calculations the sixteenth conjunction is called Kun-brows.

2535 kun-kdar waven the pulse that always beats = \$550 rtsu deu-ma n. of the central artery.

24 454 Kun-halren the Supreme Leader; he who leads all into the way of deliverance: epithet of Buddha.

NATA kun-nas, same as NAMA kun-las समय or समयतः from every place or direction: round about; wholly, thoroughly: विकास समित पुत्र वस र पर पर्वेर ! in every direction it was surrounded by railings; 35944554; to wish from the bottom of the heart.

गुरुवस र्ग्रेनसप्य kun-nas dkrias-pa entirely darkened : 🛰 देन देनमा गुन्दनमा र ग्रीनमा rain-clouds have darkened all quarters

पुत्रवस्त्रे kun-nas skue समनात्त्र, जनादम produced or grown everywhere (like grass).

पुन वस व्हारम Aun-nas hkhums क्राया ,= 5x 9s gur-gum eaffron (Mhon.).

गुद्द देश देनेपास kun-nas ligens = वहद शेंदे में पुर a residence that is closed on every side, a sanctum; residence of a queen; a convent (Minon.).

Syn. after a Bu hkhor-wahi khuim : WES अन्यम् sa-spyod-ma gnas; युर्भक् sruf-macan: 59'40' MA' 34 dag-puhi mihah-cun: 984. ष्ट्रम a an-ance.

युन्द्रभावर्षे kun-nas hgro सङ्गति commu-

THE AN AS kun-nas rood = CAS The behad-gad to laugh out (Maon.).

गुरु व्याप्ति केनु वेषा पर कार्य Kun-nas sgohi lehu shes-pahi mdo समन्तदारपरिचेदी नाम स्टब्स the "Sutra on the door or entrance from all quarters," 1.6., of free (K. ko. F 287).

24 44 24 45 hun-nas sgrib-par byed wiwiesk to over-shadow all round, to put into shade in all directions.

मुद्दब मुद्दब्द स्थाप kun-nag hon-mohs-pa संक्रिय made very miserable; pained, distressed; पुद्दब्द स्थापकरण entirely free from misery (Hbam. न 239).

तुद्वशिक्ष kun-nas sñems चाक्करन, चवकिप्र very haughty; arrogant.

पुत्रका ध्रुवासाय kun-nas blays-pa खपांचत, सच्चत fastened or tied up on all sides.

तुर्भणम्भाष kun-nas hins-pa संश्रक, सञ्जय collected from everywhere; extracted or taken from every work.

गुद्दस्य kun-nat hdud-pa सामस्य venerated by everybedy or everywhere: समस्यभिद्रमुख्यमुद्दस्य to reverence in every manner with body, speech, and heart.

শুৰ্বজ্ঞান্তন kun-nus [dan-nu पार्श्वपकान, सञ्ज्ञान raised from every place; set up well; got-up: बुज्यान्दर्भभूम् १८८८ 5६। the enemies rose up in all directions.

nasty kun-nor idud-pa units colbested from every place; brought together from every place.

*AFAMATA kan-nassnak-wa == 3ma rgyalwa the all-illuminetor (Schr.).

पुन्तम व्यवस्थ kun-nas aphags-pa समुद्रत कृत्यालु from everywhere.

75 4 भ के kun-nus brit चित्र, जिल्ला perfectly painted, described, delineated, referred to.

गुर्वभक्षम kun-nus blans taken from every place.

নুৰ্থমনৰ kun-nas bhar মকাথক, মকাথিব inflamed; ablaze: এইপুৰস্থৰ্থমন্ত্ৰ্থমন্ত্ৰ broke out in every direction.

নুৰ্ব্যাইশৰ hun-nas shyor-ica নাথাজন to combine; combination; গ্ৰণন্ত্ৰ কা compound or mix up medicines. गुन्दमायदेवासमा kun-nas brisegs-pa चनकृतिन built up everywhere; piled up; erected.

হুৰ চ্ছাৰ kon-nas melos illuminated: very beautiful: মুখ্য এই পুচ মুৰ্থা এইন । the signs or charms of the moon are exquisitely fine: মানু বি প্ৰাপ্ত কাৰিল (is sollection of flowers was lovely and pleasant (Mison.).

মুৰ্ব্যাহিক kan-nas bear মধ্যাহি, মুদ্ধাহিক। =\প্ৰান্ত্ৰীৰ্থন dpal-gyr lo-nas n. of a tree the leaves of which are sweet.

Syn. Amous lo-ma miter; Amer lo-ma back (Mison.).

মুধ্য আহ্ম kun-nas &zod-pa all-forgiving; very patient (K. d. ম ৪৪).

মুধ্য শিল্প বৃদ্ধ কৰা ken-nas yoks-su lakorau entirely besieged, shut up entirely, surrounded on all eides.

গুৰ্ম ক্ৰমে hun-nas gyens মন্ত্ৰন, মনস্থাবিদ্য thoroughly, very excited. মান্ত পুৰ্ম ক্ৰমেৰণ: the mind agitated (not being fixed on any subject).

Timah hod-ser all-illuminating rays; the rays of the sun (Mion.).

प्रश्निक kun-main सर्वत्यामी; ६ 455 bya bton all-abstracted: चयपुर, दरेगहें पुढ्यान मुख्या one who has left off all the concerns of this world; he who has renounced all worldly matters, acts and concerns; an epithet of Buddha.

मुश्रम्भ के वि kun-spans chen-po = क्रेंभ के के the all-renouncer; an ascetic; a hermit: इ. महेन भटम कुम सुद्रकी पुत्र सुद्रम के देवे क्ष्मण दृष्ट के before the fest of the Arch Renouncer who in one life has attained to Buddhahood.

गुरुष्ट्र kun-spyad 1. समुदाचार, धर्म, समय that which is to be practised at all times. 2. customary or habitual work; habit. na Hack or fallon Brahman; bad habits, vicious acts or professions.

1

ๆ จังพัฒธาน kun-spyod mtshuns-ma = ฐานาลั grogs-ma a sweetheart, mistress (Māon.).

 $\sqrt{3}$ (a) $\sqrt{3}$ (b) $\sqrt{3}$ (c) $\sqrt{3}$ (c) $\sqrt{3}$ (c) $\sqrt{3}$ (c) $\sqrt{3}$ (c) $\sqrt{3}$ (d) $\sqrt{3}$ (d) $\sqrt{3}$ (e) $\sqrt{3}$ (e) $\sqrt{3}$ (f) $\sqrt{3}$ (f) (f) $\sqrt{3}$ (f) $\sqrt{3}$ (f) $\sqrt{3}$ (f) $\sqrt{3}$ (f) $\sqrt{3}$ (f) $\sqrt{3}$

মুধ্যম kun-bor ail-renouncer: জীন হে'ছি: মুখ্যমুখ্যমুখ্যমুখ্যমুখ্য he cast off relations, wealth, properties, realm and all (K. d. # 355).

Ann-byed ryyal-po 1. EM### The short specific a medicinal vegetable growing in the grass in Tibet. 2 in
the terminology of the Nying-ma sect,
the short (mind) is called kun-byed rgyalpo,
the chief agent, the prince of all
doings.

तुन्यदुर kun-hbyud = र्विकेट्स समृद्य allgrowing; misery; sin.

74% kun-sbyor libertinism (see 7455 kun-tu-ru).

नुद्रविश्व का का dri-hain hehon-pa-con=देवेन्य dri-shini-po sweet perfume.

Syn. 955 1873 hdod-pahi-dri; * Torgs snatahim-byed; E5 912 Rad-bunk; RE5 130 rif-du khyal; A94 142 59 legs-par thal (Milon).

गुद्द मंदम kun-rniong सम्बा error; the allblundering (A. K. 72).

14 वित kun-ådsis सवर, सवा the all-containing; that which holds everything in itself.

भुश्वास्त्रवा kun-rdsob bdcn-pa पंजातवाल conditional or dependent truth; see to Was, subjective truth.

natural design of the state of

আনববিশ্বান :: অভ্যান্তরে শ্বান consciousnoss of self; literally the primary cause of all things, the basis of all; the soul, spirit: মুলবং নীবল কিবলৈ বংক উলবুল বে কানীৰ প্ৰায় কৰিবলৈ কিবলৈ ক

मुद्द के इब kun-za me-top = है कु कि के देव flower of the plant called Spyi-shur, which gives blue tint to water (Mion.).

24 a and knn-gaigs = 24 a ag and who was all; the All-sceing One; that is cognizant of all (Los. 4 15).

णुक्**ष्ट Kun-hzan सम्बद्ध** the all-good; epithet of Buddha; a *Hon* sage and teacher.

नुद्रक्षर व Kun-bzis hkhor-lo a metrical arrangement in several squares resembling a chess-board and sometimes forming an acrostic.

74.48 A. Kun-bran girl n. of a place of pilgrimage in Tibet (D.b. 4 43).

মুৰ্ভ্যমে ৰ্থা Kun-bad rnam-geom the three good ones; the Supreme Deity of the Bon religion in Tibet who is explained as having three manifestations: (1) হৰ্ণাই মুৰ্ভা কিলেক লক্ষ্মান the impersonal God or Supreme Being, তা মুল্টামান কিলেক বা all-perfect; (2) বৰ্ণাই মুৰ্ভা কিলেক বা all-perfect; (2) বৰ্ণাই মুৰ্ভা কিলেক বা manifest in the form of a sentient being (like Shenrab): (3) ইব্যুল্ড তেনু ব্যাহ the deity represented in symbol, i.e., form, বিশ্বুলিন্দ ব্যুল্ড বিশ্বুল্য কিলেক in painting, figures in relief or casts.

तुन व्यापः kun-baod = भागी वा-gvhi क्यासमा the all-enduring; a figurative name for the earth. 34 Is 365.4 Kun-chos gesañ-wa a Buddhist sect with a few monasteries bordering on Yunnan.

गुद[्]ष Kun-rig चर्चविद् all-knowing; n. of a god; a learned man.

Syn. Manu mkhas-pa; Is fin kun-çeş; Is gu ayı a kun-gyi bkur-wa (Mhon.).

तुन्य kun-la सर्वेष to every one, to all; to everywhere.

গুৰ বা নিম্পান কৰিল kun-la bkra-ris durakldan-mu she who gives blessings to all: বেং পুৰাবী বৰ্ম স্থানত মি: a name of the goddoss Uma, the wife of Mahes'wara (Mion.).

त्यञ्च के देव kun-la khyab-byed eer-po गेरोपका = वृष्ट ghi-coll (Sman. 107) a bright yellow pigment prepared from the urine or bite of a cow, or vomited in the shape of sciedules by that animal; bezoar stone.

24448 km-la hing efficient; able to enter into anything: %94854454444444 becomes efficient in composing.

34 4 kun-la ble happiness to all.

25 44 kan-ka phan useful or good to all.

all-hurting, hurtful, obnoxious.

neddlesome, touching everything.

तुन्यम kun-lug = तुन्यम kun-nug सर्वतः from every place or thing; from all; than all.

नुब्बसन्धः प्रकार kun-las blus-pa समबूत, समुख्य selected or compiled from every book; n. of a book. गुर्नेक्ष kun çeş-pa सर्वेश all-knowing , knowing all, omniscient.

तु नेव के नेवार kun çes-paşi ço-gum-pa a religious man who, being under moral discipline, has reduced his desires and requirements; lit. "an all-knowing taxpatherer."

24 245(4 kan byad-pa well well explained; preaching all the religious, one that preaches everywhere.

नुत्रेक्षम kun-sems स्वित् to be conscious or cognisant of all things; to think at all times.

মুক্তি kun-slun লন্ত্ৰাৰ, মন্ত্ৰাৰ a general rising; rising from every direction or place; = ইনমান্ত্ৰি arms-bakyed বিদ্যালয়ে conception; idea; the notion of a thing; a thought; ক্ৰমিন্ত্ৰিয়াৰ কৰিছল the mind which gives rise to thoughts of sins or merits, virtue or vice.

মুৰ্শ্বিং kun-şlon chen-po comprises the three হ্ৰমণ্ড ম'লে chags-şdan-rowns, lust, anger and ignorance.

त्र वृद्ध kun-qood चादभ all-killing, that which kills everybody or thing; the lord of death.

14 and kun-gsal = 4 4 man-nakhab 1. the sky; that is fully clear, illuminated.
2. = 3 m ni-ma, the sun, the all-olearer.

† 135 kun-ta Fn: from where? one from an unknown place; also interrogatively, come from where? It is used in mystic language (K. g. \(\begin{align*} 26 \)).

13.5.5 kun-tu-ru the union of the two sexes, copulation (used only in mystic language) (K. g. $\P \ge 16$).

‡ गुत्रश्चित्र kun-thi-ra कृष्टित n. of a bird: युनः वेत्रावश द्ववायवे द्ववेत् वरः तुः युरः वः युक्ताव वश भागत व वर्षे परः देश्हेर्स् (K. g. a 58). াীতি kun-da খন 1. mistake, blunder, illusion (Lex.). 2. বিমানে, কুল the blue jessemine, Jasminum multiforum or pubescens.

Syn. Syn chu-skyes; AATTER y dgunsla tha-chun skyes; AATTER hab mohi masod (Mhon.).

तुन्द द्वार केमम kun-da byah-sems= ५६व । dhul-chu quicksilver (Sman. 79).

35.55 kun-du-ra 45.5. 5.5 sweet-smelling tree; a kind of incense; the resin of *Hoseellia thurif.ra*; gum olibanum (M. Wills.).

Syn. F-954 skyoh-byed-pa; UIII mukun-da; III kun-du (Mion.).

13.5.2 kun-du-ka= 188 shim-bu a cat (Mon.).

13. Kr. kun-don vere onion.

THE kum-pa crooked; shrivelled; TM
The kum-pa mid contraction; TMIM kumkum very contracted.

মুখন kum-po cringing; one in a contracted posture; মুখন kum-por cringingly; contractedly.

IN kum-bha $y = 3^{mq}$ hum-pa g m. an earthen jar; a vessel for water.

गुअन्दे kum-bi-ra इस्तेर n. of a srin-po (demi-god or demon).

hur-ti to hasten; पूर} acrea kur-ti tafis-hgro to start or go off on any business; (in colloq. language) to start on an errand or mission early in the morning without having even a cup of tea.

TITAL Kul-kar, also Range kul-dkar, n. of r place in Tsang; a kind of shield manufactured in Kul-kar: 257734444 and a the shield manufactured at Kul-kar is of superior quality (on account of its superior metal); 343444734478 as to the Kul-dkar shield it costs five sho for the best.

n ke numeral for 91; ke-pa the 91st (volume).

गैंग kr-ka in the dialect of Hphan-yul for भूग ekya-ka, e magpio.

मे गिर्मा दें सिट-ध्य-pi-no देवापित्र a country west of Jumbudvipa of romantic seenery, said to be filled with gardens, dales, fountains, cascades, etc., and intersected with streams, and inhabited by a race of very handsome men who est red rice (K. d. * 179).

শীশীই শ্ব ke-kihi-sgra the cry of the peacock (Schtr.).

† गोगोर्ड ke-ke-ru बद्धतर or कर्देतन स white precious stone.

ী বুঁহ ke-regul a charm of the Bendeity called Çen-sras mi mgon regul-po:
গ্রুমেই ইমম ইয়েখন গ্রুমের ইয়েখন (D. R.).

which has the property of purifying water; its Tibetan name is § **35 or § *55, the purifier. 2. a great mountain situated north of the great forest plain beyond the north bank of the river Sita. Its peaks are described as very grand in appearance. It contains mines of gold and silver, and round its peaks are four fabulous lakes which at all seasons remain filled with lotuses and lilies. The ruler of this country in ancient times was Vaiçrarana, whose army consisted of amssons of great beauty and valour (S. Losn.).

रंगि5र Ke-ta-ra amountain, probably Kedara (केंदार); part of the Himalaya (Ja.).

The Ke-tu 1. a fabulous planet in Brahmaincal as well as in Tibetan astrology. In Tibet the name Ke-tu is generally applied to cometa, called also 50 % \$4 \ \text{Re}\$ (lit. the long smoke-tailed). 2. a flery meteor; a shooting star; the descending node. 3. n. of a demon.

गोहेंदे दु Ke-nehi-bu n. of a sage of the time of Gautama the Buddha (K. du. 954).

गे के Ke-byed Kartika, the god of war (Schtr.).

নী ক্টি নি Ke-tise-us n. of a Bon teacher: ব্ৰহ্ম কৰ্ম ক্ষেত্ৰ (Deb. ৰ 6) the Bonpo priests invited Ke-tise.

নি ক্রম্ম Kr-tshegs a Naga; the quarter where it rosides during a certain astrological period is considered inauspioious.

ারি Kehn 1. atribe in Tibet (Vai. kar. 160). 2. নহম্মন in classical Tibetan a kind of garlic. 3. a cavern, den, hollow place (Ca.).

ng Kebu-tise, also at ke-tise, a jacket made in the Chinese fashion; in Chinese kwa-tsu.

Ag. Kchu-tshan (in Chinese K'u-ts'ang, "a treasury; a store-house") n. of a sacred rock-cavern.

Mg. Kehu-ri n. of a female deity of fearful mien.

প্রতী Kehu-li the Tibetan and Mongolian name for Corea. In Chinese Kaoli.

निद्व kehn-le ने के विश्व oustomary seal

नेषु भूभ kehu-ça-ya (from kaşdya) celestial robes; zobes worn by the gods (K. my. न ?).

নি W kc-ya wickedness: হৰ্টানা প্ৰায় ক্ষিত্ৰ কৰ্টানা কৰিব the root of wickedness of a bad heart (i.e., envy) having sprung forth (J. Zak.).

‡ ने भुरन Re-yu-ra-ka बेयुर 1. a kind of grass used in ancient times in making garments for c Bhikau (K. du. 4385). 2. n. of a Gandharau.

गोर Kere, v. 32 kurri.

मी Ql Ke-la देवभाइभावेवयोधेदः। n. of a tribal clan (Yig.).

নিশাস ke-ki-ka=মান্ত sga-skya ginger (Sman, 267).

में गैं 'श' म ke-la-ça = भेष न kai-la-ça के दुवाहों । देखाल the king of mountains i.e., Kailasa in the Himalayas.

া থান Ke-lan, prob. corruption of ১৭৩৭, follower of Tsongkhaps (Hue, vol. II).

নি থৈ Ke-le n. of a fabulous place or country: নিৰ্মাণ আৰু the country of cannibals, Ke-le (D. R.).

1 letters which are surmounted with

double a sign called hypra-hu or of sign called nurs. Signs for long accentuation are also called he-ps.

* ने न'र ke-ça-ra केमर mane (Schr.).

े नी नुषा Ke-çu-ka a plant, perhaps Arum colorunia, with edible roots; also चिंद्रक, v. के नुष Kin-çu-ka (Hlum. प

the mane of the lion. 2. the hair; the mane of the lotus; a celestial flower; saffron.

নীৰ keg=ৰম st bar-chad danger; accident, v. শ্ৰ kag.

गोषां Keg-ma = भवाभ kag-ma (Lex.).

TICK Kefferus warm skeleton.

tree, i.e., of the colour of the parrot (Nag. 3). This is evidently a corruption of wins.

নী ম'ৰ্নী Ker-ko a cymbal; a musical instrument: ১৮:ই৪, মে'ন শামে দিয়ে দ্বীন মুহ হৈ (carrying with him) a hand-drum, a cymbal, a pipe (flute) (K. g. 5 2).

नेर गुरु ker-gyis suddenly (Sch.).

নী ব Ker-wa to raise; to lift up; বৃৎধ-ব্যৱস্থানীক বা to point the fingers towards heaven.

ন্ত্ৰাৰ ker-laft সমূদ্ধিৰ suddenly stood up: নৃত্ৰাহমান্ধ "suddenly standing crect and still (like a tree") (Nag. 3).

নি বিষয়ের ker leb squr metaph. for horse, abeep and yak: নিং বিষয়ের বুরুতা she awar in kind, i.e., one in a hundred) on horse and yak from among the three kinds of cattle (Bisin.).

নী থান্তাল Kel-mag possibly indicates the Kalmuk Tartars.

#757 Kai-ta-ka n. of a mytholo-

बीडिप Kai ne-ya विशेष a rishi or sage; also patronymic of Ravana (K. d १ 186).

Risco gase-can the huge snowy mountain on the north shore of the Manasarewara lake called (tang Ti-se by the Tibetans and Kailasa by the Indians.

列 I: ko num. 121; 列4 ko-pa the volume marked with the letter 刊 ko, or the 121st volume.

সা II: ৰ an expletive meaning: same, the same, very; as in ৭ বি hdisho, the same; as এই বি hdishi, this very: মেলবৰ, ৭ বি বি কান্ধ কিলো that very.
ই বি disho as a dish diship that very.

III: all, whole; quite, entirely, altogether (Schir.).

M'O ko-na 1. hide, leather—that derived from yaks, buffaloes and horses as distinguished from pags-pa the skins of sheep, goats, foxes, &c. 2, colleg. for ko-gru a hide-boat.

有四 ko-khug a leather purse; a little leathern money-bag.

পূৰ্ত্তৰ ke-klerel (ke-thel) a sieve made of hide-strips or strings to clean peas, barley grain, &c., of gravel, &c.: প্ৰত্ত্ত্তি অসম্ভৱন শ্ৰমণা (Rtsii.) for a hide-sieve for sifting peas and barley (i.e., price for).

可观 ko-gru (ko-du) a hide-boat a hoat made of the entire hide of a yak; a skin coracle.

न्य ko-blum hide-packing. This is said to be a criminal punishment in

Central Tibet, varying in severity, e.g., qq.q.q. when the culprit's hands are cut off, the stumps sewed up in leather and the poor wretch thrown as a beggar upon public chacity, &c. $(J\ddot{a}.)$.

ने अन ko-thing strap; thong.

有男 ko-thud a kind of tea, probably so called on account of being sold pucked in hide cases; an interior tea: 葡萄男である。 *** 第門男本(Risit. 7%) *** to the cost of pressed brick-tea."

গ্ৰহণ ko-thums packed up in hide; ক্ষমে, মুল ভ্ৰমি ক্ৰিম্মে, মুল ভ্ৰমি ক্ৰিমে ক্ষমি কৰা হৈ leather package containing 30 ounces of gold: ক্ষমে ক্ৰিমে ক্ৰিমে ক্ষমি কৰা হৈ ক্ষম having stolen a bag containing gold, (we) concealed it in a marmot's (ই u a marmot) hole.

ሻ ጓጓማ። ko-hthags a small instrument of leather to weave lace with (Ca).

শাল্যৰ ke-gdan, pronounced kom-gdan, skin-rug or seat; a piece of leather put under the saddle (Sch.): টু-বছং পাল্যৰ প্ৰথম for each tanned skin-rug or leather folding used for cushions (three taska) (Btsii.).

ৰূপ ko-midsh an arrow bound with hide: gs ক্ষাৰ্থকৰ, the hide arrow used in the north (of Tibet).

পিছ ko-ldist a vessel or basin made of hide to keep or cleanse oil or lime-wash: মাই মাইল কি পাঁই হৈছে (Risii.) for each hide vessel for holding sa-ṛtsi (such and such a price).

প্রথম ko-lpage hide; also tanned skin; প্রথম উপনি ক্ষরতা hide or leather material or stuff included in the fourteen materials prescribed for clothing to be used by Buddhist monks.

শিপ্তৰ্থপৰ ko-lpags mkhan=@ শাৰ্থ lham-mkhan আইনাৰ worker in hide and leather; a shoe-maker. 可養者 ko-spyin (ko-pin) glue: 有養年夏司之之 之 for each stick or cake of glue (Etsii.).

শ্বিষ্য ko-phos; guitar (gen. made of thin belly-skin of a cow) (Ld.); it is tuned in three-fourths (Ja.).

প্ৰৰ ko-phor a cup made of leather and painted to look like a wooden cup; প্ৰৰ্থ ko-gshoi a basin made of hide.

Makes ko-wa mkhon a tanner; the steersman of a hide boat.

भू वाक्षेत्रभूष ko-wa mृष्येर्तु-mृkhan a tanner.

প্ৰ এপ Ko-na bray দুৰ্ভুক্ত প্ৰথ কৰি নিজ্জ n. of a district in Upper Tibet: ই কচ্ছাত্ত হৰ্ম পাল এপড় প্ৰথ then he visited Ko-na lang in Stod-last (Lha, kah. 23).

শী পুৰুষ ka-bubs ar entire akin; শী পুৰুষ ই মাই কিন্তু কাল্পুৰুই an entire skin of a sheep holds three khar-ñag measure of good butter (Blsii, 74).

পুৰুষ ko-klings an awl; a three-sided needle for sewing leather (Sch.).

भै वर्षे ko-hho itch seab; भै वर्षे बहु व्यवस्था In Sikkim a measure for rice or barley made of hide.

M and ko-shrage a hide filled with butter; the whole package is so called.

শৃঞ্জ ko-Ishal pieces of leather or hide:
শৃঞ্জ মুন্ত ক্ষেত্ৰভাৱ শুলি বাইন for each skin
of butter and honey, &c., with hide
wrapping (Html).

সূত্ৰৰ প্ৰথম ko-rion glums packed in a fresh skin: ই সূত্ৰি বুজ প্ৰথম অই হৈ হৈ বুই কুই বহু আন অনুধান কৰিব লোক কৰিব লোক

₩54 ko-rul a rotten kide.

প্ৰ ko-la a grub which breeds in hides; a kind of hide-moth; প্ৰস্তাপ-পূৰ্ব বুবাই প্ৰ প্ৰকৃত্য প্ৰায় the Kola moth, something like a species of vermin in flosh (Rtsii.).

刊 484 ko-çam-pa (Lex.) one dressed in skin or having a skin for his underclothing, v. 刊 82 kom-po.

竹門 Ko-ka a place in Bengal where in ancient times many Tantrik adepts lived (S. Lam.)

† गैंगि थेग Ko-ka-li-ka कोकाविक a Bhiksu of the Buddha's time who sided with Devadatta (K. d. न १५७).

而可 Rocki a wild mountainous country cast of Beagal in the Chakma and Hamsevati countries which are east and southcast of Haribhadra (Manipur) (S. Lam.).

‡ৰ্দীদীৰ Ko-ki-la জীৰিক the Indian cuckoo, in books described as a bird that sings sweetly (K. du. ≅ 99).

‡ भें भे भा ko-ki lakşa n. of a tree

有可定义 Ka-ko thah-ma a country in cr near Ceylon (Ja.).

ৰ্শী শু Kokya पवित्र pure (Lear.).

MIS Ko-krad (ko-tch) 1. WING IN thum-pyi akrad the worn out leather of old shoes and boots; 2. also a leather-shoe (Ja.).

পূৰ্ব ko-skoপূৰ্প ko-ko=শাসুৰ u neck; পূৰ্ব বৰ্ম ko-sko hdeys=শাসুৰ u adam myrm-pa hdeys raise the neck (Sey. 4).

ৰী 3 Ko-na প্ৰাইশাৰী মি yel-shig ye-nan n of a place in Tibet (Yig.)

できる ko-non-tw, also 可知さ ko-not-two or 可能な ko-not-two or 可能な ko-lon-two, the kernel of the pine-apple (Cx); more particularly the edible seed of the Neon-pine growing in the valley of the Sutlej; it is also called 数4348 \$ \$km-non-two in Kunavar (Ja).

753 ko-t-m=89 khrey blood in mystic language (K. g. 9.216).

र्भे किया ko-tum-ja १ वेषाने वेषा n. of a mountain (K. dun. 17).

নিট্যাই হয় ko-lam-pahi-ras জানজজ one of the 41 materials of clothing permissible to Buddhist mendicants; a kind of grass formerly used in making clothes (K. da. 4388).

ने इस १व ka-tam-bhay same as above.

M.J. W. ko-tra-pa wing, angu, in vulg. Nepalese Kodu, a kind of millet largely used in Sikkim for making mar.ca beer; it is mentioned in K. d. 5 333. A succise of grain caten by the poor; Paspatum scrobinulatum.

শিনিবাউন ko-trog-can A মুৰ্মুল mi krog krog applied to a thoughtless, childish man (K. d. = 362).

ৰ্ণী ই ko-tha কাত, ক্বছ a kind of leprosy (Ja.).

ৰ্দ্ধি ko-thal cinders, ashes; শৃৰুৰত্ব ৪ মান ko-thal-du byas pa to be reduced to ashes: শৃৰুৰ্ধি বৃহত্ব ko-thal hthor-war gyar-pa scattered about ashes.

† শীম্ম ko-da-la কাৰ্যক or কাৰ্যক্ষক a tree growing in the mountain called পুরুত্ব Kokila Parvata (K. d. < 274).

MINK & ko-pan-tse a sort of tea (Schtr.); usually called Capinze (Schtr.).

দ্বিত্ৰ Ko-bi-da-ra আৰিবাৰ the tree of paradise on which grows the Pari-jūdo flower; also a tree the flower of which is pretty and of awest scent, probably Boatinia variegata (K. my. প 20); প্ৰতিক্ৰম আৰিবাৰে an abode of the gods (K. du. 5 310).

Mar. Ko-ho prop. n. of a country (Vai. kar.).

শ্বপথ Ko-brag-pa prop. a sect of Tantrik Buddhists; also its founder: শ্বপথ বাংশ্যাল প্ৰথম টুলাবা বিষয়ে উন্নাইন কিন্তু মান্ত্ৰ প্ৰথম কিন্তু কিন্তু কিন্তু বিষয়ে কিন্তু স্থাল কিন্তু কিন্তু কিন্তু কিন্তু কিন্তু Brod-nams regul-mishan of Ko-brag brought Vibhüti Chandra from Bal-po (Nepal) to Ding-ri and later on founded the monastery of Ko-brag in Upper Myah.

南辺 ko-ma a bird (Vai. sfl.).

To ko-tsc Eugsu ja brgyad-pa the Chinese name for the brick-tea used by the common people of Tibet. It is called ja brgyad-pa, the eighth or the inferior quality of tea (8. kar. 80).

ৰ্গ মুখ্য ko-uags is meant to express the voice of a raven (Ja.).

the Ko-rando alter prop. a country, said to be in the fabulous

Western Continent of Godaniya (K. d. 331).

† गैं र प Koraba कौरव the descendants of Kuru; their party; n. of a country in the east (K. d. र 267).

ৰ্মাই ko-re or শাহ ko-ra cup for drinking: বিংশাহ *çin-kor* wooden cup which every Tibetan carries with bim in the pocket of his great coat next to his bosom; বুল শাহ *çel-kor* a drinking glass.

শ্ অই ৭৭৭ ko-lahi hdab = মুহাইই ই ই ই ই ই ই হা pohi pi-pi lin plantain leaf (Mhon.).

প্ৰতি II: is a dubious word (Schtr.);
প্ৰতি ৰ ko-lon-ca to hate, envy; but in a
passage in Mil., where the connection
admits of no doubt, ko-lon melsad-pa must
be taken = disclain (Ja.). In Amdo প্ৰতি
ko-lon = dispute, fight.

† गीं-नियु Ko-ça-lā को शका mythical river cost of Jambudvīpa (K. d. 5 267).

‡ শী'নি'থ Ko-ci-la ৰাখিৰ a certain king of birds (K. my. শ 18).

ৰ্ স্থিতি বুঁ Kondi-nya কীৰিত the son of Upayamati; in Tib. ব্যক্তিশ n. of a Muni or sage; n. of a grammarian; a patronymic of the poet Jayadeva.

* किंद्रावे Ko-çam-bi, also written बंद स्था Kohu-çam-bi बोबालो, the city of flowers; n. of an ancient city situated on the Ganges in the lower part of the Doah, in the vicinity of Kurrah; nec. to Nag. 3 Vatsapattana.

* निर्मा Ko-çi-ka, also written निऽनेण Ko-bu-çi-ka की जिल्ला. 1. an epithet of Indra; n. of a drug. 2. n. of the Valica Robusta; n. of a teacher; an owi; a patronymic of Vis'vamitra, who was the grandson of Kus'ika; n. of a river, river Kosi (K. d. 5 267).

Syn. Agià na-gu-le, gaipai pai all shral lihas siligs-pa; दूर बूट ऑट केंद्र केंघ dran-sron nulsud que (Nay.).

† गैं अय Ko-sa-la कोस्स, कोसस n. of a part of Ancient Oudh which in the Buddha's time was ruled by King Prasenajit.

সিবাৰ I: kog-pa l. a cover; শ্ৰাপ্ৰ kog-çoy the paper-cover of a letter; an envelope (Yig. k. 2): প্ৰশ্বপ্ৰস্কুত্ৰ বুল the cover or envelope (of a letter) should be neat and clean. মাৰ্ ja-koy a hide case in which tea is packed is usually called ja-ko; কাৰ্প্ৰ mar-koy a akin of butter: কাৰ্ প্ৰস্কুত্ৰ হৈ ইবিশ্ব (S. leg.) "like a stone in water or package of butter." ব্ৰাপ্ৰ cun-koy shell, rind; ই প্ৰাপ্ৰ physi-yi-koy exterior shell; bark. 2. the name প্ৰ kog-pa is applied to an old man after the age of 85 (Risa shus.).

ৰ্মান্ত II: 1. vb., to splinter off, to chip; শ্ৰহৰ to rise suddenly and run

away (Ja.). 2. भ्राप्य वशु व koy-pa çu-scu to peel, pare off.

শ্বিত kog-tse আছ a net: acc. to (Kag.) ৪ হৈছে ইপ্ৰশক্ত প্ৰকাই লা "a net or snare to catch birds or wild animals."

ሻር I: koń, also ሻር ሻር koń-koń, concave; excavated; crooked; beut; warped. ቁሻር ሻር sa koń-koń undulating ground; ሻር ብንና koń-pa-ñid concuvity.

TIE II: MET KOR-po, also MET skunbu मर्भदेश 1. cup; crucible. 2. the country of ravines, n. of a province of Tibet lying to the south-east of Lhasa ard east of Tse-thang. ज्यान Kon-asum fant the three divisions of Kon-und; also n. of a kingdom in Ancient India which was ruled by King Susarma. Mc No Konsked a kind of such or waist-band of fine wool manufactured in Kon-po: Manage kon-mdun a kind of spear manufactured in Kon-po (Jig. 32); We at kon-put planks brought from Kon-ro (S. kar. 179); Making kon-sprel an ape from Kon-po; the name of an individual who made a donation to aid in repairing the monastery of Samve. Tax kon-bee a kind of armour or weapon manufactured in Kon-po.

* विष्युत kon-kun क्रीकच n. p. (Schr.).

ৰ্মি kon-khru (kon-thu) a kind of yellow satin: ৰ্মান্ত্ৰিং উত্তৰ্গ্ৰহীৰ (S. kar. 180) a piece or roll of yellow satin for a gown.

দিনন্ত Kon-bu a small cup-shaped brass or copper oil-burner; শাহ্নপাৰ method-kon an offering bowl, a cup for offering pure water to any divinity; মুল্লপান smag-son ink-stand, generally for black ink; মুল্লপান mishal-kon ink-stand for red ink or vermilion; মুল্লপান blugs-kon casting mould, crucible; মুল্লপান generals generated a gold cup or oil-burner placed before Tibetan deities; মুল্ল- bye-kon bowl of sand.

শ্र म kon-mo गर्न a cave; a ditch.

ৰ্দিত boiled: এই প্ৰেৰণ মাজত ছ টুৰ্বাই বৃদ্ধ ja de kod-nas ka-ra brum-po fin byih-pas Jo-wo dyyes (A. 95) the tea having been boiled (prepared) and given with five lumps of sugar, the Jo-we was gratified.

15 U kon-pa, also called 15 u 19 kon-pa gab-gkyes, the name of a plant that grows in solitary places, generally in the clefts of rocks. This medicine, kon-pa gab-gkyes, is used in Tibet for stopping hemorrhage.

শ্বিশ্ব kob-kob, same as শ্ৰাশ্ব kab-kob, the noise or sound produced from the stretching of hides.

ৰ্মীমান kom-pa to tan (skin).

শ্ৰণাশ্বৰ kom-gdan a seat made of tanned skin.

Mac kom-po skin which has been made soft and pliable by tanning; loather.

MN AC MCE Kom-ris kos-jo the princess Kom, the youngest daughter of Wen Chung, the fifth Emperor of the Tang dynasty. She was married to King My Agtshom (J. Zas.).

MX kor, same as we skor. 1. is used as a 24 few or auxiliary particle used in the manner of an affix, as in # 45 stod-ker, which signifies a cloth that surrounds or covers the upper part of one's body; hence ka stod-te a kind of half jacket worn by children and also by lama dancers : TS We klad-ker the circular dot put over the head of certain letters to signify the letter * ma. 2. anything that has been cut out by the hand or a lathe, such as 和 明 cit-kor a wooden cup; 图明 rdsa-for an earthen cup or vessel furned out. 3. n. of a place; Manage Kor-ni-ru pu n. of a great lama who was a native of the place called Kor. (Deb. 9 11).

ৰ্দ্ধ kor also occurs in আৰ্শ্য than-kor, সুৰ্দ্ধ নিল-kor, ম্ব্ৰিছ bod-kor, এই দ্বি pad-kor, অনুষ্ঠাই gdub-kor, &c.

ন্দৰ্শন kor-kor coiled: ৰব্যস্থান প্ৰিন্ধ gwi "a string was wound round the (exorcist's) dagger (Vai. sa. 82).

ৰ্ম্ম মূল kor-bao lit. of round make; a kind of shield of round shape (Rtsii.).

Ma a collog. form of Ms.

भूब के बाम kol-wadi lam= बमाइ । lam-Aunpa, a bad road (Moon.).

न्य स kol-sa, प. बच्च स hyof-sa or च्च स acl-sa.

প্ৰাপ kos-ko আৰু the chin. This word is also applied to the throat and even to the wind-pipe.

J'Ol Fya-la (also called §4) petty; n. of a petty state in Tibet, the chief town of which is §4.4 4 (lit. the lion-face), where the Tsang-po, it is said, enters a rocky chasm in the mountains.

J'UNA Kya-an n. of a large fort in Tibet (Dsam. 32).

JA kyag or 3434 kyag-kyag 1. throwing obstacles in the way of another's work out of spite. 2. thick; run into clots; 344 % kyag-pa mid thickness (Cs.).

मुमार्गुप kyag-kyog or उपडेन kyogkyog बच curved; crooked; not straight.

JK I: kyań, also 35 35 kyań-kyań or 35 5 kyań-po, 1. straight; right; vory atraight (Cs.). 2. slender as a stick (Ju.).

The H: अपि अ 1. and; and also; though; although; oo; yet more; used instead of 55 dan enclitically after the letters आहे. In composition the word 55 is placed between the subject and the predicate, for example:—अर्थे उटाल्ट्रें के स्वाद्धार he was beautiful and his mind was also good. In the sense of "though" उट follows the first or entrasted verb:—आहे. अर्थे अर्थे अर्थे अर्थे अर्थे के "though his face was handsome yet his body was erooked." अर्थे के अर्थे अर्थे

ூர். இதி kyan-kyon indolent, lazy, idle (Ja.).

JZZ kyar-po, also ZZZ kyar-kyar, flat, not globular (Ca.).

JN Mx kyar-kyor still feeble as a convalencent efter disease (Ja.).

া I: kyal, resp. প্ৰায়ৰ shal-kyal, a joke; also a comic or jocular look: প্ৰায়ৰ বিশ্ব বিশ্র বিশ্ব ব

সূথ II: also 3ৰ 3ৰ kyel-kyal, sometimes written as 3ৰ 3ৰ rkyal-rkyal, long and flat, not globular. Described in (Nag.) ১৭ ৯ 'ছ বৰ্ষ ব্যাৰ্থ হৈ ১৭ like straw, hollow and devoid of meaning; worthless.

মুখানা kyal-ka ইছি, মন্ত্ৰাৰ joke, jest, tricks: প্ৰশান শৈ kyal-kahi tshiy ইলিবখন, ইণ্ডাই ৰ rtsed-mohi tshiy playful word.

34'4 kyal-pa vain, idle talk, nonsense.

गुर्भे मुंद्र kyal-kyal poor; ili-conditioned.

n kui 1. This syllable is primarily an inflecting affix attached to nouns, adj., participles, &c., indicating the genitive This affix takes the form 2 only after the final letters 5, 4, or 4, and is varied to I where the word to which it is attached ends in either 4, 3, 5, or 3, and to where the preceding final is were s, or simply to a if the final happens to be a vowel. Ex.: 453 of Tibet, Tibetan; ৰমাৰী of the way; মুদ্ৰ বী of the north ; বই নই ই at the time of going. Sometimes, moreover, it is elided altogether, as in 45 45 Tibetan language. 2. It is annexed to verbal roots (with the same variations of form) after the manner of a continuative particle and imparting the gerundial sense, but by some modern writers used as a finite verb. Gerundially it generally implies an antithesis which may be expressed in English by "though" followed by "yet": व अवावि व वेम के अवि ब्राय के वाम दूर ब्यूब वेंद though the girl called to him, yet he went on the straight way without turning his head. As affix to a finite verb it is frequent in the writings of Padma Jungnas and Milaraspa, and is also used in the C. colloquial. Attached to the verbal root it may also carry the sense of

"as much as." "as far as": ৰূপৰী নিম্মান ইম টুনামুন টুনামুন্তিই as far as he remembered this road, he followed the ox. 3. টু connecting the auxiliary verb with the verbal root forms a much-used present tense: সমুসূত্র I am lying down. But here the final vowel does not often take the simple i (a), cy., ২ টুন্তুল is seeing; still we have in books কুল্লন্ত্র is eating food. [N.B.— The use with the instrumental form টুনা will come under that article.]

गुःश्रोदः' kyi-g'on the elbow

THE Kyi ice a. of a medicinal plant, Gentuma decumbens. The white species of this plant called RECONS kyi-les akar-po is in repute for biliousness. The called RECONS kyi-les akar-po heals swelling in the throat or glands (Med.)

JJ3 kyr-lam a chill; a feeling of cold (Sch.)

ৰু ৰুদ্ধিত kyi-lin chu-ria shoa-po-

1) 35 kgi-had vi an, vivi, vi au, vivi 1. interj., the sound of weeping, lamentation; an expression of grief, sorrow or less; Alas! Ah! \$55,300 kgi-had zer-wa vivi an expressing deep serrow or lamentation. 2. one of the eight cold hells of the Buddhist purgatory.

ীশুই kyig-ptse unburnt brick (Sch.).

The Kyis n. of a people living in the cast of Asia (Yig. 8).

JERNA kyin ser-plus a violent wind with hall: are to Ji. also 3 * kya-sa, onomatopoetic word; a blowing wind.

हिंद kyir, also ध्रिके kyir-kyir, round; ircular: a disk; a round thing; ध्रैरक्रे kyir-uu-ñid roundpess.

TN kuis by with; the sign of the instrumental case, used after the letters 5. 4, or w, and generally indicating the personal subject of the action. It is called the 35 or the byed-pa pohi sara (the term of the door). Gerundially kuis is annexed to a verbal root to render clauses which in English would be introduced with "by," "frem," &c., त्यु., रश्चीमाम्बेद्रायधेनमा प्रेमायभद् इ from the sword having pierced the liver. he was slain. Of course the prep. " trem " might be omitted here. Again our 'because" is often an appropriate opening to clauses terminated in In In Co., auf a gagumu Sarak the demon coming, he turned aside : or, because the demon came, he, &c.

kyu wan a hook; anaugle; a fishing hook; anaugle; a fishing hook; anaugle; a fishing hook; auws shabp-kyu (i.e., the foot-hook) a mark fixed at the foot of 1 letter to signify the vowel 'u' and written as

of a small bird: 63 7 35 37 49 dyrau coga kyur kçur sçrog the awallow twitters.

টু kys है, जो: the vocative aign; O! Holla! ই kys is called এইংকল্প blod-pabi spre or interjection—the word of invocation or calling: ই কুম্ম ই কুম্ম। O great King! ই কুম্ম ত lotus-gem (Chenraisi).

JJ Kye-kye, also written 3 for abbreviation; couveys the same meaning as 3.

342 Kye-rdo-rje 7 w n. of a terrific

n kye-ga u. for the magpie.

TWA Kye-phak-pa n. of an idol of the Nying-ma sect, consisting, like neest of the popular idols in Tibet, of an enchanted stick or log decked with rags, but much dreaded and said to be identical with Pe-dkar Gyalpo (Jai.).

ों में kye-ma पः दत (interj.) Alas! An expression of surprise with sorrow, also of misery; देश अन्य kye-ma-ma-la प्रशेतन but oh! an interjection expressive of desire for compassion or fatigue: देश अन्य द्वार देश kye-ma ma-la glas-po sdi alas this elephant! (A. K. 1-36).

गुरे kye-re or गेरे ke-re, also देर kyer, upright, erect; डेरेन kye-re-uu or देरेने kye-re-āid the act of standing erect.

可うち kye-had (interj.) マヤ、マ さん Alus! Woe! Ah! What misery! An expression of grief or pain; まり kye-ho What oh! Holla! まりであるなると言! kye-ho and (a.a.ye are exclamatory words.

ju kyo-wa ugu a pointed iron-hook; a large pin to pierce with.

ТХБ куо-гай, v. № куо-ка.

bent, winding, curved: **¶d'jqjqgq; having turned his head (sideways). ***jq'am-kyog a winding or surpentine road; a sig-sag.

ইপ্ৰ Kyog-po ৰ crooked; ইপ্ৰ-হkyog-por crookedly. not straight: ইংপ্ৰ-ই-মান্ত্ৰ্য বুল্লাই ইনাইন (Pag. 133) the wild animals that conceal thomselves bending their necks ran away.

所に I: kyonfor ja ja kyon-kyon 1. fau hollow; cavity; the hollow of a dish or tray; cognate to 所に kon. 2. obstinate; unnauageable (Ju.). 3. hard, as in もうこれ, hard water; evidently a colloqform of もうころ.

ME II: or Jeg kyon-bu a small shovel, scraper: Jes kyon-kha quarrel (Sch.).

JA kyon fiexible but without electicity; flabby, loose, lax.

384 kyom-pa soft and tough; 38438 kyom-pa-sid pliancy; toughness.

र्गुअर्गुंअ kyom-kyom of irregular abupo, not rectilinear (Ja.).

JX kyor or 35.35 kyor-kyor weak, feeble, uniortified (Cs.).

Ja kyol or Ja Ja kyol-kyol = 5ª kyor.

T Kra (ta) for MI, INGAM kra-blsnys established a Dharmas'als (A. 61).

गुँध न्द्र नि kra-ma çar-, a n. of a kind of precious stone: "युष्ट बहै कर नहे कर के अध्य मुख्य कर कि ब क्या (Risit. 41) a house built of ruby made lofty with a dome of krama çarça.

The kray (tag)=99 brag, eignifying

TICE krafi-fie (tang-fie) standing ; TE Ra or Takan apright posture : The × 4 kran-sdod-pa to stand.

TIC'SE Kraft-nah (tang-nang) a gallery round a house; a covered passage; evidently an incorrect form of ME SE.

TA kraff-ica (tang-wa), prob. wrongly written for 55 4 25 4, to make straight.

TSQAX kray-bline (ti-knor) a ring used in the exercise of archity as a butt for arrows; a mark; a target.

The krad-rgyun (te-gyun) a piece of long narrow leather to mend show with; ace, to Cs. a long narrow piece of leather to fasten the sole to the upper leather of a shoe or boot.

TSB krad-pa (te-pa) a shoe; a covering for the feet of the lower classes of people; a leathern half-boot; 25 25 hrad-lian a patch for shoe.

기가의 kran-ma (tan-ma), colleg. for 회수 때 sran-ma, peas.

TITIO krab-krat (tab-tab) = 989 9 dancing or stamping of the test : * 44 त्रुव त्रुव वे बहुव (his) legs and arms moved as in dancing. According to Nay, 29 29 te equivalent to da da, flat.

THE kram (tam) onbbage; THE SWEET or fresh cabbage; THEN kram skyar cabbage-pickle; cabbage soaked in vinegar.

土面用云用 Kri-ku-ru-ka mana n. of a mounstery in ancient Behar which was also known by the names of Samudra Gupta and Kusumapuri (A. 60)

+ n n 2 - kri-ka la-sa munin a

animal being once offered as a burnt sacrifice to the gods (K. d. 4 214).

‡ ग्रेगी Kri-kri विकास, कवि n. of a Buddhist king of Benares who is said to have patronized Buddha Kas'yapa. In the Chinese version of the Viniala-kirti-nirdes a sûtra, he is called Krpin, the kind and merciful.

T A kri-kha (ti-kha) the magpie; the white-breasted magnie; coilog, called kyaka in Tibet.

के क अर्थ महिद्य Kri-wa shahi-adon n. ot place in Tibet (J. Zufi.).

गैभे kri-mi (tı-mi)=8 व्यक्तिya-gug 1. the grey duck (Mnon.). 2. win a worm.

ग्रीप्प keige men; श्रेण्ड वरेंबुर the ritualistic part of Sambhawa mysticism: रे में भवे स्वयं द्वा प्रमुख्य देवा बीच केंद्र व भेद है। (त. १८) the krya man-tra having been performed by the six-armed deity.

भें कर प्र₹ Kri-cofi-ba-ro n. of an individual who did some service to Atis'a during his journey to Tibet through Nepal (4. 122).

गैवा ग्रेव kriy-king (tig-tig)=44 44 to beat or press with the hand or feet; to make the sound tig-tig.

गुवाने krig-ye (tiy-yi) straight: इनम Back I ga fi ask 441 the trou arrow when quite straight being good (D.R.).

पुष्पालकार मेद्राय krig-cuigs med-pa क्षात्रका स्वाम सेवाकेद प्रवम देवद्वाकेद्व। not customary or purposelessly; for nothing : এবার মাল মই Ran garaga मेर् यदे कु अंद्रयर। Mongol tribes without adhering to custom would always be making prayers (D. c.1.10).



M

The krish-kas (tish-kas) a weapon like the spear; a forked spear: **Sack.

Jack as a spear and lance with saw-like teeth (Blaii.).

ग्रीट क्या के krist-bag-2940 (fist-pag-940) glue or paste made of flour.

13 45 krin-nad (tin-ne') the colic.

The Krisna and n. of scalptor; an image-maker during Atis's time about 1000 A.D. (A. 121).

The Fig. Kris-na-sd-ra was the spotted antelope (Jä.); a kind of black antelope which is said to possess the heart of a Bodhisattea. The skin of this animal is used by Hindus and Buddhists slike to sit upon; the Tibetan lamas attach much sanctity to this antelope and its skin.

JJ kru-kru (in-fu) (W.) wind-pipe

म् गुणुकेस kru-kru triş (tu-tu ti) विषय a kind of yellow chints resembling satin of great value, formerly highly prized in India and Tibet. It is called इर कर कुलेर विषयेत.

J' kru-ra (fu-ra) = 500 m dmassrigs the vulgar, or the lowest class of peuple in the mystical language (K. g. ₹ 28).

J. J. J. S. Krus. krus agra-can (susgsusg-da-can) n. of a country (filled with the cry of storks or cranes) said to have been visited by the Buddha (K. du. F 302).

J5 35 Krua-than the chief Chinese minister who was resident in Tibet when Abbé Hue visited Lhass; an official of his class (Yig. k. 38). Probably an error for Chung t'ang, a title borne by certain high officials in China.

JA'A krum-pa (tum-pa) broken in the edge or side or nibbled, but not entirely broken to pieces.

JAN Krum; (tum) meat: in polite language it is called a series (sol-tum), the meat that is offered to a respected person.

The Kirc-nag (te-nag) n. of a place in Kham.

মু'বৃদ্ধ krag-nag (te-nag) the spout of a kettle (Sch.).

Til kre-pa (te-pa) the forehead; also a colloq. spelling for 547 dpral-pa, the forehead.

To Kre-ho (to-o) n. of a place in Kham.

‡ পূঁ ই ব kro dha-na দ্যাখনা = ৪১ এই প্রেন্থ a fierce woman; an amason (Moon.).

THIT kroy-kroy (tog-tog) a kind of sound produced by the grinding of hard or brittle objects together: IF IF IF IF W tog-tog is a sound" (Nay.); tog-tog is an ono-matopoetic word meaning a grating sound.

The kroff (toff) erect; standing: question the body erectly stood.

সূত্ৰ kron-kron (tong-tong) standing; posing still and erect: প্ৰকল্প-শাল্প-শ

The state of the time were circular letters called Tong-tee. The word মুক্ত seems to be a corruption of the Chinese tang-chica, copper cash. Tipetans say মুক্ত বিশ্ব ৰ hundred cash."

13/13 kron-kron (ton-ton) in W. hanging; dangling.

त्र है la-risi musk : बच्ची this is an incorrect spelling of the word ह है yla-tsi.

1. a barbarian: \$3572755 2 3 kyi-bud gla-glo dud bgro klu (Zam. 2) "Alas, the Mleocha, the beasts, and the Ndga!" 2. any Musalman of India, a Hwi-hwi or Hwi-tse in China. 3. a nation without laws; a barbarous, uncivilized race.

Tip kla-klo-kha==== safs copper (Mfon.).

*#### kla-klo gname with the barbariane (Schr.).

श्रीक kla-klohi kha चेच्छ a Musalman's mouth; = F² kha-che "a wide mouthman," i.e., a Musalman of Kashmir.

• अर्थि अस क्षेत्र-क्षेत्रिकां chos सव्यक्त (Schr.)
"religion on the lips."

THE PASS Ha-Blohi tig-ta several bitter roots growing in the sub-Himalayan regions; one is also called \$4.3593 Gentians cheretta (Mon.).

ชานีนี้ คีน kla-klohi spos = มีๆ u gerlic (ปัสดา.).

The dea gla-blob bould unused, growth n. of a Turuska (Tertar) King; lit. growth of the Yassan or the Miccota;

a र्ड वे डे अप kla-kloki bye-brng तुरका विशेष a tribe of Turuşka; a Tartar.

মুখাইন klag-cor ভীয়াৰল, ছবি clamour, noise: কুণ্ডন্ত্ৰে less noisy: কুণ্ডন্দ্ৰে: বুল্লাখন্দ। "having made a row about."

ANTA klag-pa 1. wars study, reading: क्ष्यपर क्षेत्र पाडाचार्य a teaching professor. a teacher : मुन्यदे स्त्रुव हुन्य केंद्र हिन्य या "has completed his vow of study" (A. K. 30), v. 194 klog-pa to read, peruse; प्रमुख klags पडिस, is pret. of व्रेज्य. 2. चनतार to incarnate : मुन्य प्राप्त चनतारप्रेचिन waiting for or expectant of one's advent or incornation; in Asta. अवतारप्रचित् "one who finds fault with"; squa Bqu= gqu not incarnated or obtained an incarnated state : मृद्य कृत्वम मृद्य य कृत्व ग्रामा में हेत् हैं। "there cannot be transmigration from one to another state of emptiness." (This is in reference to the eighteen states of Sanuata.)

युष्ध klags, v. युष् klog.

The blad rgya membrane covering the brain; pia mater; The "grad" the bloody marrowin the bonos (Schr.); The blad sgo the fontanel in the infant cranium (Schr.).

klad chus the cerebellum; N. 985 klad gahus the spinal marrow; N. 985 klad gar painful pricking sensation in the brain; N. 988 or N. 3 the thin covering of the brain.

Tibetan tent, i.e. the distance between its two poles.

A Ka klad-don lit. signifies the meaning of the text or the original work, but is gen, used as a term for the Sanskrit names or expressions which head almost all the religious beeks of Tibet. The work Môon, makes 35 synonymous with the amplification of the original text.

25.4 klod-pa suft what is uppermost; 25.4 klod-ma suft priority, beginning, top.

क्षुण ब्लेक्स' klad-pa hgems-pa lit. whose brains have become confounded; to stun; t, surprise; to confound; to overthrow in argument.

as alklad-bea the making of the outer side of anything: As al gained have a specific as a life of anything are stabled dash between this outer covering and the flannel within must be made to fit in their size (174 22).

াইন kion-pa 1. revenge; wrong avenged; to wreak vengeance for: এ বৈ বিধ পুৰ ব ব ব পুৰ কেন্দ্ৰ বিধ বিধ বিধ কি কি কি কি কি কি কি revenges itself upon the owl by what is called flesh-revenge.

ING klan-bya part to be mended or to be patched.

মুখ্য klom-pa জুলজনৰ a thick blanket; elso a pager or turban used by Tibelans when travelling: মুখনি আৰু তালী বুলি মাইছে ইনি মিচ (K. du. ৰ 121) klam the term for a long piece of cloth which is tied round the head.

त्रीया klal-va = बहैरण bşayisis-pa or द्वाव्यस्था bya bshass-pa विज्ञाण, yawning; to yawn.

নান kins থক. আছ copious, abundant; an equivalent of আছ yas, beyond, apart, as in ৰপ্তভাষ সুখ, ভাৰৰ সুখ mthan kins or ভাৰৰ: আম (অসকা). In this case সুখ may be taken to mean "without," and is an equivalent of the Sanekrit আ.

ब्राइस <u>klin-ma</u> or श्रीर अ पुलिस, the margin of a river or lake.

है I · k/n नाग n. of a kind of flower (K. my. न 20).

त्रा: नाग, सचक, नगुचि, दिक्कान् 1. the Indian Noya, that is, a demi-god having the human head and the body of a serpent, which is generally supposed to live in fountains, rivers, and lakes. The Lu are also believed to be the guardian of great treasures under-ground; they are able to cause rain and certain maladies, and become dangerous when angry. 2. a screent or any anske in general.

मु पुत्र हु दक्ष वर्ष क्रिय हो। kun-tu dganuahi zlos-gar the drama of Nagananda; हुँ अ: क्र के क्ष्य कर्ष अ: दक्क करे क्षय क्षय द कि केर । a dramatic treatise by Harsadeva (Yu-sel. 230).

a हार klu-khan the residence of the Lu or serpent gods. An imaginary pulsoe surposed to exist at the bottom of the sea or of some lake where the Naga reside: मुन्द हुन्द्रवापुषा त्र्वाप निवास (Jig.) saw the palace of the Lu and their grove with delight.

য়ুমুংৰ্শ্যন্ত হ klu-glost nag-po ba-ru cen ইপ্নি the crab which is called by the Tibetans "bull-horned black La" (Sman. 144).

* यु कुष kla-ryyal मामराज (Schr.).

कु कुष देशक के दुर होंद्र द्विध-ryyal dkar-po dusskind नागराक ग्राम-श्रम-श्रम-पास n. of a certain Naga Rājā or a serpent demi-god called the White Protector of Conch Shells: शुक्रम द्वार कुट होंद्र दह बहुद्य वाषाकार हेन्स्म the Lu ruler called white S'ankhapāla and S'ankhadhara Bahu Pāṇ, the deity with many arms, and others (Risii. 44).

infinite: the king of the enakes described in Hindu mythology (Maon.); one of the eight 2 ** klu-chen, great Lu.

n 3 a Rang kla-rgyal rigs-fla the five classes among the Naga Raja or Lu kings residing in the fabulous world of the snakes.

1 हुव *Elu-sgrub* (*Lu-dub*) नागार्जन the expounder of the Madhyamika school of Buddhist philosophy.

कु तेन त्युर klu-chen brgyad the eight chiefs of the Lu or Naga are अवस्था चनका; स्वाय तच्च ; देर कुम बाखची; रुट्चेंट बहुयाख; एर्भ पद्य; एर्भ तेन्द्र महापद्य; मृत्याक्ष्य बहावन्; रिन्म वृद्ध कृष्टीन, कृष्टिक. हु ब्रोड है। bjog-po तचन the class of Lu or Naga called Taksaka.

I have blu-thely the coming forth of the Lu in summer from their retreats. This time is fixed in Tibetan almanacs for worshipping them: 525 m 25 5 m 35 a m 3 dos: 25 m 45 c m 10 year-sa stefi-du klu hon-va la klu-thely zer the coming upwards of the Lu from their retreats in summer is called more klu-thely.

to their abodes in the nether regions is called not klu-klog, which time is generally calculated by the Tibetan astrologers to fall in December.

कृष्ण के क्षेप्र mthar byed भेषणाम the chief patriarch of the Naga; also नामानक, which is a name of the Garuda bird.

हु 54 kin-day = शुव बद्दार हुन है है है है । 54 है दिन है कि की 1. n. of an indelent poison. 2. n. of a very venomous anake (Şmah. 350).

254 54 klu dug-can poisonous snakes.

मुन्दि व्यक्त है हीu-gdon hjoms-byed = हुव ह मुन्द ryyaLpo smuy-po lit. that which destroys poison or kills Lu demons = ह है musk (Sman. 353).

nal plant which is believed to have the property of healing all sorts of diseases caused by Lu or malignant spirits.

য় **55 klu-mdud prob. Codonopsis orata (Jā.) also पुरेच्चर्य klubi gnod-pa cures all kinds of arthritis and rheumatism (W.).

flanks of a mountain where snakes reside.

वु कर klu-nad नागरीन, कुणरीन the disease caused by the Lu or leprosy.

grade klu-guas stage the abode of the Lu.

• ॥ वंद klu-bod नामास्य one of the disciples of Nagarjuna (Schr.).

7

• n'as klu-bugá manife an epithet of Nagariuna and also that of one of his disciples.

श्रुद्धाः के बुक्ष व klu-dicah-gi rgyal-po a Buddha ruling over the Lu, usually depicted with 4 attendant Bodhisattra (Grub. 109).

Tage Kin-houm n. of a section of the Syoman division of the monastery of 5474 ин чан прав dan Hbras-spuffs (Deipung near Lhasa): squigs aguige un finer ud. मामा नेत्। प्रायद्भायमा श्री शास्त्रमा the Gomany sections of Daipung Monastery are the Hordong, Sam-lo and Lubum; n. of a treatise on a hundred thousand Nagr

चावनुकाल्य klu-hbum khra-bo 1. n. of a religious work among the Bon-po. 2. #5 khra-bo means "mottled." There are also म बबुध दण्य में klu-blum dhar-po, माबबुध दण द kla-hbum nag-po. Kla-hbum, originally a hooded snake, cobra de capello; the mythological sense, however, is only understood in Tibet, where every child knows and believes in Lu or Nagas, &c., cobras being nnknown.

या क्रेस है lu-mes अन्य देश देश के अध्या (Deb. 49) n. of a lama of Tibet.

25 klu-mo a female serpent; also a serpeut demoness.

型系程号可名英 blu-mo mu-tig nu-sho-An. of medicinal plant used for wounds or sores. Its flowers are of garnet colour; when they are plucked there cozes out a milkish sap which is said to possess healing power (Sman. 350).

I M khi-sonn n. of a medicine.

द्वानुष्य klu-gauge the body or likeness of a snake; also a Lu in the body of a suake; anything with the body or in the guise of a snake.

18 kluhi skad the language of the Naga: according to some Tibetan authors this is the Nagari language of India which they identify with the Prakrit. According to the earliest historians of Tibet 22. 15 kluhi gkad, i.e., the Naya bhasa, was the language of the Chinese: 449'42'44' क्ष्य Raya-nag-pa kin-las chad-pas, अ न है ? 28 45 5 at the Chinese having originated from the serpent demi-gods, speak the Naga keta, the language of the Lu. 19 25 naga krta is distinguished from the Sanskrit language which is called Dera thasa, the language of the gods. Nagakila means corrupt language and Sanskria means refined language.

पूर्व चेंद्र हिंद khuhi gron-khyer नागमगरी, भीम-कती the mythological city of the Niga in the nether world ruled by King S'esa.

हुन बहेबाहें klubi hjig-rien भागमीक the nether world or region inhabited by the Lu or Naga.

Pasques Klichi dag-benn a. of a fabrilous sea which lies beyond a great sandy desort. The Lu chieftain Stobs-Ling (Bubicon) resides there and excites dissensions among living beings (K. d. 5 335).

श्री बार्ट भाग klehi gdefs-ku the hood or neck of a Naga or of a serpont.

* 頭を 基にhi-ade amin (8 br.) n. of the colchrated Buddhist sage who answered the interrogations of Fing Menander (of Milinda Panulas), one of the eighty Buddhist saints of the northern school

क्षी बहुर a kluhi gned-pa or की क्रिक्रिकार्क skyon, plugue; a disease of unknown origin; maisdies supposed to be originated from the malignity of the serpent demi-gods.

* कुर्दे हुद: ६० klulte byafl-chub नागवीचि (Senr.).

मुद्देश kluhi shrul पद्मा a class of very venomous snakes

कृषि वे Akkeli virge नात चचर कर io Co. the Chinese character; acc. to some authors the Nagari character.

्युवि वन्धानीय klui bçes-güen नागिधा (Sehr.) n. of a Buddhist saint

য় A se stary i skad সামামান the language of the Niga: এলগান্তম টু মানু দ শহৰ মু ই মানু দ বুলি মানু হৈ দেৱ বুলি মানু হৈ দেৱ বুলি মানু হৈ কৰে কিছে in the Sanskrit or in the language of the Naga.

মু নিৰু klu-yi for = পৰ বৈশাসৰ lit. the enake's tongue; n. of a plant used in medicine.

মুখিন্দ klu-ys gehr = মূলৰ the earth (Milon.).

शुक्ति klu-çin भागत्व lit the anaketree; सम्बन्ध the tree of golden back.

Syn. 3484 bum-can; धुष द्वाम çkyışı-lu mtho; क्षी 459 lhahi bilab; क्षी धुण म lhahi leug-ma; मेर में क्षी अर्थ अर्थ हरावते : क्षी में ईल klubi me-tag; में भार भर में ye-sar mai-po; क्षु के में blu-şkyes (44601.).

ing'n sahi dsom-bu-ka ufummu, the plant Flucourtia spadia (Moon).

মুন্দ্ৰীৰ পাৰ্থন দ্বিল georg gram the names of three medicines, vis, ইন্দ্ৰীৰ হুবালু-হুবাল, নগাৰ্থ shall-nay and চৰ্ম্ম byok-nay (Smane 156)

Ms kinn a valley; river; a ms chu-klun nat a river in general; 49% ms nigs-klun a river passing through wooded tracts; the name ms klun is seldom applied to small streams or revulets

बुद कुद klust-ryyun a stream, current बुद कुद like the flow of a river.

मुह भेंग blust group a kind of garho growing wild on the margins of rivers in Tiller का भेंग अर्थ के समाज्ञ कर का भी प्राप्त कर किया wild garlie cures be prous a res and dries up the fluids in swellings (Mad)

25 3 klukerta (in 1988 nagertsis the art of divination) = 35 4 glukerta.

ৰূপ প্ৰশাস klass physics cattle living in the lower table. Indeed, This term is also applied to the yake which are kept in the lover plains of Tibet: মুচ্ছুমুল্ল কিন্তু কৰি কৰি কৰি কৰি কৰি কৰি কৰি (i.e., the price of each hide of cattle of two teeth," (i.e., above two years old) (Rissi.).

35 999 4 kluft blab-ya the rushing of a hill torrent; the flowing of a river.

ms w klud ma a river.

ns. 44 kind-takay a yak of the valley; 2.44 ri-tehay a hill yak--a yak belonging to the higher elevations and hill-tops of Tibet (Rea.)

REAS Limit-cod n. of a place in the uplands of age (Digust) situated to the north-east of Linese (Los. 2 12).

To the astrological results arrived at by computing one's age in reference to that of one's parents by consulting their horoscopes. It occurs in the Vaidurya Karpo in expressions such as * Zam, * Zam, pha-kluht, ma-kluht.

JCN 11: cultivated lands; a field:

gen'ny kluss-su skys grow on cultivated
soil: \partial kluss-su skys grow on cultivated
soil: \partial kluss-su skys grow se su Dkur-qulusis-kys
kluss tabas-mu all fields belonging to
Dkur-klass.

+ जुन्य Kiub-pa, pf. जुन्म व klubs-pa,
1. to cover the body with ornaments (Ja);
to put on luxuriously (Cs.): ब्वेड व्यं के के कि
ब्वा बेब्ब कुल्ट के कि क्षेत्रक विद्यास मुख्य कुल्ट कि
द्वार कि स्था कुल्ट के कि क्षेत्रक कि क्षा कुल्ट कि
kebarab brish tha-ma gaum-du klubs (Jig.).
2. to set up (a tenant). 3. n. of a tribe
in Tibet (Vai. kar. 160).

guide Klus bod बाजाइय, Naga-hraya, one of the 28 Buddhist sages mentioned in the M. V.

Bothi, one of the chief disciples of Nagarjuna. His essence is supposed to have been embedded in the late Kusho Sengchen of Tashi-lhuupo.

klos a rack for clothes, clothes-

বিশ্ব klog-pa to read, imp. প্রশাসন kloge-çiy also প্রশাসন thoge-çiy do read, pf. প্রশাস klage-pa or অসম ধ্রুধিবর, fut. মুদ্ধ klay Ma Klog-tholi n. of a Bodhisutted (K. ko. * 50).

्रिट glost I: or किय glost-pa आव के extent; mass, but , body; depth, abyss.
Also a wave or any undulating thing: कि ५६ दुरु के अपने with opening or reverting folds or coils as in a conch shell.

Mr. II. this word either alone or in combination with " yaffs is generally used to express the idea of vastness, infinitude or immensity. It also signifies "space" as a definite expanse, being in a measure avnonymous with 5254 dbuils. IN I I WEN the immensity or profoundness of Pharma; अंश प्रेन्द्रिय धर्मधात the expanse of matter or infinitude of phenomena: अवस कि में the depth or amplitude of the mind : ER ask sak Eu H w an see Kagaat this spiritual being of Dorje chang developes in the wide boundless sphere of the gods into that jewel of the heavens which comprises the five illusive bodies of Dorje Naljor (Nato. 1).

A. III: centre or middle; = 59 u
dbus or 32 dkyst as in 500 fc dbah klost or

a k rba-klos the eddy or whirlpool caused by a rba or see dbab, the waves; see k dbah-klos or a k rba-klos is also used to signify rba-rlugs, a wave, billow.

[Minn.). whislpool or eddy

has the meaning of \$45.53.44, under one's subjection or power; is equivalent to 44414 fully comprehended; overpowered. It is also used to signify perfection in mystic arts, as Jäschke renders it "a soaring into mystic perfection." The work £4.44 explains it in the following manner: \$45.44 £4.4

ৰিছে klon-gde a division of the Buddhist writings of the ক্ষামৰ অৰ্থন class, the introduction of which is attributed to Lo-tsaca Vaira-tsana. ইন্টাপুৰ মুন্দ ক্ষ্মান হৈ প্ৰথম এই ইন্টাপুৰ মুন্দ ক্ষমান হৈ '' in this country of Tibet (in books) known as the great M.in-hay gasagepa, there are the Sims section, the Los section, and the Man-hay section '(Deb. 4 3).

it a fix blos-ma dkyel 1, of great capacity. 2. with the cavity of the abdomen.

प्रस्था क्रेरिकेड्-प्रा खिला, अधायत कर रेयुवस्य विस्तायपुर-प्रस

TANKS Knows rag n. of a place in Tibet; TANKS IF the ferry at Klone-rag (Yig.). &c; \$400 a cobbler, mender of shoes.

Asu in mystic language the term signifies an evil spirit.

TST kga-su-ru a kind of precious stone resembling crystal; it is very rare in Tibet: 東京本等等等等等等等等等等等等等等等。 Kassura, that crystal and the genuine stan-ril stone do not occur in Tibet except singly (Fig.).

হ্মাপ্ত dkag-wa constipation; obstructed bowels.

্ৰাই II: is sometimes used in the place of ইৰ gyen, steep or up hill; ব্যৱস্থ Akan gear-po a steep declivity; precipied (Kag. 5).

ংশ্ব ৰব্বৰ dhab-byrel ufsman lit. difficulties explained, a commentary; explanation of difficulties (Ja.): ^{মূলু} ধুৰ বু বুৰু বন্ধ মুখ্যৰ — meanings of terms which are difficult to understand are explained in a commentary (Na). 5).

hardships; a Buddhist scholar who has acquired such great proficiency in sucred literature as to be able to interpret the meanings of a term in ten different ways.

574 34 ii: a name for the first month of the Tibetan calendar (Biss.). 5 प्रश्चित्र के किया Dhah-thub-hyi guas सर्वावन the residence of an ascetic: a hermitage

रण १ था ५ श और dhe that dy. ran १६६ श्वरण १ व ५ १ ६ १ श्वर (lit. the ascetic's enemy) a name of the god of love (Macn.).

see see at the that con " क्रिकेट क किंग्रा के किंद्र कर की किंद्र के किंद्

S.a. श्राम् क्षेत्र कृष्णा कृष्णाः । कुन्न कृष्णान्याः । देवे दुस्य dirihtesinis-po : बद्धार वेदेशवयः hbjasepol : ril-pa (Mione)

হৰ্ পুৰু কুলি deal-theb speed par the practices of an accetic or hermit, তেওঁ dead-stroit a rishi (প্রতিনা): প্ৰথ পুৰু ৰ বৰ্মা বা to continue the life of an anchorite; প্ৰথ পুৰু কিটা পুৰু পুৰু suffron (Snan, 351); পুৰু পুৰু কৰা কৰা কৰা whose asceticism or penitence as either visible or exemplary.

snowy mountain; it is generally applied to ই লক্ষ্মত Ri-bo gains. on (Mann.)

5 শ বিশ্বন Dkah-slog-ma u. of the Goddoss ৰ ও Gu-ri (Moon.)

इन्हावसम्बेद्धाः dkah-lag che-ea very difficult, इन्हावस केद्रय free from difficulty; easy.

বিশ্ব 1: dkar in compounde = ১৭৪ ট Akar-po white; grey.

সাম II: sincere; সেম মাজুল not confessing one's guilt; not exonerated; not making a clean breast of anything.

ব্যাসন্ত dkar-skya আজুৰ light grey : ব্যাসন্ত pale; white.

a store room (S. kar. 66, 178).

THERE glar-khus = TEE window, a sky-light; a hole in the wall of a house for the entrance of light.

592 59 dar-khyug anything streaked or ornamented with diverse colours.

5ጥ ሰጥ dkar-khrige (kar-thig) white; shining; bright; glittering; brilliant.

গৃৎ কি akar-gon I. a kind of white clay; porcelain clay. 2. same as মা mc-rdo flint: ব্ৰহ কি মিন্তি বিশ্ব কি বিশ্ব কি মান্ত ব

Art's dkar-rgya rose-coloured; pale pink.

বৃদ্ধ ৰু diar-rayan white ornament; the butter used in painting offerings made of barley flour or rice to the gods: প্ৰামাণ্ড বিশ্ব cakes that are painted white and red with (coloured) butter (Risii.).

ব্যু বৃদ্ধ dear-boud-gaum the triple white clixir, i.e., the crosm from the milk of the female yak, ewe, and cow: এই বৃদ্ধ ব্যুক্ত ই পেন্দু সংগ্ৰহ দেন সংগ্ৰহ দেন সংগ্ৰহ কৰা cow."

্দ্ৰ কৰ dkar-chag আছিছি 1. an index; register. 2. whitish; grey. 3. morally good; standing on the side of virtue; sincere; candid.

द्भार अवस्था dkar-chab-chab = द्भार देवादेव or द्वार द्भार देवाचे glittering white rays.

The Dear-chus tha-khas n. of a monastery in Tibet (J. Zas.).

one who has come over to one's side out of sincere good will; a friendly relation.

5 Tr. β. S. S. Dhar-stiff cha-spm n. of a place in Kham near Ri-wo-che. (Lon. 289).

५७६ व्य dkar-thag the string of a bow: ५७६ व्यापन व्यापन व्यापन व्यापन व्यापन व्यापन

বৃদ্ধ dear-dea milk and ourd: ক্ষ্মি হাজ্য জ্বাতি বৃদ্ধি হা it will make milk and curd of equal value with the above (Jig. 30).

5वर वर्ष Dkar-idan जीरी lit. the fair one; the Goddess Gauri, the wife of S'iva.

্ৰুম্প ইৰ বুল dkar-po chig-thub a kind of medicinal plant; also, its root, which is used to kill worms; হ্ৰুছে বুল ইন্ত্ৰান্ত it draws out poisonous matter and subdues worms which infest one.

°६१६८ दशक्ष दशक्ष व्यक्तिकः gkar-po rnams-par hchar-pa सदश्य (Schr.).

• গ্ৰেহ ব্ৰথম dkar-po hbar দ্বনহীয়ি (Schr.) white lustre.

्रक्र मंग्रह Dkar-po sbab-roysb (इन वेद वे केद n. of a medicinal stone (called " white frog's back ") (Moon.).

্ন্ত ইই বন্ধৰ a dkar-pohi dekal-pa ইনৰজ the enlightened age or Kalpa.

्यूर वेष्य dkar-phigg used in colleg. for

द्यार विश्व ghar-phibs a tower or dome built on pillars or on the roof of a house for commanding a view, generally in the Chinese style: द्यार विश्व अन् अंत मृत्ये केर केर in the great domed tower is the tall pillar with a lion's mouth. sax 394 dkar-phyogs usays the light half of a month; the period from the new to the full moon; the innocent side in two contending parties; 597 394 20 the gods who belong to the side of virtue; 597 36 dkar-phres n. of the mythical capital of the Assay (Pag. 36).

হৃদ্ধ dkar-ua মূল white, v. বিশ্বনিধ বীৰ মূলৰ whiteness: ইমাৰ বিদ্যালয় বিদ্যালয় "through sincerity in the doctrine"; "by piety" (Pag. 30).

্ৰহ'ম ট্ৰা' dkar-mi byed-pa to plead innocence. Nag. explains it as হ' আৰক্ষ কাৰে ইণ্ বন্ধ ব্ৰুপাৰ্থ কাৰে to show by signs or by eath that he is not guilty.

र्क्र भेन dkar-min चसित, आलस not white; black; dark; chaos; bent; crooked.

প্ৰথম সূত্ৰ Dhar-min-bu the son of Dhar-min; the offspring of chaos: ৰখ an epithet of the son of Brahmā.

বৃদ্ধ à dkar-me= হল à chos me sacred fire; especially lumps lighted before deities: বৃদ্ধ ই ক্ষেত্ৰত বিশ্ব the kind (of cloth) fit for wicks of lumps (lighted before the images of saints and deities) (Rtmi.).

্ৰুম এই ম Dkar-med-ma প্ৰতিপ্ৰতি প্ৰতি প্ৰতি প্ৰতি প্ৰতি প্ৰতি প্ৰতি (Mison.) a name of the queen of the Yakia.

इन्दर्भ dkar-mo 1. mutton; a sheep when slaughtered; इन्दर्भ व्यवस्था प्रेस a shoulder of mutton from the right side of a slaughtered sheep (Risii.); यून ने इन्दर्भ व्यवस्था mutton of sheep slaughtered by the hand (as distinguished from the meat of a dead sheep) (Jig. 9). 2. चपरा-जिला, कलायानी an epithet of the goddess Durgå. 3. white rice.

575 585 dkar-dmar light red or whitish red.

575 dkar-rtsi, also spelt 575 dkar-tse
1. lime; white-wash; white-paint. 2. a

kind of coarse cotton cloth; lint: বৃদ্ধ ই নুম্বাৰ বৃদ্ধ বৃদ্ধি হয় lint arrests decaying disease in the flesh and bone (S. kar. 3). 3. মুদ্ধ, বিশ্বস্থাই white muslin.

द्वार के dhar-this or सर्थन astrology: कुन्द का विद्युद्ध की के सम्बद्धि के the system of reckoning introduced in Tibet from India is called dhar-rtsis (D. crt. 8).

বৃদ্ধ কৰে dkar steer-wa very white or fair: ৪ গুলাইন জন্ম কৰে বিশ্ব a young maiden of very fair complexion on horse-back (A. 135).

squals dkar-hdsin the female breast; tests.

Syn. वर्ष्य के अञ्चल hdod-pahi myos-bum; बर डेंद्रे सदेद भ last-tshohi mtshan-mu; व अवदिद bo-ma hdsin; वेंद्रभाद्वेच loys-skves (Milan.).

575 MES dkar-maked a dispensary.

दम्दः बंद qkar-bod = धैन ५ के द्विर fire-fly (Māon.).

বৃদ্ধ বৃদ্ধ dkar-yol procelain (Rag. 5).

रण्ड प्रोट dhar-gy-f is explained as है क्या वेप कड़ेर व a trial or investigation under law.

इन्द्रश्रद्ध dkar-safts pure white; also इन्द्र केट देव or इन्द्र विद्नुद्दादर very white.

द्वार वेट दे व dkar-sch-sie-ua= कु बॅंब के व, v.

इन्द्र अव भर वर्षे वेद ३५ dkar-sob yast-wahi hodcan=४६ वे alabaster (Sman. 353).

६१९ वृष्य gkar-geal fair; white; light.

্দেশ্য dkur-gaum the three white things, vis., ourd, milk and butter (A. 143).

দ্বী dhu ছবি; = গুলাই। হং (Lex.) the side of one's body: বুৱাই বৈ কৰি কং কে। প্ৰায়েশ্বৰ ক্ষেত্ৰ বিশ্বৰ কিছে। dhu is towards the small ribs just above the

hip, whether on the right or left of the body; 535 or 539349 to carry a thing at one's side (Zam); 539399 to open the side; 533 a heavy feeling in the side, as a symptom of pregnancy; 535 dku-nad apparently a disease of the kidneys (Ja.); 5329 dku-zhom round and plump buttocks; the cavity of the abdomen (Ja.); 5454393513473941 for example a bell resting on its side (Nag.).

5यु अ} dku-māe चासन a rag to sit apon; a seat.

Tig dku to contrivance, stratagem; craft; trick, especially if under some pretext one person induces another to do a thing that proves hurrful to him (Ja.); \$1,52,48 using a stratagem.

dku-şte == 99 \$ nq remaining; in excess.

4.5.17.4 dka-na etench; putrid smell: \$1.2.8.4 hasen Dka-na eignifies anything that is not of agreeable smell; \$4.2.4.5.13.5 the smell of that which is putrid is called dka-na. \$2.2.4.4.2.5 the five kinds of dka-na, i.e., objects with bad strong smell, are the following:—\$3.2.4.5 mell: \$5.0 onion; \$3.4.5 Chinese garlie; \$5.0 onion; \$3.4.5 Chinese garlie; \$7.4.5 the hill or Tibetan garlie; and \$4.2.4 asafortida. The use of these five are forbidden to the Buddhist Bhakya (K. d. at 115).

ৰু নিং i to see a person like you is nothing particularly rare; কুবং নিংগু ইমাধ্য কাৰ্য ক

ব্ৰীক্ষাইশ dkon-melog আ any precious object; anything very excellent or best of its kind. The oldest forms of this word are -- 5 745 39 or 5 74 39. 5 74 439 mesus ১ শুরু এই বা the chief of rarities, the rarest being or object, the Supreme Being: \$5 लेदा दर्भद्र य दे समा नार जेदा मु दर्भेद प्रमान दर्भेद पर्दे महत्त्वा "in general in this world a precious jewel difficult to procure is a rarity; that which is much rarer still than any rarity is dkonchog." A precious gem of the rarest kind is useful only for worldly purposes; but Buddha, his church, and creed, are of use to all living beings, both here and hereafter, for increasing and ensuring their happiness. Apart from Buddhism, the Tibetans appear to have possessed the conception of the Supreme Deity in the term Dkon-melog. This term, 574 NA, is used in Tibetan writings for each member of the Buddhist triad-Buddha, Dharma, and Saugha -separately, as also for the three collectively; in the latter case often with gram supexed. Mr. W. W. Rockbill has condemned the use of this word by Christian missionaries to signify "God." But Jäschke has elaborated on the subject as follows:-"Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection, or



the happiness attained thereby, which is understood by the 'most precious thing,' but the mediator or mediators who procure that happiness for mankind, viz., Buddha (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, called farm, dkon-galog gram. Now, although this triad cannot, by any means, be placed on a level with the Christian dostrine of a triune God, yet it will be easily understood how the inauto desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous, adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and its author himself did not know anything of a God standing apart and above this world. For, whatever in Buddhism is found of beings to whom divino attributes are assigned, has either been transferred from the Indian and other mythologies, and had, accordingly, been current among the people before the introduction of Buddhism, or is the result of philosophical speculation that has remained more or less foreign to the people at large. As, then, the original and etymological signification of the word is no longer current, and as to every Tibetan ' Dkon-mchog' suggests the idea of some supernatural power, the existence of which be feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word Dken-nu loop also the signification of God, though the subline conception which the Bible connects with the word, viz., that of a personal absolute Omnipotent Being, will only with the spread of the Christian religion by gradually introduced and established."

- বৃদ্ধ লাই বৃদ্ধ কৰিছে a the service or worship of the Dkon-mehou.

sfis শুক্তৰ পুত্ৰ ক্ষম Dkon-m-hog hypergras ব্যাহ্য a name of the first of the nine stages of Samadhi or দ্বিত ক্ষম the meditations of a Badhisattes.

the three Ratna or Precious Ones. The Buddhist triad are—(1) Sahs-rgyaz dkon-mehog Buddha most rare; (2) Dharma, called Dam-choz dkon-mehog, the holy Doctrine most rare; (3) Dechlun dkon-mehog

body of priests most rare. Colloq. the phrase is frequently used as an exclamation quite in the sense of our "God knows!"

• পৌর ভাইল লাগুল ট্র এম e dkon mehoy gaumgyi hhais বিশেষকাল (Schr.) lit. a servant of the three gems, i.e., a devout Buddhist; n. of an individual.

মূল্য dkon-po or মূল্য rare, scarce; doar, precious

4 543 g dkon-bu a wreath; \$14.

L হুলীই dkor প্ৰশ্ন কৰে ther is resp. for ইং. anistance, wealth, riches, property: ব্ৰহ্ম ইংলই the property of the church or that of a monastic congregation; কাৰ্যক্তি foundation, endowment of a monastery; কাহিছ additional or co-casional gifts for the support of a religious institution; কাহিছ landed endowments of a monastery or religious institution.

578 559 dkor-blay lit. the owner of property. It generally signifies the spirit or demi-god who is supposed to be the custodian of the images of, all Buddhist deities, scriptures, symbols; in short, of all church and saccrdotal properties. In this sense the demon called Pehar rgyal po of Sam-yo is a Phor-bday or custodian of religious property.

ৰ্ণীণ বি dkor-nor church property or general wealth: প্ৰয়েশ্বৰ্থ টুণ্ণীণ বিপ্ৰথ শংগ (D. R.) you possess accumulated wealth and church-property.

স্থান dkor-pa a treasurer (Cs.); one in charge of the endowments and properties of a temple or monastery.

ৰ্গামন dkor-bla or ব্যামন্ত্ৰীয় a lama who appropriates eacred property to himself (M. V. 66).

ন্দিং ল কৰ্ম dkor-ma-blogs not misappropriating the treasures, stores, etc., of the church: জলতুক ক্ষত্তিব্ৰহ্ম ক্ষতি ক্ষতিক ক্ষতি বিশ্ব ক্ষতি ক্যতি ক্ষতি ক্যতি ক্ষতি ক্ষতি

্প্ৰি: আই dkor-maked is a general name for wealth or property and hence is frequently used to signify অংশাইণা treasury; treasure-cheet (Kag. 5).

ৰ্প্য Pher-rdsogs n. of a monastery in Southern Ladak, situated 16,000 feet above the sea level.

+5%5 = 4 dkar-zas = %5 = 4 speculthrift (\hat{N} ag 5).

প্ৰথ different properties belonging to a monastery.

্ৰী(ম'ন dkol-pa আৰ struck by calamity; afflicted; one in suffering.

4 र्भी श्री dkos-thag = २००४ वर्ग 1. बार्ग suffering, affliction. 2. उदावन exciting disgust.

snow or glaciers. Stocking boots (Sch.). The dkyar used by the Tibetans and the Sharpa Bhutias of Nepal in crossing glaciers is a light circular disk of wood about a foot in diameter, with four holes through which strings are passed to fasten

it to the knee. In climbing up and walking down the snowy sides of mountains, these hoards are attached to the soles of the felt boots and are of great assistance to the traveller, preventing the feet from sinking in the soft snow.

ত্যা dky/i বুজ or মাজ লগা the middle, centre; লল bottom, base; বুজাৰন ky/i-nas from the middle or centre; from amidst; from the bottom; বুজান the middle one; the central one; বুজান দুলি ল লংকাৰ্ড হয়, জনিক with wide base; spacious interior; comprehensive understanding; also quick comprehension.

र्पुण रहुरू dkyil-dkruhs पर्यक्त, परका, परिकर a cross-legged posture: रहुण में रहुर बस्य हे पर्यक्रमामुख sitting in a cross-legged posture for mystic meditation.

५प्रैव वॉर्कर dkeil-bkhor सम्बद्ध, प्रविदेश, जेसि 1. circle; circumference; globe; disk: क्ष ने दुने कृष्य के the disk of the face (साव-मख्य); the full or whole face. 2. especally used as the equivalent of the Sanskrit Mandela, the magic diagrams or figures formed of grain or other materials which are "offered" to deities in Tautrik Buddhist rites. In Tantrik rites diagrams representing supposed mansions of certain celestial Bodhisattra and called 599 9755 are traced on the ground or on paper. The respective places assigned to the different minor deities are painted in different colours in the design, and the central place in the diagram is occupied by the tutelary deity himself, to whom the rest are subordinate. 3, region, aphere; surroundings; suburb. According to the Buddhist cosmogony there are waster appear of earth, 4 2 3 a a fee the sphere of water, the ocean, as 4 3 3 4 4 5

thus-gi-gkyil-hkhor the atmosphere, and 53 and the sphere of fire; each forming a stratum over the other. The upper stratum, t.a., that which is beyond the atmosphere, is called the sphere of fire or light.

মুখ্য মুখ্য digit digit. https:// grut.bkhi-pm a quadrangle; square: a certain mystical figure; diagram or model. The expression টুম মুখ্য এইন মুখ্য মাজন আৰু a the gods who constitute the টুম assembly in the Vindua or সুক্ষা আল্পন, i.e., superb mansion represented.

53x sps. sqs. v3. v4 is a description of the eight mansions of eight imaginary Buddhas (K. d. * 72). Whoever afters the names of these Buddhas or hears the aphorisms about them is liberated from dangers caused by ovil spirits, snakes, &c. By remembering and repeating them, even brigands, not to speak of kings, are said to be able to make the weapons of their enemies ineffectual against themselves.

र्भुष श्रृष्ट स्तृ dkyd-hkhor-can मण्डलन् anything that has a circular and mystical figure on it; also any *Todrik* deity placed to be worshipped on the plane of his fanciod colestial mansion traced on the ground.

53 প্ৰতি ইং Dkyil-hkhor-blid n. of the grand central temple of Buddha at Lhasa, popularly known as Kinkhording.

হট্টি বাইন অনুধা dkyil-hkhor gam বিষয়ত three cycles (of offerings): (1) মন নাই হ'ব। ই ইইনাম্মানুষ্ট স্থান হ'ব। the cycle of offerings for the Bon gods sprung out naturally in course of time; (2) ইনাই নাই হাই হাই হাই হাই হাই মুক্তবাৰিই ট্টিলাইনাৰ হ'ব। the celestial mansion for contemplation formed in the sky (to imagine an aerial castle); (3) বহুন নামান্ত নামানুষ্টি আনুষ্টান হ'ব। the mansions of gods designed on the ground for placing the offerings to them (B. Nom.).

Ty 5 dkyn ria or 53 92 \$ dkyn-wahi ria a race-borse.

र्यु प dkyn-pa in Laduk : to lose colour by washing ; perhaps more correctly

ন ব্যান dkynence করুও 1. to run a race: ব্যান ব্যান dkynence dkyns — বুল মহ বুল মহ বুল মহ বুল মহ বুল মহ বুল মহ বুল মহা বুল মহা বুল মহা বুল মহা (Nag. 5) "for example running a race on herseback." 2. to wring out; to filter (Sch.). 3. to enper about (Ja.); বুলি h dkyn-bychirta a race-horse.

53.8 dkyu-sa a race-course; the race ground (Cs).

4 5 পূর্ব d dkynd-pa = আই 4 to forget;
uk an A হতু এই আন্ত ইনা an affectionate
etter to prevent one being forgetten or a
letter which love will not forget (Fig.
t. 37).

dkyns जायत 1. length; lengthwise. 2. untruth; also adj. untrue; spurious (Jū). 3. bold, insolent (&b). In lexicons it is sy nenymous with the term जुड़: gshuā, meaning "lengthwise." In weaving, the threads that are stretched lengthwise are called जुड़ायच्च dkynṣ-thag (the woof) and those that pass them crosswise are called जुड़ायच्च हुम्म-thag: दुझ्य बुव्य बुद्ध व्यवस्थ है व्यवस्थ हुम्म-राज्य हुम-राज्य हुम-राज्य

53.41595 dkyus-dkar a porcelain cup of inferior quality; a common porcelain cup.

53.4 * dkyng-ja common or inferior tex. Ten served to the public or to the congregation of monks in a monastery or in a religious service.

Syn & dhyuk-ma urms common, vulgar, inferior; Usan & mi-dhaus va an ordinary man; one who is neither an official nor a religious man (\$\hat{Kan}\$ 5 : \square\text{Syn k nu} \text{Agg of inferior quality is valued at so much per \$\hat{g}\$ or lb." \square\text{Syn used dhyuk-blays a searf of crdinary quality; \text{Syn used dhyuk-bar transferior quality: \square\text{Syn used dhyuk-bar spar thugs rer "course transferior each thick lump" (Rtsi).

र्मुस से dkyus-ma = अनुषय magaais-pa quickly, awiftly.

53.45 dkynstslad the dimensions of anything when measured lengthwise.

5ुक्ष ^{१६} | dkyns-rifi = ९७९ ^{१६} | चायत, टीचे spacious; large; long.

৸ মৃত্যুত্র dkurl= ইং klos the compass, extent, bulk of anything: রম আনই মৃত্যু the compass of the heavens: ধুনাই ব্যুখ the stretch of sea: স্ট্রিল ইন্দুল ইন্দুল ক্ষ্যুত্র ক্ষ্যুত্র ক্ষ্যুত্ত ক্ষয়ুত্ত ক্ষ্যুত্ত ক্

Sac 3 dkyrl-po-che ace, to Sch. is the Universe; defined as \$55.45.9 the wide house(Lex.)

5 J X 2 B A dhar their n = capable of being thrown down; impelled or driven on; also capable of being felled down.

र्भाश ने रिष्यु विश्व श्रीक्षातान्त्र httm: pa=श्रीकारेच specifical che-na 1. चन्नाय transpression. 2. adj. very impulént; impertinent. ন্যুম ক্লিম Bhras-ljons, abbr. of ন্যু বিশ্ব কৈ (Loshi jong), n. of a district under Lhan-grah R-kon in Tibet,

5 মী dkri (ti) বিশ্বন anything to wrap with; a tie; শেন্দ্ৰী a cloth to tie round the face or coverthe mouth; muffler: শ্ৰম্থনী yb., wrapping or winding up with paper; paper-wrapping; an envelope (Yiy. k. 2).

+ 5 한 건 I: dkr...aa (ti.ea) in old Tibetan, to conduct one's pupil from one stage of learning to another stage; pf. 5한부 vb. a. (cf. 4월의) in modern Tibetan, to wind; to wrap round about; 5한 학교생산:

po = ৭ট্ন এন ট্রি প্রশা one who wraps up; ব্যাহ্যক্ষাপ্রী ব্য ট্রি ব to fold up clothes, etc.

ৰূপীন dkeep etap personally: প্ৰীৰ্থক পুৰিক কাইংকু is sume as ই লাজি বন ধুবন কা ইংকু not having come personally, cannot reply or say decidedly.

্ৰীপ্ৰ I: dkeigs বিক্ৰাং, মনৰ a term for a thousand billions. The term গ্ৰীপ্ৰ প্ৰাণ্টৰ তা গ্ৰীপ্ৰাণ্টৰত নতাবিক্ৰাৰ তা নতামনৰ is used for a still larger number.

হানুৰ্ম II: = adam donso; thickly-gathered: বিহানুৰ spein-dkrigs (Naj 5): = ধুন adam gathering or condensing of clouds; also vb. darkened, obscured, dim. diffused. হ'ল মহাইছে অনুষ্ঠান্ত কৰিব (A. K. iv. 47) the flashing of his teeth lewildered them; হুলুৰ্ম অহ বৃহুৰ আৰু dkrigs-par bypar-par grown dim; হুলুৰ্ম এই এই dkrigs-par byed-pa io obscure.

Shall dkrit-gyur (li-gyur) an aurrounded, enciroled, encompassed : 500 far <ীম হ্ব≒ dpal-gyis dkras-garr মীত্রশ encircled with glory.

্ৰিমান dkris-pa uttagen 1. to surround, encircle, ensuare. 2. = adea u argin to lie round; to wind up (Mion.): মংখুলাবুৰমান্ত্ৰিয়ালে spang kun-mag dkris quite ensuared in avarice (Ja).

รบิพาสุ dkris-phray n. of a large number (Nag. 5).

5ुष्य ∉ken-wri(tu-we ±्रम drivna पूर्ति, भव abomination, pollution; also dirt, filth (Leex).

र्मुन्य dkrmy-pet (ing-p.trom क्रिन glossum सच to disturb — put in motion; the act of froubling, sgitating, churning; to turn; to turn a lathe.

হ্মুক্ষ এই dkrags-pa po a confounder এই প্রহ্মুক্ষ এই ইং স্কর্মু দিই অংমুক্ষ এই ইং ins man who couses confusion after off and nigh is called tug-pa-po.

र्मुण्याभेष dkruge-ng वेंद् के रोजा १ वस देश के कि: "a kind of character used in Tibet which is puzzling.

ব্যুমান discussion (tum-pa) brittle; defined in Leax. as ব্যুক্ত ক্ষুত্র ক্ষু 十三門 gkre (te) 斯神奇 實際 包裹衛班 the glans-penis.

মূল Adkrog-pa (tog-pa) = মূল্ a dkrog-pa 1, to charn; to agitate, mingle, trouble, &c.: মুগ্রন্থ she dkrog-pa charning curds (for butter). 2, to rouse, scare up; to wag, r.g., the tail (Ja). Also = মুগ্রন্থ dkrogs-pa, ক মুগ্রন্থ a he-ma dkrogs-pa to charn milk; acc. to Kag, is equivalent to হ্রন্থ ব shops-pa.

s্ৰাৰ্থ বুন dkrags-tkyes (lit. anything produced from charming) butter (Mion.).

শূলিম ৭ টা <u>Jkreys-pa-pa == শূলিম কাইণ্</u> লাগ dkrays-par byed-mkhan one who churus.

ংশুৰ্থান dkeeys-ma, v. প্রথম scabs-ma, the channing rod; also said to=whey (Maon.).

THE THE directions birth; instantaneous birth; instantaneous birth; instantaneous birth; instantaneous perception. Acc. to Less in meditating on a certain deity, the act of perceiving him to be a reality instantaneously is called TENS direct baked.

দিলে direct error is defined as "one who causes music to sound or be sounded."

— চল্লাল ক্ষেত্ৰ সমূহ ক্ষেত্ৰ ক্ষেত্ৰ

মান্য I: bkay in বন্ধ বন্ধ bkay lung the lid or cover of a trunk; the sides of a Tibetan leather-trunk. Defined in Risii, as ক্রেক্ডমন্ট্র দুর্বানি নিম্নান্ত করে কিন্তু কিন্তু

বিশ্ব II: মনিছন, নিৰিছ; pf. of ংশ্ৰথখণ, obstructed, opposed; also prohibition, obstruction, hindrance.

বৰ্ষ ক্ষিত্ৰ bkag-skor ned-pa = ব্যাপ্ত জ্ব without delay, as in sending any thing; also without let or hinderance; धनन् वनेन्य कुष बदेवम not permissible and permissible, not fit and tit, unbecoming and becoming.

4747 \$5.4 hkag-cha byed-pa to forbid; to put a hinderance (Sch.)

system they alone prohibition; prohibiting one from passing by a road or from entering any garden or place.

प्रमुख में हेबास व Lkag-mo kheys-pa not to be observant; to transgress, to trospass.

AME blush are, to Rdo. 40, pl. of 57574 dyni-na given, filled to the brim; full to the brim is in the case of a water pot; is ans a such blusher a vessel filled up; an serie a bear with an arrow ready to shoot; a forward wish fulfilled. Acc. to Ja. pf. of 54544 q. t. fill. make full; and used in B', instead of 54544 q.

represented in any manner.

1. the place where barley, corn, &c., are parched; a bake-house, kitchen, cook's shop (Ca.). 2. acc. to Nag. + 495 where one's own home or residence.

M

3. open hall or shed erected on testive occasions (Ja.).

মানু বি bkun-pa 1. to up-root or turn up anything by applying a stick at its foot or root. 2. to bend: প্ৰসূত্ৰ বিশ্ব (Kag.) the body bent backwards: অব্যাহ to stretch the arm bending it up-wards to pull anything. 3. অব্যাহ প্ৰসূত্ৰ বিশ্ব বিশ্ব বিশ্ব বিশ্ব কিছে (K. del). It is also applied to counting up and then backwards is called yang-bkun (K. del). It is also applied to counting from right to left (Van. kar.). 4. to put; to press; to apply (Ja.). মানু বিশ্ব ব

THE Blade over; to spread over.

Syn. **Pan khebs; *** yongs; *** Son byres (Mhon.).

याभाग blum-pu pincers or impers:

TTO bkth I: (Va. ka. 60) n. ot a tribe in Tibet.

মানুহ II: মানন (A. K. XXVI), আমা, ব্যান primarily means simply "word" or "speech"; but being the honorific term it usually implies an order or command. When used of a sacred personage it means his advice or precepts as well as his natheritative words, e.g., ৪ এই বন্ধ the lama's injunction; বুল এই বন্ধ the king's command; তুল এই বন্ধ the order of the chief.

- APPA III: also signifies, especially, the enunciations and pronouncements which have issued from the Buddha. They are said to be of three kinds; so were gard are has three divisions:—
- (1) away ages a shal-nag gamis-pa precepts delivered by the Buddin personally.

- (2) ইন্ পূঁম ব্রুব্ধ ব those conveyed through the attendant Bodhisattea and S'raraka. such as Subhūti, S'ariputra, &c., under inspiration from Buddha or by his sanction expressed or implied or revealed in such works as 39 34 Ac thati tion-cia the celestial tree: Editat raidbo che melo the great drum sutra. The precepts under this head are subdivided into (1) \$6 21 2500 the personal blessings oot the Buddha), also the blessings received from his encounted image: (2) MAK MES 4504 the blessings derived from his teachings: (3) 394 354 0504 the blowings of the spirit. This last again is subdivided into the following: -- (1: 994 3x & ally an anagement the blessings of a contemplative heart as in the work called Auso [출시다 ((#-) iii) SH(H-)ii) : (분) 등에서 등에서 글에서 글이 달속 할다. 9599 4 the grace of the spirit, as in 955 देइ अ केनाभ यभ श्रम घरे श्रम भा the Mandrets attered by North and other geblins; (3) 374 834 คริสาท ซึ่ง อัง กรอง 4 the blessings inherent in a trathful spirit or mind.
- (3) IN 9 985 9 pps-su, gaan-avennything reproduced from memory by the successors of the Buddha under inspiration from him at the Buddhist convocation (J. Zan.).
- 3311. 35 lan; Kuus apsu neg-par betanpa; 3 as apsu ne-aar betan-pa; assus yelame-pa; Eus 5834 (pessus betan-pa; Eu y assus passus yenti-aa; 3 as assus ne-war yenti-pa; sas & bkab-lah (Union).

claim; also publication, proclamation.

479 435 Mah-Myon according to Kag. implies blaming; a verbal blow, reprimand, rebuke (given by a superior) (Ja.).

কন্দ কনুৰ *than throt (ku-tot*) leave of absence. क्ष्मिक केंद्र य bkah-skor mrd-pa== वर्षेत्र माने केद्र पर without delay.

ome for blab-khol, क्या के की जार very important order (Fig. 4): क्या के प्राप्त विकास the most important will of King Sroh-blean sgam-po. This document having been discovered within one of the great pillars of Kinkhording temple in Lhasa is generally known by the name क्या के आ विकास

বাৰ্থ বৃদ্ধি hah-hkhor, divided into nathhkar domestic servants: bran-gyog servants. menials; phyi-hkhor attendants; কেব বৃদ্ধি বৃদ্ধি official clerks; also private secretaries and personal assistants of a high official; attendants in general.

and 30 bkah-khyah a decree, manifesto, edict: a general order.

বাৰ দ্বিৰুষ্ঠ black khrims a law, commandment; বাৰ দ্বিৰুষ্টেই strict justice; severa punishment; পুৰাইই বাৰ দ্বিৰুষ্টেই by the cruel order of the king (Ja.).

magistrate.

তপুণ ইন had year (ka-dai) a conference, consultation; কেন্দু ইন ইন আজীখনা ক্রমীর makes consultation; gives advice or counsel; gives instructions; কেন্দু ইনিজু to give advice (dai).

व्यक्त ब्रियाय (ika gros-pa (ka-doi-pa) a counsellor; senator.

কাৰ আই'ব bkah byro-ua মৃদ্ধনি debating; considering; taking measures for: 45 ইবঁ অংশে অৰু ইবাই বাই দৰে deliberating curefully with the ten confidential ministers.

ancefore black hyrot-wa to dismiss; dissolve a meeting or a conference.

ang gan hkah-yl 98=49 gu phyay-hrig or ang un kah-çoy a letter; au autograph: জার কাল কর্ম দুম মুল চাম মাই পুর মাই কোম ক্রিক করম টুর মনম ক্রম মাজন ই বা "great many thanks for the gracious letter with enclosures sent by the *Donner* according to the good customs" (Yig. k. 12).

as a synonym for "the instructions and precepts of Buddha," and means literally "that which has become a command." This term is in fact the title of the great collection of the religious Buddhist writings (mostly, but not all, translated from Sanskut into Tibetan) known as the Kahgyur. The Kahgyur is divided into seven series of books containing several hundred treatises, and consists properly of 108 volumes, though editions in 100, 102, and 104 volumes are also current.

any gaga bkah-ryya bray-pa issuing of an official order; also the accumulation of gold, silver, and grain in a Government tressury.

one कुछ bkah rgya-ma चाजापम, चाजानिम in Hind. Para-mana 1. public order, permit, missive, communication, &c. 2. व्याप्त कार्य व्याप्त व्याप्त (Lex.) in mysticism a secret precept; occult communication which is made only to the trusted few.



ame as II: ame as bkab-yi rgyud, i.e., the line or thread of the word, i.e., the cral tradition of the word of Buddha which is supposed to have been delivered through a continued chain of teachers and disciples apart from the written scriptures.

वन्त्र-सूत्र-व्यूक्त वर्षः नाभव देत (lit. the illuminator of the doctrine of Kahayud School) a general designation of the chief lamas of the Bkah-rayud-pa sect (Yig. k. 67).

ang 45 th 44 Bhab-rgyud rnam-rgyal the Bkah rgyud, Chief Lama whom the Mongol Chief Gushi Khan dethroned after overthrowing the power of Sde-pa Gtsah-pa the ruler of Tsang and U in 1643 A.D. (Lon. 13).

वन्तर हुद bkah-agyur admonition and reprehension; and stage to issue an order; to admonish; and gaig to translate the words of Buddha, &c.

ama as as a bhab-sgyur blan-ica to instruct a subordinate in a rough pointed manner, cautioning him against his faults; to counsel against wrong practices.

and bay bkah sgrog-pa to publish an order; to proclaim or read an order or edict.

वन् के bkah bago पाषा 1. exhortstion to the deity. When any one falls ill either naturally or from the supposed malignity of an evil spirit, he goes to a lama or a Tantrik priest and begs of him for a bkah bago-permission to invoke the deity. The lams touches the patient's head with the consecrated sceptre called Dorie (vajra), with the sacred dagger called the phurbu, a string of beads, an image of a Buddha or a deity or a holy book, and repeating some charms

exhorts the deity to be propitious to the patient. Those who do not actually suffer from any kind of illness also ask for such protective religious measures. 2. commandment : precept (Jä.).

and and blad begos is pf. of and all blad bago, a sentence passed.

विषय अस्त्र विशेष विशेष क्षेत्र के क्षेत्र के किया के किया के किया के किया किया के किया के किया के किया के किया to send verbal message; to give a reply.

ama as bhah-len, also ama as a bhah benpa, one who has observed the ten command. ments of Buddha. The title of Bkah-ben is given to a Buddhist monk-scholar who has passed all preliminary examinations for a religious degree. There are two classes of una na-those of glefi bares and gsafi-phu; a and as of Tashilhunpo monastery is called Bkah-chen on account of his superior prestige in religious study and practice.

वन्त्र वर्जन bkah geog-pa to act against an order; to disregard an express order or command : अव कुं धन्य विकास के के the order of (one's father must not be disregarded)

ang as bhah-beer an abbreviation of वन्तर वहर दर पहुन वर्डेभ or the two great cellections of Buddhist writings.

ang Bun bkah-chems = qa Bun roup. for primu a great man's last will; a royal testament or will: यन् देशवान विकास के विवास and in the work called Bkah-chems kakhol-ma, etc. (J. Zaf.).

+ and mad by the mehid = and and or after 194 a command in reply resp., but also word or speech of a superior person. The term likewise signifies a conference, debate, &c.; વામાન માટે દ્વારા છે. છે. છે. જાનુ what conversation did he hold? व्याप्त कार्य द्वाप व्हर है अवद द वर्षेत्र। "pray, let the nectar of pious conversation be attered!"

ৰশ্ব 34 bkuh-ñan 1. obelient; dutiful; submissive; observant of command. 2. one's tutchary deity is also called his bkuhnan, because he carries out his protégé's helpest; বন্ধ 3 ম উল্লেখ service; doing service (প্রতিষ্ঠান).

বাৰ ১৪ ব bkab Man-par to obey; 'obedient; বৰ্ণ ম ১৪ ব to disobey; বৰ্ণৰ ১৯ ব to disobey; বৰ্ণৰ ১৯ মে প্ৰিয়েশ্য an observer of orders or precepts.

are and bank plan the end commander; a.e. to Lex. Usan-pahi sa blug, "the mighty lord of the soil," is said to be a pre-Buddhist deity (An.).

and an a block gives of 1. severe retribution from guardian delities for defects in worshipping them; also the injury they do their devotees for impropriety in their conduct or language. 2. damation into which both a teacher and his pupil fall for disclosure of secrets of their doctrine without authority.

वन्तर वर्षत केkah-gran bejet a weighty command or injunction.

+ বন্ধ বহন্দ <u>blan-blays</u> := ইন্দাবপ্লুব্দ ব 1. a proclaimed order : ইন্দাবপ্লুব্দ ব is also colleq. called বন্ধ ক্রেড্র <u>blan-blays</u> 2. ইনিদাবিত্ one versed in drawing omens; an astrologer (বন্ধবিদ্যাল (M. V. 61).

मन्द्रभुक्ष $bkah_{ij}tags$ mark scal; precept; maxim (Cs_i) ; मन्द्रभुष $= gq \leq e \ (Yip, k, 27)$.

মান ক্ষ্যু blah-stod a subaltern; agent (Sch.)

The stable halo from a stable halo order; edict (Ji.); written order; command; commandment; precept (Cs.).

प्रकृत कर bkah-tham= द्वष्ट मा phyay-dam or देश द्वाप dam-phruy, seal; chief seal: मण्ड कर्म में में मान होने मुख्य स्ट्रिड प्रविद्ध received the letter containing the chief seal of the Grand Lama and enclosing a scarf with charmed knots (Yig. k. 75). ৰণ্ড বুলু ই এবৰ bkah drag-pa phab-pa to command sharply, hastily or severely (Sch.); to issue an ultimatum.

ৰণ্ট হৈ bhah-drin, resp. for হৈ drin মধাৰ, a favour, kindness, grace, boon: মুখন বসংহিতীৰ through the kindness of the lama.

ত্যার বিধ্ব hah-drin-can = দ্রগাল্য ব্যাহর । bytas-pa defi plan-, a kind; gracious; benevolent (প্রদিশ্যা).

one has blank-drin-cle very gracious: (you are) very kind; the usual phrase for our "thank you," in acknowledgment of a kindness or favour—common in letters, &c

cape to say it is an act of great kindness; to acknowledge kindness; to thank.

नार देशहेश सद्भाग blab-driv tjes-su dranpa to remember a benefit or kindness received.

বাদ বিগ্রাহ চাইমে bhah-trin thin-dpyans to bear in mind or remember the kindness obtained of another person.

hestow a favour; to show kindness.

তাল বি পারত হা blan-drin year-ldan possessed of or making use of the three graces or courtesies, viz.: (1) ইবুল বাছত ব teaching of the sciences; (2) মানু বাছত explaining the aphorisms and the Tantra; (3) বুল বুল নি ব্যালায় and ordaining.

व्याप देश मुख्य व blad-altin gool-wa to thank ; to be grateful for favours.

and & bhuh-draft a secretary of state.

व्याप्त का hkaj-gdams an advice; counsel; instruction from a high official.

वापुर विद्वास य Bkah-gdams-pa 1. an sulviser (Sch.). 2. the reformed Buddhist

η

school of Tibet founded by aga again again, the chief disciple of Atisha. It was divided into two stages: and again from Bromston to Tsongkha-pa, and again again

নার স্থান ই বৃহ' bkah-gdoms pho-brañ the palace where the Grand Lama of Tashilhun-po resides.

and MA his health a contraction for any MA SC MASS habelies and general (Yig. k. 52).

व्याप बहुआ इस मुंदु अर्थ bhan-hilus chos-kyi 1990-misho a kind of ritualistic observance of the R-boys-chen sect of the Künä-ma Buddhist School in which a particular deity with his followers is depicted.

वन्तर्भवान bkah hdogs-pa to make into law; to proclaim; a proclamation (Ja.).

वन्तर वर्षे भाग hah-hdoms = वन्तर कृत व or वन्तर व instruction; order.

one writing for orders; an attendant on a superior; an aide-de-camp; one's guardian deity is also called by this epithet: कार १९ वने १ दे वने १ दे वन १ दे ता का death to serve him as his attendant spirit."

angular bkah bidu-wa collection of the doctrine $(J\bar{u}.)$; synopsis of the scriptures at the grand Buddhist convections; also

the convocations where the precepts of Buddha were promulged.

ৰাষ্ণ শ্ৰহণ blah gnah-sa, vio., to order, command, grant, permit; as order; permission: ইংবৈ টুকুৰ ঠে বুরু ই'ল বন্ধ লয়ন বন্ধ ব L beg you will give her as a consert to our King of Tibet (Ja.).

ৰশ্বংশ্বন Bkah-youn=শ্বন্ধন district in the east of Kong-Ju: also n. of a district of Ngari Khorsum in Western Tibet.

and an blub-phebs a great man's order.

यात्र देश देशक phrin (ka-tin) и message.

4শৃং শীং bkuh-hydria letter of command : ধশৃং শীং শীংস to write or issue a letter containing instructions.

वन् वयस 1: bkah-babs an injunction; a direction.

978 998 ii: bkah-bab; the initiment of a commission; also the iamo or saint who is commissioned with some high duty. When a lama at the command of his spiritual instructor fulfils what was entrusted to him, he is said to be a bkah-bab;

ore con and bhah-bahs balan n. of a historical work on later Indian Buddhism by Lama Taranatha.

कान-प्रसाद है bah babş-bahi the four commissioned ones (see बन्द बन्ध).

বাদ্য এন bkah-bum = বশ্ব শ্রা order; diploma: বশ্ব তন ই বনুন আৰু হুন ইন হৈ; the object of sending the autograph letter (Rime).

ame sac blak-dung = 355 a minister (Mnon.).

ana ama bkah-hbab-pu the going forth of an order or edict (Schr.).

The age bkah-hours the hundred thousand procepts; n. of a religious work.

वन्त्र वे वरे व bkah-cle bde-un = वन्त्र हे ने व bkch-tlo 90-wa; 384 434 (Nag.) 1. attentive : executing an instruction or order with attention; one who is cheerful at heart owing to his attention to SE 40 \$64. 2. one who easily understands what he is ordered to do; one who appreciates his superior's instruction 3. wave speaking woll; oliquent; agra Rafa blag-blo m-bde-wa दुव्येषस् eno whose expression or delivery is not good

and if a blak-blon or any a fad blak-oi blan-po, the name given to the four Cabinet Ministers who assist the Gyal-tshab or Regard in the administration of the Government of Tibet during the minority of the Orand Lama of Liesa. The four Kalon must be laymen and are often military officers. Popularly they are styled Shape (बार्ब पर्) - यान् होत् वानेशक नव hkah-blon garniscan the residence of a blah-blon.

ama Basa ama bhah-blen dran-bhher tho official staff of a Kalon.

पण्य क्षेत्र वर्षे bka-blon-behr (particularly) the four ministers whom the 4th Manchu Emperor K'ien-lung (in Tibetan called Lha-skyon Protected of Heaven) appointed to conduct the state affairs of Tibet. They vere 2754 29 4 44 Kun-dgah-bshi No-yon, BREGOR 49 Take-ris dient-cygal of Gyan Ros, W4 Thon-pa, and \$55 Kise-drus of Po-ta-Li. These four governed the country for twenty-seven years from the year of the from-sheep (LoA. 16).

वालाव अंत लासम bkah-blon-grum the three ministers who conducted the Government of Tibet from the year of the fire-horse to the middle of the year of the earth-age. blon Lum-pe-wa, ana gar as a bhah-blon Ru-phod-pa of Kon-bu, and and grazes 3kah-blon Shear-ra-wa.

and a bhah-nue sten after after apprictual or intellectual heir-loom. This is a philosophical term of the Khid-wa School. meaning the descent of the block (Buddha's word) in an unbroken succession or without being kept concealed for a period. Que who has received such a succession, or any scripture that has come down to him in such a manner.

AMERICA CHAR-must thousput to contain many precepts or commands; one on whom there are instructions or commissions to perform.

angente a that gisan-un one whose merals are pare; one who has preserved his yowa.

and for a bonk-stsol-ica, pf. steal, to speak. to say (where an bonoared person is the spokesman); recording to circumstances, to command, ask, beg, relate, answer, &c., especially in ancient literature, in which it is almost invariably used of Unddle and of kings speaking.

and Kala bkith-tilangs . and 24 bkith- an or 495 45 a reply in the way of instruction : रत अनु मन्तर हतान कर बाहर कर अन्य प्रदेश हर न अधीय । " pray favour me with replies on internal affairs (uninterruptedly) like the flow of the river of geld" (YJ. 1. 15.)

and all bkch-hilsin letter of authority or commission from Government (issued to one who is en the move or who is to

বৰ্ণ নিয়ন্ত্ৰ phib-bahin byed-pa to do according to order; doing; ordered: অবং নিয়ন্ত্ৰণ to be obedient; a faithful servant.

ans scagned blank rab-hbyams-pa a doctor of divinity among the monastic scholars of Tibet; one who has acquired the highest proficiency in the Buddhist sacrod literature and is of pure morals.

equivalent highest examination in Buddhist mataphysics; one who has reached the highest of the 13 classes in the Mishau-hill great-siah, the metaphysical the great monastic establishmats of Tibet

angua ? A blad-la riss an to give heed to or attend to an instruction or procept; to listen to any solvice.

479.35 bhah-laf an order; a precept:
499.35 455.9 to command or give orders;
to issue an injunction.

ne Ma bkah-log = মু Ma geha-log (ta-log)
one who has given up his religious vows;
a Buddhist mank turned out of his
monastery for misconduct. In Khang
he is called bk-h-log; in Middle Tihet
ta-log.

মান প্ৰ hear-ray the court or councilhouse of the four kilon or ministers of Lihaas; অন্ত এই বিষয়ে আন্ত নিক্তা কাল্যিক স্থান কৈ কিছিল মুধ্য প্ৰথা কৈ দিল আন্ত নেত্ৰ ক্ৰিয়েছা। when the warrant officer registers the document at the court of kilon he should also verify it at the Account Office (Bisii).

বন্ধ ব্যাধ kkab-gan/ = বস্থ বন order; official messago: বস্থ বন্ধ মন্ত্ৰু ধাৰ্ম ব to send a messago or express order ens after another.

by the best of drum (Yig. k. 18).

and I (as black) of an an instruction or precept to be received with perfect chedience; to value or honour an order; a command carried out with the same respect as that with which a man carried his own head-dr

भागि दुव ब्रेंग द्वार क्षार क

বিশাই ঠাল or ন্দুৰ according to the law; to legalize; to make it into law (Cs.); to proclaim, publish (Ja); বস্থ স্থান বিভিন্ন to publish; publication: ন্দুৰ বিশ্বস্থাৰ,

ন নাম্ব 1. bkar-na pf of vb ব্ৰহ ষ ই ইছাই বিবাহিন coparate, put uside, select, benish: প্ৰথমৰ স্বাহ banished from his place. 2. to ask any question captiously; to make a provide enquiry.

UMALIA chalines, pf. of area, but in W. is the primary form of the verb meaning. To load; to burden; put a load on (Co.): secure a to load wood: secure a

to load a beast of burden, &c.: ga and to levy a tax. 2. pf. of and to spin; Rama spun; twisted (Mag. 5).

ি bkas, contraction আৰু আন instr.

ATIA bku-ua 1. elixir, quintessence (Cs.); প্রবাহ medicinal extract. 2. with pf. ব্যাগ to make extract of a drug by drawing out the juice (Lex.); ধান বা melted butter; বা বাইন্দ to extract the spirit of; বা মুক্ত কিন্তু physical spirit extracted (Cn.); প্রবাহন কিন্তু বিশ্ব to extract medicine by infusion.

বাৰ্মী blug-pa pf. of ৭৭৭খণ আৰু,
শহ্য হাৰ্মী, drawn or pulled forward;
বয়ৰ্মীৰ summons (Xig. ?).

বৰুমই bkur-sti দক্ষি, দৰ্মাম, নীৰা, ঘৰি-ব্যা honour, respect, homage: mark of honour; respectful reception (hy asking one to sit ou a seat of honour): বৰুম ই কাই ব bkur-şti nchod-pa to distinguish (a persou) by marks of respect (Zam.): মে-ৰ বৰুম ই বুই-ছুম rafi-la bkur-şti bbyufi-duş when honour is shewn to (ono's self) yourself (Jā.); বুম্ইখিইব্য bkur-ştiş dregş sense of honour; self-respect: মি ইন্ট মুক্ষাৰ বুম্কু ই ইৰ্ম্ম কৰি । mi chen-po rname-la bkur-stis dregs-pa yod great men have the sense of dignity.

Syn. काँड्य mehod-pa; रेश ही rim-gro; व्हेड प्युर ठेड्सॅंटन-ठ्रेस्सर; रेश्वर द्वास ri-mor hyaz; क्षमाइब shals-tog; क्षमाइद्वर: «hals-bhriñ; प्युर्थ ठ्रेस्सर-एक; केट्स ब्रह्म सॅट-एकर gnas; केवर हुँद संट-स्वर हुम्फुल ; हेद्य ट्रांट्य-pa (श्रीनंकर).

homage or reverence; to esteem. अत्या ogs est ga a नहानका राजा literally "the king honoured of many" was the name of the first king of the world according to the Buddhist legendary account. 2. to carry; to fetch; to convey in W. being also pf. of कुद्द ; कुद्द दुवार प to earry upward.

त्रपुर्व II := हेश थ, ब्रह्म वे बहुद व = मश्र के वेद व व व व्यक्त प्रकार के sander; to blashphone; not to accept as true or correct (Liq. ₹ 4).

agx ax 3x a bkar-nar byed-pu the act of respecting; to do honour; frq. to make reverones, to salute.

चनुर देन bkur tshiy = वाँद वर्ष वर्ष देन betod-pohitshiy words or expressions of honour, some of which are:— वृष्ट्यम देन bshayshos: वृष्ट्यम वर्ष्ट्र bshings-pre bejiet; इर्ष्ट्र stod-soura; अर्थ वेष्ट्र method-tshiy: अर्थ वर्ष्ट्र क्र mtho-tear-hya; इर्ष्य है stat-pa soura; दे वर्ष्ट्र che-bejod; अर्थन वर्ष्ट methog-gour; ध्रम वृष्ट phothyun; कर वृष्ट renad-byun; वेष्ट्रम वर्ष्ट्र kgs-bejod; वेष्ट्रम हिन्दु-soura; व्यवस्थ वर्ष्ट्र kgs-bejod; वेष्ट्रम हिन्दु-soura; व्यवस्थ वर्ष्ट्र क्ष्ट्र केराज-pa;

वनुरादेश blur hos worthy of respect; respectable.

वर्षेत्र य bkog-pa, pf. of वर्षेत्र य.

আৰ্কিন blos-ra, pf. of বৰ্ণন When কৰি blos is joined with H to form the compound word H পাঁচ it means ইপুৰ ব threat, menace. これになって重要は 生活を引ける重要を見るのとなってることとなっ

wife bkod=all bakes to appoint; to raise to the throne.

মান্তি blod-pa, v. এইংব ৰুছ, সভাৰ, লাভাৰ 1 sbst. সুৰ grat or লুছাৰ arrangement; লাভাৰ কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰিছিল হৈ vb. ≡to build, arrange, plan, &c.

स्मृद्धान्त्र प्रथम समामृद्ध of boundless or infinite design; the universe; n. of a great Bodhisattea.

কৰ্ম্ম ক্ৰিপ্ৰাৰ্থ কৰি kod-pahi glug-glor == ইৰ্বি ক্ৰিপ্ৰাৰ্থ কৰি prince of learning; science.

ক্ষ্যিক bkod-bita (colleg. প্ৰাথম্ভ bkoh-lita) the plan of an undertaking; design; plot.

ৰাণ্ডৰ bkod-ldan = মুখ আ পুৰিণ্ড zla-e-1 beu-geig-pa or গুলু মুখনিং ল dgun-zla hbrishpo the eleventh month of the Tibetan year, sometimes corresponding with January (Rissi.).

प्रमुद्रः bkon-pa, pf. of भूक 4 hgcn-pa.

पर्नाद पदे bkor-hdre seems to be a kind of goblin (Jd.).

ক্ষাৰ্থ kol-spyod n. of a torment; torture from being boiled in water or oil: প্ৰথম মেশ্ৰ বিশ্ব প্ৰথম byot-son bkol-spyodkyi sdug-bshal the sufferings of the damned through the torture of being boiled.

মানি বি bkol-ua occasionally pf. of কৰিব **Akhol-ua, to boil; usually indicates কৰিব to bind to service; to employ; ইং হং কৰিব **snod-spyad bkol-ua a boiling vessel; কৰিব ইন্দ্ৰীৰত gyog-tu bkol-ua to take into service; ইং ইন্দ্ৰীৰ ব to set aside; to keep out. ন্দুখান hkyaf-ra 1. to talk nonsense (Jd.). 2 বৰ্ণৰ বাব rave in speech; to talk nonsense : ব্ৰেণ্ডৰ বাব স্থান, কৰিল্লব্যাত, v. ব্ৰণ্ড

মানুৰা bkyig-pa in the colleg. of Tsang = শীৰা hkhyig-pa to tie (by a rope); বালুকা = বইনেৰ bound, tied, fastened (প্রকিচ.).

but in W. is used as the only form of the verb=to send, despatch; to cause to come forth: \$\sigma_1 = \text{if } \text{pho-sia bkye} despatched an envoy: \$\sigma_1 = \text{bkye} bkye sent forth rays: \$\sigma_1 = \text{prul-pa bkye} caused a form to cmanate: \$\frac{\pi}{2} = \text{qual-pa bkye} caused an exhibition of.

पगुर्ध bkycd-pa, pf. to bend back; recline (vh. nt.).

মৃত্যু ম kkyon-pa=হুমন rank-ca to best (Ja); ব্যাহন্ত্রুর resp. to chastise with words, to sold (Ja). Schtr. mentions মৃত্যু মুখ্য ম chiding.

বিশ্ব bkru-va (ta-wa) cog. to মুখ বিশ্ব, বিশ্বিষ variegated; beautiful, blooming (of complexion); glossy, vell-fed (of animals); বসু নি মন্ত্ৰানিক a great painting; বসু নি বন্ধ কৰি বিশ্বন কৰি কৰা কৰিবলৈ a pointer: বসু নি ই কা with variegated figures; paintings: বসু নি মন্ত্ৰানিক, বিশ্বন বিশ্বনিক, বিশ্বনিক, বিশ্বন variegated; with shades of celour.

angs hkra-dyed= * Kopa ri-mo-mkhan a painter (Mson.).

and he been gift dmar parti-coloured; on a red ground. equate of kra-lum-me= म वस है glaring; in glare; कर म ब्यूक्ट स्टब्स्ट बुद्ध स्टब्स्ट व्याप्त वर्ग वस के कुद्ध की स्टब्स्ट के स्टब्स्ट के प्रकार कर कि painting; the illumination of colours as set forth in a rainbow; hence splendour.

म्या निस bkar-çis महत्व, वर्ष रीधना, प्रकी-चंक. कविक prosperity: blessing : good lack: RUKE ANERS OF PRINTING GOOD fortune to my people! may they prosper! an Au De holy-water; consecrated water or consecreting water, on har 3 we auspicious bod: nuntial bed (Cs.); 41 Au 3 34 words of blessing; benediction; an ha nation. bkra-cin-kut aso sbyon nya vian auspicious fasting ; भ्या देश भ्रद कर में क bkra-çiş sgufinahi go-cha instruments used for insuring luck; sacrificial ceremony by which blessings are to be drawn down (Ja.); बा नेसाद propitions; lucky; बा नेस पर हुस good omens: lucky signs; या नेव वर्ष हुन्य thra-cis-pahi riags lucky configurations or semblances; happy omens; an Au a seut n. of a goldess; the goldess of glory (Ja); ar A Au misfortune; calamity; and A are calamity; adj. wretched; unlucky.

মুম্পির্ক Bkra-çıs glid n. of a place in Khams (Lod. = 25).

The agrace of the between the contains the names of eight Buddhas. Whoever recites it and meditates on the perfections acquired by the Buddhas escapes from the dangers of evil spirits and denons. Such a devotes can easily have admission into the course of kings and address the highest authorities without let or hinderence. Remembrance of this effusion is believed to be a safeguard against bad dreams and also

mishaps or accidents in war, and in repelling offensive weapons.

वन्न निकास & & kra-çis sgo-man n. of a monestery in Aundo.

वन नेम क bkra-çis-can चमच n. of sn incense (Mfan.).

en Au Su Fa. Bhra-qie choe-rasof the summer seat of the Government of Bhutan where the Dharma Raja resides. It is ordinarily called Tassisudon on English maps.

वय नेब वर्द्धप bkra-çis brico-po वसूचीसि auspicious expression; a benediction.

वा नेम इन्स महुद् bkra-çiş ttanş-bryynd the eight auspicious signs or emblems, vis.:—
(1) विशेष महुन्य कवरण the precious or jeweiled umbrella; (2) नोने हैं ने सुन्य स्वयस्थ the golden fish; (3) नोने हैं ने सुन्य स्वयस्थ the golden fish; (3) नोने हैं ने सुन्य स्वयस्थ क्षा the pot of treasures; (4) वद स्वयस्थ हैं दिखान से स्वयस्थ क्षा the excellent lotus; (5) दूर दिखान से स्वयस्थ क्षा the white conch-shell with whorls turning to the right; (6) दूर्व हैं ने से से स्वयस्थ के से दिखान के से दिखान के से दिखान के स्वयस्थ के से दिखान के से

angues, bkra-çis dun=5. (an aprentification) dun-dkar gyas-bkhyii standaring a conch-shell with its whorls turning to the right instead of to the left (Min.).

Syn. पुर-कॉन dust-mechop; है पशु व ekye-us Ma-po; कुष व क्षेत्र व ggyal-po bkhyss-us दिवसानमें (Meon.). वन्न नेश्व pkra-çiş blan शक्ति, सङ्ग्रसम्ब auspicious; lucky.

धशु निस्थाने हम bkra-cip-pahi rdsas सङ्घल इस्य, खालिक प्रकरण, स्विक्यण lucky articles.

on An की ने Phra-çiş-pahi yi-ge n. of a kind of (mystic) writing which is considered auspicious.

बसू नेवायर हुर देन bkra-çis-par yyur-cig सङ्घलं भवत may you enjoy prosperity.

वता नेवा देखा में kra-vis bycd-na = देव पर दुवा में n. of a goddess (K. g. 5, 112).

TAN'S Bkra-qis-rise (Tashi-tee) n. of a village in the district of Stod-luA in Tibet.

on In al an Skra-çiz-hetsege (Tashi segpa) n. of a brother of King Skyid-lda Kimahi 1990n, who settled down in Maahris in Westorn Tibot (Los. 88).

वर् नेवायहेक्य के bira-çis biregs-pahi ade n. of a work the reading of which produced auspicious occurrences.

মনু শৈলে তকু the cight lucky articles are—(1) নিছে mirror; (2) প্ৰথ medicinal concretion from the brains of elephant; (3) ম curd; (4) জ ত্ৰুত Dub-grass; (5) কৈ দুৰ্ব the wood-apple; (6) তুহ ত্ৰুত ব্ৰহ্ম কিন্তা aright-whorled conch-shell; (7) কি *li-khri* vermillion; (8) ধ্ৰুত ত্ৰুত white mustard.

on the found thru-ris resograte work or event.

enders Bkra-çis thun-po (Tashilhunpo) the seat of the Panchhen Rin-poche, the second Lama in Tibet, ordinarily called Tashi Lama, ranking next to the Dalai Lama of Lhasa. The grand monastery of this name adjoining the town of Shiga-tse in Tsang harboura 4,880 monks, presided over by the Tashi Lama

the herag (lng) have a section of a hod lhod into mulate yod-pu 1. desking brightness; lustre; was mulate also and was, r.g., glitter (of jewels). 2. 4 and beautiful appearance; high colour (of the face, skin); 4 and was pure gloss of the skin; and yeary bright (Ja.).

याना प bkrag-pa = भ(न वस व fair or fine complexion.

Syn. ogen og melans-can; alka hisheren (Moon.).

प्राच केंद्र hkrag-mad = अद्य सद्य or अद्दश केंद्र dult appearance; bad complexion (Maga.).

নান্ধ bkrab-pa (tub-pa) pf. বন্ধৰ to choose or select from among many; মাৰ্চ্যাৰ muchog-tu bkrab caquisite choice (Lex.).

নাম্প্র bkram-pa (tam-pa), if. ব্যুক্তাব, a form of ব্যুক্ত স্থাবী, স্বাং, অবস্থাবী ১০ apreed over, scatter.

Byn. ব্যানৰ dgram-pa; বংগৰ bidal-pa also ৰাইনৰ glor-wa; বাঁমনৰ hthord-pa বিভাগি; বাইৰণৰ gisugs-pa (মিhon.).

মান্ত blrat-wa (tat-ua) 1. pf. of aন্ত্ৰান (Cs.) মানুহান বিশ্বন্ধ বং ব্যাপাৰ elucidation (of the meanings of the turns in the Satra and the Tantra). 2. to appoint: ৰক্ষাৰ্থ্যৰ to engage in business.

प्राचि bkras in the passage स्थानेत्र क्र बंदा बाह्य होता के here means rolled or varnished in variegated colours. engun bkras-pa (te-pa) an abbreviation of anglun, according to Sch. also pf. of the verb anglus anguages for anglunges an auspicious scarf for presentation or the occasion of a visit or some ceremony or festivity.

ana 65 okras-lu4 (Te-lung) r. of a valley in Tibet (Deb. 44).

ৰাজনুম Bkras-thun (Tei-thun) লাজনুম a contraction of ৰা নিজনুম (Tashi-thun-po); also a heap or mountain of gloty or auspicious objects.

4. The bkri-wa (ti-wa) 1. pf. of \$5.70 to conduct according to order, e.g., one after another. 2. for \$7.40 \$7.50 to wrap. 3. to draw; to try; to acquire; to cearch for.

effice bkrid-dran (ii-dang) = ল ব্ৰণ বন্ধ কৰ্ম the black discipliner of the unsubdued; the black and herrible (assumed) appearance of Maiju Ghosa Bodhisattes to load the sinner into the path of righteousuess and virtue: ব্ৰণ্ড বিশ্ব কিন্তু the droaded (Bon) deity who leads or drags the subdued straight onward (D. R.).

49 bkris an abbreviation of Man 2kra-çis.

লী ল'ব bkrig-pa (ft-pa), pf. of ৰট্টবি, ৰং অপানী ল'ব thar pa-la bkrig-pa conducted to emancipation or Nirrana.

bkru.sin कुण्यक. व्यापना देहें bkru bçalgyi mod तेवल पान washing bowl; to wash a vessel, plate, de.: ब्या क bkru-b; 2, रक्ष केवल. बस्फ्याहुल कुर clothes, etc., to be washed.

ব্যুৰা' Ukrug-pa (tug pa) probably an incorrect reading of ব্যুৰ্থ.

वत्रभव birus-pa, pf. of व्रभ kirus

TI Bkre (teb) n. of a place in Khans, which is also called \$\frac{3}{2} \frac{4}{2} \frac{4}{5} Bkre-nay} tehas.

ৰা K Bkre-hor (te-hor) n. of a section of the Ego-man department of the monastic school of Dapung.

কু নামুন্ধ thren-pa (tin-pa), থাৰ 1.
pcor, indigent, hungry; বিংশীৰ্থ কৰি বুল্ববুল্ন a country where resources are resulty (Lex.). 2. বেৰৰ miserly, stingy.

ৰাজ্য (kren-po= প্রশাধ a leggar; destitute person.

Syn. \$5 A5 nor-med; alku'a hphohs-pa (Bhon.).

बहेश वस bkres-nag कृषिका being hungry.

+ anch's bkross-pa resp. term for killed; dead.

PHOTO heroleus (fol) pf. of hyroleus vb. tre. to untie, to loosen; also in W. is the only form in use: *55.4 Mes gedul-pa hkroleus the knot untied. *35.4 a chartyre beint-pa bkrol-wa set free from bondage;
pa affa a khral bkrol-wa romitted revenue
or rent; 5% a a aga a doon-pa bkrol-wa
forgiven, pardoned, &c.

ফাৰ্ম hkros (toi) = প্ৰথম ব to choose; to select; imp. বৰ্ষা নীৰ hkros-çig (Situ. 105).

read; done reading: and a 45 wishes to read or sing.

M this or \$2 m chapter has or \$ m = 1 m a suffer, a small channel on the roof of a house or at the edge of the roof for carrying off the rain 3 m of 2 m, small furrow conveying water from a conduit to trees or plants; furrow between the beds of a garden; hence even flower-bed.

makery near Sam-ye.

descent, extraction, origin: বুলার হাই ইতিক ইবুলার ক্রমান আই শিল্পার হাই ইতিক ইবুলার ক্রমান আই শিলে ক্রমান ক্রমান the mule on which the Goddess Paldan Lhamo rides is called thas youn, on account of a so-called three-fold origin " (its father is on ass, mother a marebut in itself it is neither of them, but a mule!).

ন্দ II: 1. stuff: ক্তেৰ্মণ বুৰ it is of good stuff: ৰ্ড জ্বাট ইবুৰ it is not of good stuff. 2. bundle; e collection: তাৰ্ড ৰাইৰ a bundle of grass: ছাৰ্ড ৰাইৰ a tuft of hair: ছাত্ৰেন্ড ৰাইৰ a skein of yarn.

ति (the first par reep. काम पर, प्या ति foot, leg, hind leg of a quadraped: क् को क्दर महिन्दिया पार: not throwing the foot (Men.). 2. lower part, lower end, e.g., of a letter: क्दर की baving a foot, so the nine letters are called that extend below the line MPM, etc. (Jä.). 3. a metrical line, verso. 4. base foundation: gaga gas area rau-hphrul-gyi rtan-pa hihi whure the four feet (stages) of performing miraoles.

Syn. 454 shaks; \$\frac{1}{2}\frac{1}{2}yu_byrd; 4\frac{1}{2}\frac{

₩34 kafl-kyog bandy-legged. (Ja.)

% 1 rkuil-kri (kung-ti) a piece of cloth to wrap round the legs (Sch.).

कृष्णित rkan-bkod पादवाल the manner of walking; कृष्णवणुष्यि स्राह्म हर्मान्ति है है mahi sa पादभावनिका the place for washing the feet

कारणाम Akan-Okra-ma= १६ वेग born of the hill-rat; a name of Agastya Muni (Men.).

** In rhon-skyes n. for the Sudra caste (of India) which originated from the fact (of Brahma) / Māon.).

of Ancient India: \$ 75 \$ 20 00 a king of Ancient India: \$ 75 \$ 20 00 at \$ 55 5 a continuous for a king of Ancient India: \$ 75 \$ 20 00 at \$ 55 5 a continuous for a fine the Judian Kings, \$kas Khra, and \$kab anan and others, their lineage on the mother's side was also from apes, etc." (J. Zah.).

MY BR rkaft khrab (kang-thab) iron shoes worn along with the cost of mail; that part of armour worn like boots from the foot to the knees; greaves.

平自 rhan-khri (kung-thi= 95 9平) footstool (Mhon.).

a foot contracted by disease (Lex.).

of affer than-hithor landy-legged (Sch.).

ক্ষ'ৰিল rks.6-gos = প্ৰাপ্তম gos-tham Tibotan boots made of felt or of coarse serge. of the foot.

Byn. # Trkaf-rise (Milon.).

कर अर्थुना rk-d-myyogs swift-footed: अनु इन कर्यु पुराव कर अर्थुना द्वार र अक्षा व वरेन हुन इस क्राक्ष-risal read-du by uh-va rk-d-myyogs rlun-duh maan-ya yay spyan-duhh invited (brought) one who was swiftfooted like the wind and possessed of mirsoulous powers: कर अर्थुना देवर श्रुव the soret blessing of swift-footedness: कर अर्थुना देवर श्रव हुवस स्था (K. dun. 73) having acquired the grace of swift-footedness.

who travels on foot; a vassal or subject paying his duty by serving as a messenger or porter (C_n) .

ক্ষ ব্যাদ rkan-hares also ক্ষ ব্যাদ rkan-bres 1. walking on foot. 2. domestic cattle; breeding cattle.

** ** rka#-gli# a trumpet made of the human thigh-bone used in temples; also in travelling to keep off evil-spirits.

क्ष्य rkan-rgyn क्ष्यम नु a foot-soldier, v. क्ष्यमः infantry aco. to Cs.

कर व्यु rkan-braya or =कर व्यु व contipede: व्युक्त व्यु व्यु व्यु व्यु व्यु वेद के केर। "the name of the worm which has a hundred feet and arms" (की fou.).

Ar 445's rkan bryyad-pa a fabulous lion having eight foot. An imaginary lion of Buddhist design with eight legs, generally found in soulpture and in Tibetan mythological pictures.

MERR Than the leg (Minn.).

ar aga a rkan-grig-pa vanet onetooted, met a tree; the fabulous countries of the Huran and Tau-ta, the people of which are said to walk on one foot. करीय rkaf-ries चार्यभ, इक्कर footstep, foot-mark; a dog; "foot-follower."

कर वीभ व than guis-pa mankind; क्र बीभ व वार्ड the chief of bipods; an epithet of Buddha or वर्डमध्यव्य (Mñon.): कर बीभ क्षाने प्रार्थ्य व्याप्त (Buddha) is the chief of the human kind.

कर पहुंच rkan glub सुपुर a foot ornament; a foot-langle.

AF \$4 rksh-rl-n unifum a foot-stool; treatle; a raised ground or stone step on which, at the time of alighting from any conveyance, the foot is placed.

क्र भूषम rkasi-slegs or क्रम्य व्यक्तिमाल foot-stool.

Syn. Mist tkań-tten; Mist tkań-kleri; yn 1884 u zla-na geig-pa; 11.00 pan shahsstehs (Mison.).

The grand state of the golden flight or and a name of a fixed star (Mion.).

of higher flight (Moon.).

ANG URITHM a foot soldier (Minon.).

** ** Trush-thash-pa a pedestrian; **

**Truspara one travelling on foot; to walk;
to go on foot.

me will great the sole of the foot; foot-sole.

कृद बहुद rkan-hthun पादप, metaph, for a tree, i.e., that which drinks or draws nourishment through its feet, or roots: कृद्बदुद्द्द्र्य रक्षपादप, शृतस्थ the red tree; the devit's tree.

594 rhad drug-pa or # 59244 the six-footed, met. for the bee.

7

AF EN EN TRAN-drug-takes = EN EN DE the mango tree.

hangle-like ornament worn on the fact.

क्राबर्ड rkan-hdren also अवसंबद्ध, a.g., arawn by the foot; shame; disgrave.

কাজন rku4-ldau shoes; that contains or holds the feet; also metaph, for a road, way, passage; কাজে সুনা নি নি নি পার্য দ the liou's-tail tree (Minou.).

** ** !kan-şuam coarse woollen loggings manufactured in Tibet.

ক্ষেত্ৰত rkh-pa brkyah; the legs stretched; ক্ষেত্ৰত contracted legs; ক্ বসুমান্তিত to rove, wander; to disperse, separate: মুগা সম্বাস্থান্ত বিজ্ঞান প্ৰস্তুত দুৰ্বত্ খুল বুলিলা banished from their country, by force of Kurma they wandered forth and came to the country of Tibet.

कृत्यविद्यं çkun-pa hthen-po पादेन सन्तः। lame.

कृत य न्युम इत rkan-pa grum-ldan = इस देश इस दिसादवान he who is possessed of three legs or three regions; Vishpu; an epithet of Vais'ravaua.

कृष्ट कृष्ण कुर्म हर्षक pahi stabs-egyur dancing at the cadence of a song (Maon.).

 described as ব্ৰংকুল dal-hyros; ব্ৰংকুল but hyros; ইত্ত্তিপুল to-lohi hyros; ব্ৰংকুল hyris-hyros; ইত্ত্তিপুল ygg-hyros; ব্ৰংকুল rulpahi hyros; বেংকি বন্ধ byrig-pahi hyros; গুল বুলল yggs; গুল ক্ষম ygg-pahis গুল বুল gam-pa thkyor: বংশজন বন্ধ bas nichos byro; শুন ক্ myur-hyro; ক্ৰম্ব বন্ধ bas nichos byro; ব্ৰংক্ ral-hyro; ক্ৰম্ব ব্যুগ্য-pa (Mison.).

महापरिश्वाप ghan-pahs हा आ-wa = हैहाप हार्मा-pu the heel (Milon).

स् भी अर्थेत के इस्ति-pahi mishon-cha can :: है के 9 poultry; a fowl (of which the weapon is in its feet).

4.31 rkan-phyin telt for covering the legs.

 $n_1 = 4n_1 + kah - bcl$ upper part of the foot (Ja).

कृष्ट पुरुष कृष्टिक कृष्टिक footless; helploss; involved.

क वनम rkan bbam स्रोपदी a disease in the foot; swelling in the foot; also gout.

ক ব্রথ rkafi-bbros or ক ব্রথ, v. জং ব্রথ.

47 34 7kañ-slas (lit. hidden foot)=¶¶¶ a snako (Mãon.).

MAN TO Rhaft-markaft-chig n. of the part of the nother world where the Naga demi-gods reside.

क्षा महिन्द्र rkan-mar pith; marrow: क्ष्र अर हु देवभावर दुवभाध्यां वेदभावहात्रा भोत वर हुद्दा by rubbing in any kind of marrow, contracted limbs may be smoothened (i.e., straightoned).

Syn. ** mdakş; B.T. 35 khu-a-a-liyed (Mion.).

of the founder of Nyaya philosophical sect in ancient India.

TK SAM rl 26-dmag infantry: a footsoldier.

Byn. 环 K rkań-thań 呼 中间 gkań-pas raun: At Fan fa alls raf stobs-kuis barod ; ar ar a rkan cur-ua; gu gu an lus-kyis hthab: un In in lus kuis ruol: mis zu us a mishon-chas hisho-wa; 595 9'65 dpuh-bu chuft (Mnon.).

Traf-risa, resp. AGN'S shabs risa, general name for shoes in Tsang. In Tibet the sole of a shoe is generally made of a kind of durable grass, hence the name and rian risa, foot-grass, signifies a shoo.

A rkan rise usts the fere part of the foot.

क्र द्वा ikuh-tahugs= वर्षे वहुन्य or इ.व. 4944 to have a firm footing; to take rout.

We with rhad mileer iron nails or spikes fastened to the boot-sole for climbing.

ac ed u rhan-man = Ac a ca als the As'oka tree, Jonesia asoka Roxburgh (MAon.).

man rhan-bshi, many four-footed; quadruped; a beast; also a chair or anything that stands on four legs; W वनेवे बॅर अन = वर्षेट्य lit. possessed of cattle; a herdsman (Milon.).

w kan-yan agile; quick in going or walking.

me &c kun-rin 1: long shanks.

\$5.85 11: v. \$2.8599 the crane; acc. to some the grey species of duck (Mnon.).

my we gkan-lam foot-path; a passage where a man can only pass but not ride.

कर नराव rkas-car-pa=कर ५भव a footsoldier (Milon.).

* Pr rkan cin treadle of a loom.

₩ 4 kran-çu foot-sore.

ME AMM rkraff-cubs socks; stocking.

ME WE kan-sar ton.

the front palate."

75

ሕጃ rkan 1. sometimes used in the place of \$4. 2. 44 and the palate = 57%, which is an obsolete form: ** *** ** *** **** mthani rnit end of the palate or "gume at the end of the palate": 545 45454. a & sa saa ja a "the six letters t, th, d, n, r. I, arise from the tip of the tongue and

ना धन rhan-phug the cavity of the palate : मान बादवे थे ने यमें, अन्युक्त है दे क अभ प्रदा there four letters come out from partly the cavity of the palate and partly the tip of the tongue. MASS the roof or centre of the palate: 44'8'& E'3'4, 454'E'B'5Barna 58495 | these seven letters are pronounced from the centre of the tongue and the middle of the palate.

MANA rkan-mar the butter which is mixed with barley-flour to make a paste for the food of children and infants: barlev paste made with water or milk is ant to choke infants, so the Tibetan mothers mix in butter (Dob. 9 10).

小 有到"以 rkam-pa or 明和 of passionato desire. The latter form man is generally used; it signifies 455 ሻፋ longing; aqu'is eleu greed; pascionate: बनुराष्ट्रे दराहेद व व वस्थाय bkur-sti dan pried-pa la brkam-pa a longing for honours and gain: PINIA COM CASA becomes eager for cakes.

में पि एक्ष्य-uca चोरवति, pf. ब्युच, fut. ब्यु or 45 45 3, imp. 54, to steal, rob; pres. Mas 35 steals, robs; and brku-bya an article to be stolen; an ga ku brku-byah: rdsas things that may be stolen; also stolen

M

property. The eix kinds of theft acc. to Buddhism are—(1) as any gra high-bus iku-wa to steel or take away quietly another's preperty; (2) any grayag-rku-wa to rob a thing knowing all about it beto-whend; (3) any gray mithe-rku-wa to rot riolently one's property; (4) ang gray any gray to rob a thing promising to return it; (5) any gray gray to steel by concealment; (6) and gray gray gray to rob a thing by slandering another person (K. d. 95).

भुष्य व्याप्त हार्य स्थान byrun-एव क्षेत्रसंद्यातं to count as stealing.

ी नेसम १ ku-sems क्षेत्रचित्र a mind to steal, or thiovish mind.

नैर प्रमान Ekur boug-pa हरवहाननयोः, genung aquie yku-thatg-su gnas-pa Banarfes:, the ten kinds of stealing according to Tibetan authors, viz. :- 434 3 9 nthus rka-wa to rob by means of incantations; gran gu gra gyyn thabs-kyis rhu-we to rob by producing magical illusions; बह्देदवस्तु व hbrid-pas rku-wa to rob one by using threats; 454 44 mg glam-pas rke-wa to rob by speech (by lying); as Bals and a to one by soft words; 34 444 is 44 5 4 to rob by saying that he will return the thing afterwords; 44594494 to steel by conjuring; 54444 34 3 seeding misspyropration or breach of trust; व्यक्ष कृष cheating by gentle persussion; Manager of the steeling by (imposing upon and ther in the name of) religion (Los. 9 15).

5'S rku-byn, some as \$14 to keep secret, hide.

Jag rkun-syyiy thief's pouch; a sort of small wallet.

34'64 rkun-can a thirf.

Java rkun-beom plunder; highway robbery.

Janua 3 ac a rkun-thubs-su blad-un to take away by thievish means.

MAK Thun-nor stolen goods.

ीं प्रिया-po, fem. भुत्र rkuu-mo इन्द्र,

Syn. 1974 jay-pa; 9444 gyog-na; 44744 yan-lag kan; 1984 ar-pa; 12474 hjab-bu-pa; 14474 chom-rkun; 14484 gshan-dun; 14484 gshan-dun; 14484 gshan-dun; 14484 ghog-tu-ryyu; 1444 chom-po (Mnon.).

Ha in a rkun-pos bsgo-uu = Ha in a. 3, a rkun-pos üun byed-pu the lurm done by a thief.

54.454 rkun-dpon the head of a gang of wandering maranders.

My rkun-mu one who steals; a thief; also applies occasionally to theft.

54 KM rkun-rdsas stolen goods or things.

Syn. 3444 gkun-nor; 4444 [kog-nor, stolen property (Mnon.).

नुष्य rkub पाद vulgur word for the anus, buckeide, posterior; colleq. धरब or वर्षस्थ

shake one's hinder parts, a mode of nautoh girl's dance in India.

ng grand-rgyay a chair to sit upon.

नुष्य rkub-stegs a sitting bonoh; a portable rest used by cooles.

ya'su rkub-tshog buttocks (Ca.).

A Pho-wa= 85 a rid-pa (cf. 30 a skempa) lean; meagre (Cs.): 3 25 25 25 as rkewar byyur-war to grow lean, thin.

ने दि rked-pu, also बेद व बाह, जयन, the waist, more particularly that part where the girdle is worn; also the loins; also defined as बब्दे बहुद वहुद the ends or notches of the bow which hold the string or to which the string is attached.

Syn. भू:रम्भाषुच ske-rags yul; करः bar-ma; पुषामु lus-phra (अर्थिका.).

As 34 rked-ryyna an ornament (chain) hanging from waist.

के प्राप्त होता कि कि कि the buttocks.

南与 3455 rk-d-ndad anything twisted at the middle; knotted-waist; n. of a biscuit (Jij.).

नेत द्व अ ked-nud can-ma, v. द्व भेर् । अवत् ५८ द्व ५, a woman who has her monthly courses (Mion.).

ন্ধ বুঁৰে rk.d-pa gyon-pa stiff, unyielding waist: নিৰ্পিট্ৰ বুঁট বঙ্গৰে বুৰ the hasband of the woman with a stiff waist will die (K. d. ই 217.).

নিং শ বুং ব rkey-pa, rgyur-ua (metaph.) to become a slave (temnle): नेং শ বুং ব বুং ব বুং ব বুৰ্ণৰু ধং বহুং। a woman whose waist has become bent like a bow becomes a maid servant (K. d বু পা?).

केद्र व क्ष rked-pa chay (lit. broken waist) to fail in a great undertaking: केट केट केट का अध्यक्ष केट केद्र केद्र व का अध्यक्ष केद्र केद्र व का अध्यक्ष केद्र केद्र व का का किए (tries to) leap over a place where lions jump, he breaks his waist, i.e., diss in the attempt.

केंद्रवड rked-ju phra a slender waist.

as aga they-abras = a a as n. of a fruit used in fever (Mion.).

কৈ rked-show one with a large or broad waist; a corpulent person.

Byn. हैं व के व ldo-nea che-wa; व्युक्ष दें के grus-po che; हैं है व lto-ldir-wa; व्युक्ष देश स्व grus-Tdees can; हैं व व्युक्त व lto-wa hphyah-wa; बुँद व केव व grod-pa chen-po; बुँद व हैंस व grodpa shom-po (धिराजा).

নি এই ল kkcd-med-ma a pretty woman; = প্রত্যাহ্ব, a woman with slender waist (Minn.).

+ As a rked-so = As a rked-pa the waist:

in has be so year awar his waste a colormy chiefthe sna-nuck-pos skubi rked-so okhor-wa (A.

133) many little keys of different kinds
surrounded his waist.

নি rko-va, pf. আন্ধ brkos, imp. মুন নিৰ rkos-viy 1. to dig, dig out; to hoe 2. to engrave; turn up; till.

भेड़ेर pko-byed 1: 1.= अप a hog; also that which digs; a mattock, shovel. 2. विभिन्न an arrow.

435 II: v. 84 bys-wa that burrows; a rat (Mon.).

斯··· rko-ma a kind of small hoe for digging earth; n. of a bird called 有 w ko-mu (Vai. sh.).

न्य अपन [kos mkhan or वर्तेश अपन or नेश सनव a digger; one who hoes.

र्मेष् अ gkog-ma incorrectly for र्वा

TICH rkon-pa= * * sa-rkon equin ringworm; itch (Cs.).

** Tagw ** 1 rkon-po hbras chen n. of a skin dusease with large sruptions; also eruptions (Ya-scl. 28).

γ rkod-pa engraving; = ¥ a rkosa, to dig or to engrave (Co.). Π

Syn. & bya-ryya; & hya-rkou (Mon.).

वक्त क्षम brkam-chage सूच passionate; also greedy.

agu brkus gawagusta rkun-ma brkus char-nca stolen: agus gara brkus-te bor-nca to abandon or throw away a thing after stealing it.

ৰাষ্ট্ৰই brko-spyod a gouge; an instrument to ecopy out (Sch.); an instrument to engrave; ৰাষ্ট্ৰই আ brko-byahi sa ploughed land. কাষ্ট্ৰই অনুধ্য brkos-phor a mould for making clay imagos: স্বামার ই কুন্তু বাহ দুলি ক্রিমার ক্রিমা

when brker ma sculpture; anything that has been engraved upon.

পুৰা ব rkyaq-pa, also ৰুপ্ৰ skyag-pa, dung; ordure; exerement: গুৰ্থতান দ rkyag-pa blum-wa to cause purging, v. ৰুপ্ skyag.

or the wild ass of Tibet and Higher Asia. It is found everywhere in Tibet in large dreves, and is distinct from the wild ass of Sindh and Persia. The a male kyang; The a formale kyang; The a formale kyang (Cs.).

गुर्द II: or कुर व rkyan-pa, also कुर कुर rkyan-rkyan एकाविन, नग्न, व्यवेस, each;

single; simple; alone; sign and I alone cannot: ** 32.4 dressed only in cetton oloth: Minana Wing King and will Your Honourgo thus alone ? 4 4 4 4 4 drinking water only. अण क्षर naked body ; देन क्षर only one; PAR, same as A TK & i.e., a free. unemployed man, generally one that carries no burden ; a que que que rkyafipa a letter that forms by itself a syllable. er one that is not briegs-pa (mounted) and without any other consonant or any vowel eign superscribed; कुट पर मुख्य said to be I, 10, 100, and the further multiples of 10; Ac ac a word that has no affix denoting case. &c., also a name without any titles added to it.

Syn. देवे re-re; मृहेमानु geig-hu; सून्य srab-pa; मृहेरानु geer-bu.

55 3 Rhyan cha n. of a lake in the south of Ladak, in the neighbourhood of which there are many wild asses.

the square stage of the square square

5^{5/9} 1. rkyań-pa লম prose; writing. 2. **3**5/9 rkyań-wa = 5̄5/9 rkyoń-wa মন্ত্রিক extended; spread.

कुर ब्हेंच rkyah-hphyes क्षणपञ्च an immensely large number.

h * rkyań-ma n. of an artery often referred to in mystic meditation. It is one of the three arteries denominated Sroy-rtsa rik-po, and is asserted to run towards the left side.

55 39 rkyas. phyag salutation by prostrating one's self on the ground with the hands and feet stretched out (A. 48).

Twyn 1. a brass vessel like a teappt, with a spout; in W. "o-kyan," a milkpot. 2. pet-belly; paunch (Sch.); 22 34, a vessel for water; 25 34 a vessel for wine (Ju.)

539 rhyan-hu = Eman hyrim-shai a kind of vessel made of brass or silver or gold of the shape of a wine glass.

चुँच म kyal-ka=प्रदे vain talk; rkyal-ka byed-pa to play a practical joke on; to make game of.

গুলি rkyal-pa বৰ্ণান্ত্ৰী a sack or leather bag, frq. is poetical term for the body or the five aggregates, ১০., পুৰ মন্ত্ৰী পুৰুত্ব "the body is a bag of unclean things" (Ja.).

†Q! A rkyal-ra unit to swim; ₹2 \$54 rkyal-rsted-pa to amuse one's self by swimming (da), colled "khyal gyah khan" a swimmer.

Jag pk,ml-in rmall bag; pouch; colleg, kgal bu - 55% a bag of goat shin; 35%; a bag for flour €5% water bag or Hindi meshak; ≰%5% butter bag.

চুম ট্রংম rkyal byed-pa অবনামন the act of swimming or bathing. In the mystic banguage of the Brahmshäpika dera কুম কুম কুমানিক কুম কুমানিক কু

The Ekyen 1: In Buddhist science this important term expresses any co-operating influence which serves to shape and bring about an event as distinguished from \$ 7990, its direct and obvious cause. In plain language, rgyn is the primary cause of anything, but rown is frequently controlled and modified by a co-ordinate influence known as rkmen. As a medical term, according to Jarchko, rkyen is differentiated from rays in that it indicates the pathological or secondary cause of disease, while the latter word denotes its primary or anthropological cause. However, while assigning to rky a the primary meaning of "rause" and "occasion" in the qualified sense of being contributary only to that which comes to pass, we have to note the apparently contradictory signification -- offeet, occurrence, incident, event. So we meet with FARAS rkyenfau-pa unfortunato accident; 34.44.44 as he has perished by an evil incident: अवदेश पुर वरे देन स्कृतका the adversities arising in this life; SE A 455 48 35 an event disagreeable to one's own self; 質気を養すなん。 lur rkgen a sudden accident : 📆 🕻 🗷 🖼 🕏 44 rkyen de-la byten-nas owing to that circumstance : भेदावी देव ब वह भारे med-pahe Thurn-la hitus-te or and beten-te considering the case of not being, not having ; thus 45 214 75 48 20 34 stands also for a cause of disease and of death; and ha bgelickeen and circumstance or event adverse to the success of an action, any obstacle, anything opposed or hostile to the existence of another thing: 43434 mthun-rkyen a happy, favourable circumstance : furtherance ; assistance ; supply ; MANAGE mthun-rkyen byed-pa to assist in : to help to ; saga ha all a mthun-rhyen bdsom pa altogether successful.

শীৰ II: খনাৰ, দক্ষৰ In Buddhi-t metaphysics there are four kinds of 34 rkyen, viz., (1) 42 4 rgyndi rken चेतपत्थय relation of causality; (2) देशका परिदेश dema than publickyen समज्ञार प्रत्येय relation of poeteriority; (3) 454 th bdag-rkyen afte-प्रतिप्रस्थ relation of subordination or conditionality: (4) 5494 th dmigs-rkyen चारकाश्रमध्य relation of dependence (as for instance the relation of parts to the whole and vice versi) : ९व वम बाबुबाम कर में के बादिन क्रम हेन वहेन देश हैर, वहन्य कर हैं में रेन दे व हैं ने हैर दाद्विका हेद दर अपने हेद विकास में कर देवांग, वहवान अन्तु वहवय अन्वादि द्वार् ने वृत्ते दर पर्व हैन वह muss 5. Besides the above four there are two other subdivisions of 14 rknen, vis., हेर जेंद्र खवादान प्रत्येश and अन पटेण देर सहकारी प्रवय Loh. 16).

3 III: misfortune; ill-luck; calamity: in a rkyen glog-pa to avert a misfortune: in a rkyen theys-pa to endure misfortune: in a rkyen theys-pa to be equal to the occasion, cope with calamity.

is the reven-gris, postp. with gen. by reason of; on account of; by; saids therefore; accordingly.

कृत वहेब हैंबब rken-geng rtogs = KK MKM gu an epithet for a Pratycka Buddha (Mñon.).

haraquiage a rhyen-chays hhyun-na to die or to be abolished (D. cel. 11).

ইন্ট্ৰিম rkyen-stons সনীজন্ম also the contemplation of a Pratycke Buddha and ordinary saint; a class of Buddhist devotees who meditate on rkyen, the co-operative cause.

54 30 tkyen-thub= 45 9 patience; forbecause (Mion).

तुँदिय rkgen pa यम barley.

भ गुँउ हैं rkyen-ren = 9425 rkyeneman श्रवधीयां a medicine that is administered for determining the cooperative cause of a disease.

or again, the stretch, extend, stretch or again, to stretch, extend, stretch terth (enc's hand to a person); put out (the tongue); spread; distend (the wings, a curtain); sau after age shall-più brkioù bikum one leg stretched out, the other drawn in.

Syn. age a bekyah wa: agen a bekyahgpa: gen a ekyahg-pa: gen a ekyahg-pa: age a bowar wa (Mhon.).

The stranger of the stranger o

age As prhyaficial 1. literally "the extending-wood," an instrument of torture in Tibet; a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or scaling wax is dropped on his naked breast, which procedure is called 455. Ac 554 or 455. Ac 4344 or 455. Ac 4344 or 455. Ac 4344 or 455. Ac 1864 or 455. Ac 4344 or 455. Ac 1864 or 455. Ac 4344 or 455. Ac 1864 or 455. Ac 4344 or

agen techyatis विकास prostrated (by fatigue); stretched out; age थवे ६५ का कायत-नावे for the purpose of stretching.

Rain a wager in dice-playing, &c."

मुज्ञ स् (kugs-pa l. dum); mute; मञ्जूष क् दे a kha thugs-par bycd-pa to put to silence; धुष्प व m a dumb woman (C.c.). 2. पूर्ण, अप dull, stupid (Sch.). The following examples may belong to either 1. or 2:— धुष्प क कृष (kugs-par skyes born idiotic or muto: धुष्प क कृष कृष कृष कृष व्यक्त कृष Suna and Style and if one is born a deafmute, one's consciousness (soul) not being suited to work, one cannot act religiously.

Byn. श्रु वर्ष्य इकारक-bend; स्म वीच ६६व मैतन्ताइ dbul; स्म मेश्व मेत्रु mildan; वेमच वेसच स्टब्स् bem-po; वेम क्षम tshiyfiams; वेम मेन्यूम tshiy mi-gral; वेस वेश्वर हुन tem-po (tar (king; मेश्व मेच mi-smga çes (अमिला.).

মিশা lkey I:= মাজ phn-ni yonder. In the possage জৈন জংগুৰু মুখন মুখন আৰু আৰু মুখন he said "from here look to yonder hill-side". জ্বিজ স্থাধিত্ৰ-yeri pm = মজি ই বং the corner of the hill there.

III: secrety; In \$5.88 a wife kept secretly in Tibet. Where polyandry prevails any of the brothers who is not satisfied with the common aponeo takes to himself a wife called Kok-gi chang ma—a concubine (Cs.).

মুন্দ & tkog-ma, vulg. ইন্দ্ৰ বাবে og-hy-f 1. gullot. cesophagus. 2. wind-pipe. 3. the throat; ৰাজ্য জ্বাজ্য tkog-matic that-goff the larynx (Sch.); also written ৰাজ্য নাজ্য জ্বাজ্য

19598 thou dkar the ferret-badger (Helitis moniticals).

ৰ্ণিয়াৰ thon-gyar, v. ৰ্ণিণাশ thon-na-ma (প্ৰাপ্তনা); ৰ্ণিয়াৰ thon-gya byas made sected.

An in the secret hummed song:

An in the sum of a secret hummed song:

An in the sum of a secret hummed song:

ang so that others may not hear it is called Koy-lu (Koy.).

44 45 Ikog-chad secret punishment.

ৰূপ মধ্য প্ৰথ lkag-chas bucd-pa to apply one's self to religious studies secretly.

19 \$4 | koy-rhan a reward given secretly;
 a bribe.

ing blog-tu confidentially, secretly;

out of sight (Ja.); As \$ \$ 7 \$ cin-tu | hog-ggur very secret; most confidential.

ইশান্ত শুলা the g-to bring stolen; removed secretly; ইশান্ত ইন u to converse secretly; ইশান্ত ইন u secret doctrine; to worship secretly; ইশান্ত শুলান u speak confidentially.

To was thou midud = to was the lary nx.

মূল ১৪৭ thog-below is described as meaning ১ ম ল as দ্বিম ট্র ৪, secret conversation or deliberating, so that others may not understand it.

Syn. In the thou-green; all an that motonsum mun-pa (Uhon.).

In the secret articles; stolen property (Moon.).

ৰ্থি thou-phra = ৰ্থি মুখ্ন স্থান কৰিব or মুখ্নি । ইং এ dkray-pit byed-pa misunderstanding ; difference (between two parties).

भूत 25,2 a thoy zan-za-wa to take usurious interest in secret (Sch.) ; ब्रिट स्थाप्त ६ क्षा क्षा कर करा के watch; to witness from a lurking-place.

in sa sa thog-sas sa-na to take food secretly.

In a 95 aga 9 aman Lkog la brash hhyarggi rggal khams the name of a kingdom of the Asara (demons) where people have no neck, their chins being joined to the breast.

ৰিপ প্ৰ thog-çal কাজা dew-lap (of oxen); ৰূপ প্ৰ জ্ব (kog-çal-can = ৭ ছা oxen in general (ইচিন)

49 \$9 they-say craw (of birds) (Cs.)

A !keb fat, heavy, plump (Sch.).

Mange liel-neduj= Marses laryux.

श्री ska ; this word is thus explained u du Eu thus grand grander of the explained

η

shows the complete knowledge of the aggregation of all dharms or phenomena" (K. d. 4 114). This explanation also occurs in the aphorism on the interrogation of the Naga-raja Samudra (K. d. 4 175), also in (Bluen, 9 253); \$5.25,494 \$175), also in (Bluen, 9 253); \$5.25,494 \$175), also in (Bluen, 9 253); \$5.25,494 \$175, also in (Bluen, 9 253); \$5.25,494 \$175, also in (Bluen, 9 253); \$5.25,494 \$175, also in (Bluen, 9 253); \$6.25,494 \$175, also in the symbol of the law of Buddhard all things are (57.2244) not dependant; they are supportless, i.e., have no real existence."

\$ 39 tka-ciq for 45 89 a moment.

মুঁ উপ ska-coy or শুরুপ ka-boy the names of two grammarians jointly written for abbreviation. Ska standing for মণ্ড কেবলৈ and Coy for উপ্যান্ত নিয়ন্ত্ৰী মুখ্যান্ত্ৰী মন্ত্ৰী মন্ত্ৰী মুখ্যান্ত্ৰী মন্ত্ৰী মুখ্যান্ত্ৰী মন্ত্ৰী মুখ্যান্ত্ৰী মন্ত্ৰী মন্ত্ৰী মুখ্যান্ত্ৰী মুখ্যান্ত্ৰী মন্ত্ৰী মুখ্যান্ত্ৰী মন্ত্ৰী মুখ্যান্ত্ৰী মুখ্যান্ত্ৰী মন্ত্ৰী মুখ্যান্ত্ৰী মুখ্যান মুখ্যান

** A ska-sa thick (of floids, cf. sla-na); ska-slad consistence; density (Ia).

মুন্দ্ৰি sharons জন্ম কৰিবল, নৱলা, দিলক; লবুৰণা also মুন্দ্ৰণ, in resp. language; মুন্দ্ৰণ a girdle: মুন্দ্ৰন্থ কৰিব বাত put on a girdle. মুন্দ্ৰন্থ (৪৬৫.) a girdle with a clasp; মুন্দ্ৰন্থ কৰিবলৈ wern by Tibetan women on the waist.

ৰু মুক্ত মুক্ত হ'ল Ska-rugs kran-po me; পুৰ্ব টুৰ মুক্ত গুৱু মুক্ত মুক্ত n. of a princess of the Noigh demi-gods (Mon.).

skag= नव kay or नेव key जांचा 1.

n. of one of the 27 constellations, Aglesa; an ovil star. 2. mischief; bad luck; ovil, the name of the goddese Bhogavati; a fox भवा lo-skag an unlucky or bad year अवन sta-skag an evil or unlucky month भवा stag-skag a bad day; इभवा dus-skag avil hear; inauspicious time.

Syn. was man of glehs-can the mo; we (Riss. and Mhon.).

and \$44 skap-risis astrology which treats of the planets and of bad omens, &c.

धन वर्णा के shar-has skyr केतु := 5 व अधन Rt a comet; born under the constellation of Ash si

Syn. शहल वेंद्र ठठ mjug-phad-can; **वर्दणंदुर** ठठ gloug-phad-can; श्रुण ठ५ shoul-can; श्रामीक्राय sker-gins-pn (श्रीकाला).

#F Q skath-name five, \$19\$ 1. satisfaction (Sch.). 2. a kind of explatory sacrifice to make amends for a duty not performed (Ja).

W. + skan-ca sode cut out (Sch.).

भूँ5 short 1: (k/h) भाषा, बार्को 1. veise, ery, sound. Though % and gare genorally used as synonymous words, yet the majority of the grammarians of Tibet apply the former to all mann or of sounds and the latter to the sounds uttered by animate things only. 2. 45 is equivalent of I in some expressions such as \$ 45. 54 as, which mean "thus he said," " speaking these words," &c., and in \$ 45, 25 45, &c., may be traced similar significations: as 3 444 254 what is your pleasure? what did you sav. sir! lened as as as the (words) spoken what speech are they? what do they mean? (Ja.) at us t "in these words" is used before a literally quoted speech and \$ 115 84 after it. With also often occurs after statements meaning "it is said " or "it is rumoured." Other phrases are \$ \$7 and don't do that or so: Will to give an account, to relate. language: 45 45 the Tibetan language; 1 44 45 the Indian language; 84 455

in the provincial dialect; A will speaking human language; agq us as bbrug-skad blir ar the voice of thunder rattles; हुद इ वेदे भूद क्षादुदे ए a voice like the cry of an olophant; gengenalige affet to after coinful or lamentable cries : In the MY axxiv to send forth cries for pity; 45 35854 भाग the root of a word.

최도 II: ladder = #의 및 skug-ka (Ja.).

ME AND sked hear or ME ARE & sked hills rme be arsegiess of the voice (Cs.).

#5 eq skad-rayal, metaph, a donkey (Smar. 2).

明らる基本は ska-f-begar-pa = 明らる基本 知明 One who has changed his language.

#5 # * skird-sara che (ke' da-che) the vulcar expression for "fame"; FRE HE HE is a sq he is just now very famous.

MS'ER skad-har, rough language: 45'ER' Be an Ha se he me e e ne 2.05dm! un newmant of their speaking rough speech the name of that place was called Siera that (Yu 65).

45'84 skad-can having a voice; sounding.

बार देश stad-cry चय, चयस, प्रत्यच one moment; an instant. अर् हैन अ थे भुद= बद हैन'य is described as के क्यान में क्या महिना दे 28. one fifth part of the time required for the sound of the enapping of the fingers."

us buraka skad-cig brom, v. akara.

NS 39 9₹5 NA skad-erg hdod-ldan, v 89 ₹4 चपेरल a pigeou (Maon.).

सूर हैन प skad-cig-pa or सूर हैन म बैता जिक. चित्रा, चित्र instanteneous; also ephemeral, momentary; also lightning.

क्ष देव देवन skud-cig-dbags lit. that takes breath only for a moment = 80, an otter (Mfon.).

MS 34 455 skad-cia holod www. sudden flash; flash of lightning.

छर डेबा ज़्बा दर alua-hod = X9 ekad-c a lightning (Mhon.).

ब्रुं * skad-cha कथा, काडिनी, चालाप, वार्श्वा news, report, discourse, conversation, topic; 45 * 45 4 to converse : to have a chat.

भार पित्रा प skad-gnis-pa lit. that has two kinds of voices, i.s., a parrot.

Svn. & Bu u Le-onia-m: affa ta ma sa hkhnon-nohi ndhu-con; Larasa ishinhjam-lain; REN BE ASPES hjun bjed holebiden (Mnon).

बार बारेका का वर्षे द्वार के skad-gnis smga-aabi dicari-po one learned in science; one who has mastered (at least) two languages (Yig. k. .. S).

अर् अनेत्य skad कृतिंता-pa भाषाकीयक of a gentle voice; soft voiced.

44 444 skad-benan=99's an echo. (returned by a rook) (Mion.).

भूत वर्षा व skad-sñan begyer-ica to sing or whistle in a quavering, warbling manner, of birds, flute-players, &c. (Ja.): 935 45 a singing or playing of this kind.

ब्रु वृद्ध skad sñan-ya को किए, कलकर one with a sweet voice; spoken of the anokoo.

45 44 skad-sham-ma the princess of the Notice demi-gods; cf. 445 24 25 25 (Minon.).

MYBY akad ster-ica = MYBY to only to a person (Schir.).



45 454 45 skad mthan-par with one voice; with one accord.

শ্বর ইং gkid-dod= শ্বর শ্ব an equivalent term in another language; the original from which another is translated: গ্রহ্মান শ্বর স্কর্মান ক্ষান্ত ক্ষা

भूद गुद्दम दुभव व skad-y lans dmah-u a विश्वार low sinking voice; poor voice.

भर वर्ष skad-hdon संदान bawling out; loud voice.

45,4 skud-pa 1:=44.5 44 shez bya-waş called; named (A. 120).

মুধ্য II: 1. vb. to say, tell, relate: বুঁচ দুজন নিৰ্মাণ বুঁদ্ধাৰ্থৰ বিধা a land (of blies) exists I heard people say 2. interpreter, language master; teacher (Ja.)

MS 4 & skind-pa-che or MS 4 & skind-po che celebrated; famed.

us & skad-po che Winut rumour.

धर - बैंद skad-hbyin निक्चान singing of a bird

क्षर श्रुर भ नेत्र इंदर्स के synthe-rig cultivate your voice; improve the voice by exercise.

as h que skad mi-grat we one whose language is not intelligible; a barbarian.

at a distance; a high pitched voice.

মান প্রশাস sking-luys == মান Region sk..d-r.ys dia ect.

45 49 skad-log clamour ; screaming.

भूद वेज्ञाल skud-b qs-ma = क्ष्रे जात्रज्ञाल और स a celestial courtezan (Mon.).

ATB skanete, W., instead of Makana

র্মি skub = এবঁগ চ প্রজান po delay মন্ত্রীৰ জ্বন প্রথম দাস বিশ্বন হত। (ধ্রিবার হত) the swift not burrying, the largerers not traishing.

MUN skale ent, are 1, time, opportunity, occasion, circumstance: Mic ca 494 opertunity of seeing 494 \$54 skala ried-ja to find an opportunity: 104 4 or aca aca a now and then; sometimes. man & or man with genit, mat the time of. on the occasion of, during, while, when देण अवसंस् in a moment, instantly: अवसंदर thats der warest therenfter was all now; here; in this case; in this place; man & once for a time; each time; as now interval; inter-lapse of time 2, sphere. atute, situation: 494 55 gs 4 fit for: adapted; suited to the occasion. 3. was also means 43 leha, chapter, and is Byttonymous with Ina want that &c. signifying section : MON OF skale ben, the ten sections of the doctrine; also he that has observed them (Ja.). 4. mode.

method, way, manner, so the word seems to be used in Vaisho: yet 57: new user stiffs used in Vaisho: have the fa-phug dan sky plugs helea-war the manner (nature) of the plants being similar to that of a raddish as to growth (Ja.).

श्रमणिक्षय skals gña-pa डिटमा the second chapter

भूषभ ६४ इक्षेत्र इन्ताल भवनरा है for the sake of leisure; also circumstance.

ধ্যম বই আ skale hdisto আজিল সভাৰ at this opportunity; at this time; on this subject.

भवश्र पुत्र skabs phyc-aa व्यवसार्व कुर्धान् to make opportunity.

क्षण बदेश प्रकार higel-pa चवनर leisure. क्षण व वरण प्रकारकांक halappa कचित्र when the time came; opportunity arrived.

was square o shall second statement of the gods; ambrosia: san square as squared as squared by squared the flow of the drink of the gods over the heads of the good. Fig. k. 78).

শ্বন প্ৰায় প্ৰথ skale gama-game = লা ইকান্ত্ৰ প্ৰথম the residence of the gods; the heaven.

ষ্টাৰ শৃথ্য a state gram-pat: শিহিন, শিহ্য a god; a common name for gods possessed of the knowledge of their past and future births and also of those of others.

क्ष्या व्यक्तिय II: a name of the celestial musician; अविद्वालान thati glu-mkhan (Mhon.).

প্ৰথম ব্যাস হলং skabs-grum-dwast a name of Indra; ag देन Bryya-byin or कृष्णे रजस्य (Mon.).

भूतम प्रमुख महित्र इस्ति हु gsum mashon-cha विद्यापुष thunderbolt of Indra.

\$\$\sqrt{\$kam I: \pi^u n. of a tribe in Titet}\$\$(Vai. kar. 160).

II a pair of tongs; pincers; an instrument for seizing anything.

Byo. alta 95 bilsin-byrd; ant 95 bundbyrd (Main.).

মুখ্য বুkam-pa হাছ dry; ঋশ ইন skam-rion lit dry and wet; all articles (furniture, chattels, clothes, utensils, &c.) and food, drink, etc., being included in the term.

ঋশ is eften used as equivalent to ঋশ ল, the dry land, honce a plain or কংক্রণৰ প্রকাশ কিন্তান কিন্তান

মান্ত্রীৰ skam-glog a flash of summer lightning: মান্ত্রীৰ মৃত্যুম অন্তর্গী কবিং কলন কণ্ডম-নীৰ মুখ্যা "on a great flash of lightning coming forth, all his attendants became very much frightened" (A. 17).

an an skam-chas all goods except livestock.

we're sham-thal=39 we or 39 % corn or bariey flour to make gruel.

44.39 skam-thug gruel made of barley-flour, dry meat and raddish.

44454 skam-dras neat and clean (Jig. 36).

was an skam-pay dry, flour of barley.

भूभ में skam-po श्राप्त, भोषित dry dried.

of an officer or inferior servant in barley-flour, tea or coin, etc., but not 71

cooked food; 985% = 75% = 57% according to Government order; dry allowance (J. Za4.).

क्षान्य के इस्तान-las skye-ma चानन produced or born on land.

words; hellow expressions meaning nothing *4* \$\frac{1}{2} \text{in \$ 0.5 \text{ No.5} \$\text{No.5}\$ \text{No.5}\$ were in talking nonsense, as if only for his month's sake" (or "as if on account of his mouth") (Ec.).

¶NH 9 skans-pa=N bleak and barren
place (Mnon.).

মুখ্য star-ea I: pf. নাৰ, imp মাৰ, to hang up; to weigh; মাৰ, মাৰ্কা, মাৰল weight; মাৰ্কা measure; scale; মাৰ্কা কাৰ্কা for মাৰ্কা কৰিব and মাৰ্কা points on a steel-yard for weight or measure: মাৰ্কা five points on silver: মাৰ্কা (one star) is equal to ten মাৰ্কা to

स्था sharmer चातिः, प्रस्तुत, तरार, नचन a star; a fixed star; constellation: १०६६, १५६ ६६, १ वर्ष स्थापन कुछ (Var. kar.) the stars that are liberated and that soar on high and roam are twenty-eight in number: १९८७ ६६ kar-kas-can with stars or figures of stars on anything, a shawl, &c.

क्षिक skar-khad कालायन, महाच, जान a hole or small quality for the admission of light in a house; a window; same as बॅड. v. ५९६ वट: अत्मार में में नेवास a plank or board for a window; shutters; अत्मुद्ध ६ काल कालावास lattice window; a grated window.

the sphere of a lunar mansion; a constellation together with the minor stars which are included within its ophere.

av seps skar-nikhan nun an astrologer.

क्षान्य skar-leag a rigorous enquiry ; a flogging (Ja.).

ws skur-cha 1: literally star-water; bathing when the star Apastya (Ri-byi) appears in October, when, according to Tiberan astrologers, water becomes pure and wholesome.

\$5% in: generally applied to dew which is said to come from the stars: skircing tonicle (due to enquire rigorously; to restrict; to bind down; to flog.

का काइ electricità a shooting star; क्षिक electricate a lamp, 5 व व वक्का a meteor: काइ काइ कुद व or कुद व वक्कापाल the falling or shooting of a meteor.

कर अन्य प्रदेश क्षेत्र - melahi gdon-ham sar अन्याम् or अन्यामा one having either his tare or mese glowing as a meteor; a demen; a meteor-meathed arrow; n. of a åre-arm anciently used in India. One of the ancestors of Gautama Buddha, directly descended from Mahasammata, the first elected king of the world.

nstrology; ns 555.4 = \$nii an astrologer (Mon.).

nega skar-phom or nega a little star.

**Space Share-here # 1. n of a fabulous city situated at the toot of Rirab (Sumeru) mountain said to be the residence of the Asara King, Kantha-Mair. 2. the squares in a chart of the constellations in which the figures representing the stars are written. 3. the angular distance between two stars or planets (Cs.).

X II · (Cs.) 1. a penning of cattle; assertment; separation; to pen; to fold; to separate, v. 5954.

supposed to be Leanis. This star is believed to be the most steady among the stars and is therefore called the sure-star or fixed-star; also called the crown-star.

Byn. व्यक्त प्रिया-pa; कर क्षेत्र प्रस्कत शासtu; श्राक्त कि ६ sunf-lan çıfı-pta; अवध्यक्त कुष slugs-bsaf ekyes; वृष्ट्य भे देन grab-ye eten; कुष्ट्र क्षिप्रपुर-ekar tog, व्यक्त क्षेत्र gan-ryyaltu; व्यक्त स्वरूप्त grav-histor (अक्राबर)

MS NEW Brown plan may promy risay, also MS N g 3 N 3 N, a twinkling star; painting on a canopy or on a ceiling in starry design; g MS there constellations through which the moon passes in her revolution round the heaven; MS MS the constellation under which one is been: MS A propitious constellation; the constellation under which one prospers or which brings fortune and good luck to one.

क्षर अवडे sker ma htshe तारापीइन the injury caused by a malignant star.

धुर भवे र्पुर shar-mah: dpjod कोनिय an examination or observation of the stars.

as Raig Skur-mig-bu "son of Star-eye or Skar-mig," the eagle. A certain hermit called Skar-mig found three eggs Those he gave to a woman in distress, saving that if she broke them after seven days they would bring her happiness. Out of impatient curiosity she broke two on the third and the sixth day. These turned into lightning and the dawn. The third she broke on the seconth day, when there sprung forth a full-fledged eagle which turning round asked what she wanted of him. In reply she wished him to kill the Lu domons; and this he accordingly did. Thenceforth the eagle came to be known as the son of Skar-mig Mann.).

We say the red by the star-catching; making sure of a propitious constellation, e.g., for an intended journey (Jd.).

क्षर के shorthed जाति प्रश्न the light emitted by a star; name of a kind of flower.

মুম্বার skar-jum work- or treatises on the stars; মুম্বার ক্ষম ভালেন works on stars and planets.

क्षिण skalere चहर, देव luck, chance, fortune-particularly when propitious.

भूष ६५ skul-fire चुनेत्रक wretched; unhe kv; unfortunate.

an का म skal-can-ma, also called अवश्वन म skal-litin-mar 1. भाग्यनती n. of a goddess; a blossed hely. 2. = मुण्य-प्रकार spar-la blabper n. of a disease in which the hairs are affected.

শশ্ব skal-klan स्था, समजान happy; hiesed; also n. of one of the 28 ancient sages mentioned in Buddhist works.

গ্রহাইন সংগ্রহান করিব n. of a king of the solar race who is said to have brought the river Ganges to Jambudvipa (India) from heaven; one of the ancesters of the Buddha S'akye-muni; and ইল্বান্ড ক্রেড্রান্ড ক্

भाष क्षत्र निष्कृति के skal-filan çid-riahi bu-mo भागीरची, v. दर्भ का Gad-gd, the daughter of Bhagiratha, the xiver Gauges (M40n.).

स्थाय वेत् pkal-pa-can सन्धः, जानिन् the fortunate: स्थाय स्वांत्र ९३६ मानिनी सर्वाच are very fortunate.

we'd's skal-pa-che = 50x 2x 3 a swarm very fortunate, lucky; also powerful and rich.

क्षय अत्रभय skal-pa, मृत्तिam-pa uniformly fortunate or always lucky; श्रूष प ६८ वर्षक fortunate: भे ६६ भ्रूष अत्रभ अत्रभ वर कुंच mi drā skal-pa कृतिam-par skyes साहुवाचां सभागतयाञ्चयवा born with fortune equal to that cf a human being.

মুখা বান্ত ই skal pa beauty po সমুদ্ধৰৰ good tortune; মুখা বান্ত had luck, untertunate; ই বাইই বাইখা মুখা the matrimonial share of the present life; the consubial fate for which a porson is predestined; ইমাই মুখা বা religious good luck; also the merit of the pious; মুখা ই very lucky; মুখা ইছ unfortunate.

स्व 4 क्ष्म gkaf-pa yod-pa fortunate; स्व. य द्वन 4 extra luck.

us as skal-hphan enlarged fortune; lucky or of increased luck.

share; ইংগ্ৰেজ বৰ্ড কৰে মান 1. portion; share; ইংগ্ৰেজ বৰ্ড কৰে the apportioned share of heroditary wealth; inheritance; কৰা আৰু share or portion of food; ration; মান কৰি personal share: আৰু কাৰ্ড কেইব্ৰ without being deprived of any of his portion. 2. the portion of good or bad fortune that falls to a man's lot as a consequence of his former actions; lot, fate, dostiny.

भूष व अर्थ skal-na chad-pa suppressed fortune; nuhappy.

भूष धर्म ykut-bzah द्वान 1. prosperous; of good fortune. 2. a plant—Chrysanthemum coronarium.

and a skal-rin the valuation of one's share of property; the price of one's share in any concern (Jig.).

শ্লম skus or মুখাল skus-ku, also called মুখা আৰ: ইমায়াল লিটেছি, a stair; a flight of steps; মুখা টু মোল order of stops; মুখা মুখা the two ade-pieces of a stai. case or ladder (&s.); মুখা ৰম্ভ্ৰ u to place a ladder; গুণাৰাৰ্থৰ লাভ-কাৰ্ল্যন্ত to come down a ladder; গুণাৰা কাৰ্যনাহীত্ব to climb up a ladder.

क्षम केंद्र हु अ skas-skor thra-ma the lattice, rail or fencing by the sides of stairs.

মুখালুকে gikag-gdan-tu, abbr. of মুখাই লক্ষ্য ইন ম, a flight of long steps in a ladder: মুখাৰকুৰ এ আ আন্তান্ত ক্ষ্য ক্ষাণাল্ড আছা — to bring him (here) a seven-step ladder was necessary (A. 91).

MM # skus-tskaft signifies a flight of stops (Jig.).

and a skaz-leb the steps of a ladder or stair; the planks of a ladder.

श्री इतेव काय, गाम, मूर्णि, rosp. for क्षम lag, body. I. sku may be prefixed to the names of parts of the body and even of anything belonging to a person, thus imparting to them the character of respectful terms. As honorific particle it can also be prefixed to nouns in general: # 64 the person or body of a great man; ### goods, stores or property of a man of rank; also the religious robe of a lame # 14 sku-skyes a present (given to or received from a respected personage); # 485 virtue, happiness; | 499 image, etatue : 194 the wrapper used by a bana or a great man; & at the cloak used by the lamas when attending a religious service ; कुष्पंच the inner lower garment of a man of rank. Even buildings (monasteries, &c.) are honoured by this respectful expression সুংস্থাৰ to white-wash a house, &c.; May rhos-sku an engraved image; a tapastry; a figure worked upon satin with silk; alway an image of clay; " a woven image; I a stone image; gan a moiten image; Bu a painted image; 495 & Basso Relievo

image; any blugs-sku a cost image; any gar-sku a golden image. 2. y or yw sku-yi may be also used honorifically as a poss, meaning "his," "her," "yours," &c. 3. It is further employed to express the reflective verb khyed-gan la sku hdeg "why are you beating yourself?"

भुष्य इक्षेत-इक्षत्री portion or share of a respected person.

 $\mathbf{g} \stackrel{\text{def}}{\Rightarrow} sku\text{-}skem$ the lean slender body of a respectable person.

PAN sku-khams a great man's person; also the state of health.

g ape Case sku-gam Ao-bear a personal interview; to approach or come before a great man personally.

भु प्रयोगभा अवस् इंध्य-bycyş chays disease caused by evil spirits.

शुष्ट कृषा sku-tha rgyul-po the five divine Buddhas symbolical of the five highest moral virtues inculcated in Buddhism.

#3 sku-rgyu the matter or substance whereof an image is made.

§ 5 sku-rgynd a scion, descendant, of a noble family.

মু এবং sku-bear personal attendant of a greatman; gen. the attendant monks of the Dalai Lama (S. kar. 181); also same as মু কর্ম as in মু এবং ক্ষম bear nikhan-po, the domestic priest of the Dalai Lama who is also called মু কর্ম ক্ষম ব

 \mathbf{y} as \mathbf{z} \mathbf{z} $\mathbf{k}u$ -bear-mo the raiment worm next to the skin (Yiy).

and a the chattels and other possessions of any high class person.

। इस sku-chos = इस वस robes; dress worn by great men or by lamas.

कु अनेद sku-nated = हैं इस ltu-ras or अवदन्त handkerchief . Yo. k. 55).

भुष्केर ska gher कायजीव keeper of images in a temple or monastery.

Syn. & Mix. tha-yñer; & Ranka thahe htshowa (Mhou.).

ৰূপ্ত sku-byñan i: a reflected image, চ ৰূপ্ত or প্রপূপ অংশ likeness (Mron.).

§\$4 skn-yten an image of Buddlas or of a saint. It is a contraction of the three words: \$kn, yanh\$; thuy-yten the holy image, tw., of a Buddlas or saint; the sacred books or volumes containing religious precepts; and the chartya (nahoyten), the symbol of the resting of the thay\$ or heart.

मुख्यम sku-bitans= मुख्य birth (of a great man).

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of a great man; a private secretary to a high official.

755 ska-gdaft relies, remains; also lineage, descendants.

शुंबि sku-hdra (kunda) प्रतिमा, प्रतिविका, कृषि image; statue of Buddha or any sainted persons.

Syn. Erstsku-brñan; Erszam sku-gengs; nagam alar gengs-beñen; Erszam skur-gengs; nagam alar-gengs; naga melod-bya; deren bakea; ergen bakea, hig; er alam bekea; ergen bakea, hig; er alam bakea; ergen bakea, hig; er alam bakea; er alam bakea, er a

a zerosku idem-pa to be unwell, ill; ill-health.

Syn. 4530'050 nad-kyis blah; 4580 unad phog-pa; 40 no-na; x**292'0 na-tsha hbyuh-ua; pununud a khoms ma-bde-ua; 25'0 azqua bda-ua khongs-pa; 3'22'052'0 he-uar gduh-ua; 3'40'2'0 hans ma-bde-ua; 3'40'2'nu-pa (Uhon.).

🥞 4 ghu-na a respectable person's ago.

499 sku-bub a monkey of the langur class found near Bathang.

images," commonly pronounced Kumburn. The name of the birth place of Twongkhapa in Ainde, eltuated to the east of lake Kokonor; also the name of huge monastery built on the spot. Village and nonastery both derive their names from

a poplar tree, the leaves of which are said to bear miraculous impressions of a hundred thousand images of Buddha on them. Hue and W. W. Rockhill have given elaborate accounts of Kumbum monastery अपनि कृष्ण अस्त मृत्युक्त अस्त मृत्युक्त कृष्ण मृत्युक्त मृत्युक्त कृष्ण मृत्युक्त मृत्युक्त कृष्ण मृत्युक्त मृत्युक्त

實際 starsmad the part of the body below the navel; 實際語 the upper and lower parts of the body.

भृषं इतिवासित a brother's son; a nephew; called * # tsha-uo in colloquial language.

要型 gen-tshab a representative; deputy.

東京教 sku tshr-stod=東南本地 54 during the time of his predecessors.

मुभ्यत्र shu-mishal, resp. for वश्यक्ष द्वन, the bleed (of a great man's) body.

feet," is the correct form of the colleq. expression शुन्तिलल, meaning your honour, your lordship, your worship. It is generally pronounced as ku-sko.

Man ska-gran = man grin shale wrapper worn by lamas (Yij, k. 55).

बु प्रमान करें skin-gauge belon: बड़ केड् म health; also healthy.

Byn. १९४० वरे khams bile; केर वसे वे हरन hishe med; age वर्वे हेंस्स higust-bishi इतिकाक; ट्रेंभे वस्त्र bro mi-hishal (Maon.).

ৰূ' এ বেখা হৈ আছুৰ sku-yi babs dan betan according as his health permits; according to the state of one's health.

शुःकी श्रें के skin-yi co-quioy, resp. of दशके pana lus-kyi-khums health: देर कुर्वे श्रें कर्म व्हरूस द्वे दुवे ब्रेंग्ने क्ष्म क्ष्म देश | just now your health is good like the condition of the gold in the Dsum-bu river. भुष्यम sku-rags = क्षेत्रम ske-rags, also भा यम्भ ska-rags, a sash (Yig. k. 55.).

RE sku-rin the period of a life-one's own or another's.

5 ka-ra a water-whoel without a rim; such are the water-wheels of all the mills in the Himaleya (Ji.).

#35 | sku-ru-khu asterisks; marks generally of the figure of a cross, + also ×. The latter is common in books as an abbreviation like "ditto," to save the repeated writing at full length of the same sentence or word or expression. Some authors spell this word as \$55.

कुष्य sku-lus मरीर, resp. for दभ, the body.

शुःष्येष्व sku-gçeys-pa dying ; death.

भुज्ञेन Sku-gen-gen Rab the great toucher of the Bon: अर्बेन्द्रका नेशका पृथ्य ज्ञेर मुज्ञेन र्क्षम ज्ञान "Hod-zer dyal was my father, I Sku gen of Yag geher am called Hbrom" (Pbrom. ₱ 22).

 도 Hol-drug than-po; (3) 역동국 및 자료의 Gto-bu bum-sans; (4) SUS 및 우리는 Dygay-ba khri-çin; (5) 영도 도둑 Lun-baten; (6) 영토 독특 Bryyad haten; (7) 씨도 또 독씨로 Kon-tsha dkar-po. (8) 씨도 호텔적임 및 Kon-tsha dyhul-ba chuñ.

हुन्द्र देवन gan gent-things, resp. for दक्ष स्मृत्रि, body, speech, thought, which constitute the three spheres of a man's doings or sufferings; works in words and thoughts.

भुष्यभू klaryean विश्वभि, विकास the three personal exsistences of a Buddha, viz., इंगाउँ मु धक्तकाय spiritual existence; क्रांग क्षुंद्र स्थापनि, सक्षापकाय celestial existence; and सुध्य प्रेमु निकाचिकाय isolally existence; also miraculously omanated existence.

भू निषेद glasgest rest and gentle exercise (of a great man) when convaluesent: अवभः वक्ष कुँच शृद्ध कर देश पात्र कुँच शृद्ध कर दूरम पात्र व दः भू निष्क कि हुन्य कर विभा when gout was indicated in the ferm of swelling of the body and slight improvement approached, it being the time of convaluescence, he went out (Yascl. 11).

भुष्यपुरुष sharberans or भुष्यपुरुषय sharberans-par सखर्यो, चिनाकच्या attendant; waiter; body-guard.

প্রতিষ্ঠ shaps = গ্রং wager; the stake in a game received by the winner. প্রতিষ্ঠ বিশ্ব বিশ্র বিশ্ব ব

 η.

tie or all sides (a corpse in a doubled up or twisted position before it is burnt).

MEN'N shufs-sa lurking place; hiding

भें रिक्राई or मुर्य जोचना ; इर्ड सूच, कार्यास 1 thread, varn, wire: MS 4 9854 to cut the thread, i.e., the tie of marriage; to divorce. कॅशवहेश कुडे बुद्ध the thread to sew a dress with; 54 %5 cotton thread, yarn; কম মূদ woollen thread; আইম মূদ gold wire; 55% #5 silver wire: #5 #5 yellow thread; 55 % silk thread; #4 %5 coloured thread; #5 the frayed ends of a seam ; #59N an embroiderer; one that makes up a picture with threads of different colours; ३५ देशः= बद्रामाधुद्धाय स्त्रिकार्या needle-work on cloth; #5 4 a a apinning thread. 2. vb of 和神, fut. 明, imp. 雅神, to smear; to bermear; to daub. ##45'4- ## gqw'4 to be smeared with oil: #48 454 to paint a door: Tubasu to anoint; to apply an vintment; श्रुद्र य बहुमम or श्रुद्र य बहुममः छेद्र य threads twisted together.

grud ag skud-pahr hhu=53 9 349 darya srin-ba silk-worm (Yana).

skud-po=&**** gang chah-mahi
span zla 1. wife's brother; brother-in-law. 2. wife's brother (da.), 3.
in Sikkim a husband's younger brother is also called skud-po.

ৰু বু skun-bu is described as মুণ্ডখন হৈছা তই মুণ্ড smyug-ma-la blags published a wicker-work basket; but a basket or vessel made of bamboo is called প্ৰায় or ব্যাহ্য (জিনা).

भूष skub अधम very low (Lex.).

ন্ত্ৰ সামান কৰিছে কৰিছে

श्री व shur-pa चावार slander; false witness; blasphemy; abuse: श्रूर बरेवशय same as श्रुर वास्त्रय to throw abuse, cast aspersion and to bear false witness; to speak impiously of hely things: ६वीन अर्थ वास्त्रय वर्ष श्री स्थाप वर्ष विद्युष्ट य बरेवशय to blaspheme by viewing as untrue the three most precious Ones.

[: skur-wa or # 5 4 4 to slander, mock, ridicule.

giving, sending; also vb. a. to bestowing, giving, sending; also vb. a. to bestow, give, send; ১০০ বুছৰ প্ৰাথক to furnish with power; to empower or instal; বাং দুৰ o to send intelligence; মুধ্য probably decorating one with the peaceck's feather (as in China).

age a stone skur-wa hdebs-pa to hold as not existing what exists; to belittle.

Kerma skul-mkhan in W, overseer (Ja).

ষ্ট্ৰ skul-ryyu to render service; to exact service; seq u বিশ্ব স্থানি কুম মিন্ত মেন্ত কু the son-in-law (elect), though he is not a slave by birth, must render service for three years (to the parents of the bride).

7

बदेवन 'also सुवाकुन' and सुवाहन देव to expostulate with, rebuke; incite.

44'35 skal-byed, v. 7777 8 8.

and an skal-tship a word in the hortative or imperative mood.

নী she জ্ঞান, resp. শবুৰ, neck; throat : শবুৰ এ বুইবা with one throat: unanimously: है। বুইবা আনি বুইবাৰ and দিবীবাৰ to cut one's throat; to behead: দ্বিং বঞ্চাৰ to seize by the throat; to worry (Sch.): মিং ব্যান et air round the neck (an amulet); দিবুইব nocklace (Schr.); দ্বিক ornament for the neck; a necklace: শুক্ষা মুক্তি ক্ষিত্ৰ the coral necklace of a woman of Khong.

ৰ দি sic-stoff cavity of the throat (du.), defined in Med. as জব শুদু দু বিশ্ব ইন আৰ্থান প্ৰদ্ প্ৰদ্ u the cavity as far down as below the larynx.

ন্ধি ঠ ske-tse or ৰ ই বাজিকা, ভাব: Sinapix cumesa, black mustard; mustard seeds (Ju): বৰ্ণণ্য বৰুৰ ছুম্মান্দ ভূল এইবা it removes evil spirits and cures swellings and carbuncles (Med).

N#5 Ske-tshan n. of an old monastery situated in the mountains behind the monastery of Sera (1sch. 413).

ল মূলৰ ske-rays = লাম্লন, শ্মেৰ্থ কৰে। a sash; un ornament like a sash worn round the waist.

भूष इंदर प्रश्नेष n. of a constellation । भूष द्वेष şkeg-la şkyes प्रश्नेषण born in the constellation of Açleşa. (The man born in the constellation of Açleşa is unfortunate, inasmuch as his birth is followed by the death of himself, his mother or father.)

भेष skey-tshos paint, rouge (for the face) (Sch.).

Tibet (Deb. ¶ 11).

बेर राष्ट्र skyed-dkur same as बे राष्ट्र राष्ट्र, white each.

ब्रेड्बिय sked-hjigs=5 ह ब्रह्मिय da-dru hjoms n. of a medicinal drug (Māon.).

নি নি sked-pa = केंद्र य कवि the waist : মু টু ১ sku skyed or बेर्ड भव्य sked-skals বিষয়ে, the hind parts below the waist; कि प्रति भूषा नेयाचा waist-band. केंद्र के sked-so the waists : केंद्र पर सु ९६ चु ६ केंद्र से अस्ट स्वय the length of hair reaching down even to the waist (Horom. P 55).

45.44 sked-ma, v. 4.9, pomegranate (Uslon.).

44 45 skem-nad consumption.

ন্ধান skem-pa = শ্বন্থ মাৰ্ক, adj. ক্ষক, ক্ষমন্ত্ৰ, ক্ষম, vb. pf. বন্ধুন মাৰ্কিন, fut. বন্ধুন ক্ষমন্ত্ৰ, imp. জন্ম skoms, pres. জন্মন্ত্ৰ, 1. to make dry, lean meagre; to dry up. 2. also as adj. শ্বন্ধ skam-po dry; dried up; meagre.

केलय skem-pa = क्षत्र अवश्वद्भाग lean, thin body (Moon.).

THE SKem-byed n. of a demon that causes drought; THEST THE n. of a trouble (in the body of a person) caused by an evil spirit.

an 355984 skem-byed dkar-po the resin of the sail tree, which is burnt as an incense; same as a 54598 white incense gum (Sman. 447.)

Awgs & Skem-byed-man. of a goddess.

केल 35.4.4 Skem-byed çu-su=54.4 की है। इस्पान्त्र कुर्यस्ति an epithet of Kumāra, the younger son of Mahadeva (अतंत्रत.)

क्रेक्स व इंदिलाइ-par क्रमलब, प्रचार, प. बहुन्य very thin, lean.

क्षेत्रवासी क्षेत्रवास skims-padi sbrebs-pa क्षीत्रव the hunger of emaciating disease. 7

Raker is sometimes written as Raker. ন্ধ্ৰ প্ৰথম sker leb sgur pony, sheep, and vak ; collectively cattle.

* ko-sko fuga the chin.

1

AL sko-na, pf affe, fut, af or aff as 5, to select; also to appoint, nominate, commission, charge: ang ga : appoint a resson to work : व्यास निर में वह देवे हिंद वह वह वह व (K. da. 4 362) should appoint a go long (Buddhist monk) to arrange for lodging; gravages raised to the throne; अध्योग के without mandate; aubidden; बस व दर्भभवdestined; appointed to the work. i.e., destined (to be a man) in consequence of his works; देश मुख्य पर्देश appointed by my destiny; fate (Ja.).

X 8 sku-ts, d mixture of the leaves of various kinds of leeks pounded and formed into balls and dried; whon used, a small portion is broken off, fried in butter, and then added to the food. This spice forms a lucrative article of commerce and is exported from Ladak to Eashmir and from Linese to India (Jd.)

श्रेपास skogs = ब्रॅब्ब or भेंब an hard covering ; rind ; bark ; a shell : aques singsan adj., having a cover or shell (Can-

AL skott, v. The kott.

ME'D skok-wa yen, it care behans, fut. aux imp. axu, to falfil; also shet. 歌歌, to fulfil a hope: 严能互to fill up what is open, to make up a deficiency: 53 or rate dge-wahi kha-skon to fulfil perfectly the laws of virtue. Fife or Figures also Fee. To signify an appendix; supplement: specific sage will be described in the appendix below: द्वाबद्धायहरूस to do a certain coromony fully according to your

vow : HE'MR' GHE' WE the ceremony to satisfy one guardian deity by supplementing what was wanting and making amends for the same: out offering or tornus for a deficiency: प्राप्त अर्घ offering of some representation of colostial mansions, made of coloured threads, to one's guardian deities; age off ring to the geds and guardian deities.

TEN AT Skone-cia = 2 a den An may vour hoper be fulfilled

취로 다 skon-pa = 574 1, sbst. v. 4여다. 2 vi. of and rut. 444 to dress; to clothe another person

\$100 skubs = 404, 404 8,854, 9,544,05 wan size on 43 Ka (Nog.) signifies the coming eccasion of deang some difficult work.

AR | show fuurer, won thirst; resp. an an Asking are a find offer termented by the serveriff food and drink; in मुद्राह इद र क्षेत्र हैन take milk (lit. " white") and the for thirst: अंबाधुकर वृद्धेश tham-da chain and take wine for thirst (Kathani. 111.

AN (I: the dry land (Ja.).

4" # thoughpur bour love; roor form mod lapter.

The & should had on Marky & thirty ! A north द्वीय 15 and who is very thirsty, ब्रिक्टिंड व के रोप अपने बानाविध्य: (give) drink to the there washing for deak : 2 899 mouth drying; thusty : 400 usa few as great and the thirsty will be freed from their thirst.

बॅभ 👫 skomones अधिन thirsty; imp. विभागोप क्षीवय become thirsty; विभावतेत्रक्ष fuuring thirty.

gar 4 skom-cuthe flesh of a calf that died or was killed as soon as it was born.

even before it could suck milk from its mother's teat (Sman.).

बॅम्बन a skoms-pa पिपासी thirsty.

Byn. 1954:1945 htus-un holod; 6.455 chuhdod; Pistus kha-skom(Mson.).

skor 1. class, order; appertaining to; subject; circle; body--a term often used to signify a retinue, a set of attendants, persons of one class : 35 % class of official staff; also court (Yig. k. 37); त विश्व class of husband; that which concerns a husband : 65 25 3 45 class of women, about women; 38 7 of that order; with respect to that; also of that subject; para a a on the subject of litigation : aks ad as the paraphernalia of worship; अ:ब्रेंड circuit, tour : वॅद्यनुवाधासम प्रशासिक र तथ्या है साम छ धून तथा "the Resident Amban of Tibet (started) from Lhasa on a military tour, &c." 2. anything round, a circle; भेज्यं eye-ball. In W. धर्मhoon of bamboo (Schtr.); እንደ የጣጃች the (circumference) of a man's head; px 实明算文 the top of a house. 3. section, division, e.q., of a book, similar to 3 chapter. 4. repetition; 45 29 4 to repeat (Schtr.). 5. religious circumaribulation, v. 4 4.

Syn. Est sile-tshan, Lam rigs, In gras, K. don (Maon.).

AND skor-mikhan one who goes round; AND one who turns a lathe; one who circumanibulates or walks round a sacred object.

arafghor-hgo, araffic affect agent agent (Vai. kar.) classes in astrology. There are eight heads or sections according to Indian astrology; according to Tibetan astrology there are fifteen arafficen astrology, such as about kings, ministers, priests, sages, mystics, queens, &c.; also about

birth, growth, maidens, old persons, illness, husbandry, houses, service, &c.; व्यव्य बहुद्ध व स्वक्ष के कि की कि का profit in trade; ब्रह्म व स्वक के कि कर | profit from the compounding of medicines and drugs; 55% स्ववादी स्वक्ष के कि कर ! interest accruing from the laying out of silver (money).

ৰ্থ বুৰুষ skor-ryggs turning the enemy; getting into his rear (Ja.).

* skor-thag the cord of a lathe.

Ness skor-than price or rate; also interest on anything in kind; in grain given as loan.

क्रिकेन thor-thiy a pair of compasses;

बीडिंग skor-pa or ब्रिंग्स्य or ब्रिंग्स्य a turner; also one who goes on his rounds.

ara skor-ua, vb., pf., &c., fut. ara, 1. to fill with; to surround, encircle, onclose, besiege: to come again and again; to revolve : PR 42 44 12 TE BE 3 (A. K.) the town that was encircled (filled) with houses : ब्रॅड बद स्त् ब्रेंड बद स्त् ने ब्रेंच स्त्र स्त्र ने ब्रामुभादे the three men of those who were surrounding them: अडे बुवाम वृष्य अभावहर। the Chief of the Ya-rts mountains is surrounded by rugged rocks: १ \$ क्या दा महमा प्रेक्ष पहिल Ti-rise (Tise) mountain is surrounded by 3 x gar Goar gu and the Kyura glaciers: Rayalpo mountain is surrounded by water (D. R). 2. to traverse; ride round a thing. Also metaphorically in the religious sense: अंश के विषय के बेर व to preach, to propound the doctrine of Buddhism : Inn Jan a to make mystic offerings (e.c., the symbolical offerings representing one's accumulated merits) to the Tuntrik deities, and to observe the ceremonies thereof. 3. *** or quality us the reverential ceremony of circumambulation which consists in walking round a holy object with



one's right side towards it. This is also called saids chos-skor wantefur Buddhist circumambulation. The Buddhist priests of Tibet perform this in contradistinction to and, or the ceremony of the Bon, who reverences a sacred object by walking round it keeping it to his left. The Bon ceremony is also called and walking round a hely object keeping it to the left ड्रब-१८ वेर-शर्द-१, as a specification of religious duties, to make salutation and circumambulations. 45 % the inner pathway for circumambulating a holy place or shrine ; 3 % the outer passage for the above object : The middle pathway for the same : 45 \$5 bkor-buck one who goes round or makes a circle or traverse. Other usages of this verb are :-- a a a a a or Marata to befool, delude, deceive a person; Para khu skor-wa to make one alter one's sentiments; to divert one from a plan, &c. ale skor in a ale squale signifies if all were taken into account; the circumstances or things available (A. 142).

Syn. After hkhor-wa; we we ter yahvah hah-wa (Mhon.).

ৰ্থ ইৰ gkor-taker on this occasion : ৰ্থ ইৰ্ণ্ড কৈ বুকিল : on this (present) occasion prosperity arose.

Notation, one coming after another and again going back.

the way or passage round any sacred place, temple or town for pilgrims to circdmambulate it; the pathway round about a monastery used for holy procestions.

ब्रि:ब्रेंब skor-log-pa a wrong turn : ब्रेंद ब्रेंब्र-ब्रेंब to walk round an object in the wrong way, keeping it to his left. AR' skor-çiá a turner's lathe or tool.

ब्रिया व kiol-na=ब्रुव pf. and fut. व्यंत. to boil (vb., act., cf. व्यंत्वा): व्यंत्र में one who boils ten.

₩º4 skos-pa, v. ऑप sko-ıca.

3.04 *kya-bag greyish colour; iron-grey colour (Jig.).

n. of a bird (Cs.).

Syn. 8.3° bya khra-wo; Mg43°44°3°44°3°44°3°4 mgron-gyi dphrin skyel bya; A4°44°44 mhon-çeş-can (Mhon.).

skya skya pale-white; grey colour.

#'4" a skya rgyab-pa to row; to ladle.

\$34 skya-chen a superior kind of plain scarf (for presentation) (S. kar. 179).

🧃 🌂 skya-šil zinc.

** skya-tha-le of plain white colour.

335 skyn-thud a kind of plain cheese made of pounded dried milk with butter but not with sugar.

3.35 an akya-thud-leb a kind of cheesecake made of dried milk and butter.

¶ ¶ skya-thum a kind of cake or biscuit made without sugar or treacle.

कु जिल में य ब्रह्म बुन पुजिस at all times one of

कुष्त skya-nar पाटकि, पाटक 1. n. of a flower, Bignonia graveolens. 2. brown; luff.

用'口!

ষ্ট্ৰমন্ত & skya-nar khra-ho, also ৰুপুমন্ত্ৰী বিৰু ঘাতৰ, n. of a flower; মুখ্মন্ত্ৰী বিৰুদ্ধনি বিৰুদ্ধনি

g as § 9 Skya-nar-gyi bu unafaya n. of a city in ancient India, Pataliputra, now supposed to be Patna.

§ C skyn-wa I: 1. vb. pf. and bekyns, fat. and bekyns, to carry; convey to a place (a quantity of stones, wood, water, &c.). 2. = and to change place.

N'A skyn-wa II : also a'd skyn-we urest, fans grey or whitish grey; pale-white; A a secular personage; one clothed in no particular colour; a layman, from the grey colour of the coarse serge which is generally worn by the lay people of Tibet: # an 54 when (he was still) a layman, i.e., had not entered the sacred order (A. 126): লুক্ট বুলব্ল (A. 126) from the time I was a layman; Fi light blue. gra light green; द्रश्र । light red; केर । कपिक tawny; light yellow; # rice; barley without anything to est it with; insipid miserable food; 4" य भेर whiteness; faintness; केर क्षेत्र कपिय-नगर the city of Kapila; बेर बुवे नवे कविश्व-बाब्द the residence of Kapila; केद मुद्दे अवस कविकानन the hermitage of Kapila.

भुष्य और skya-wa hasin=अनुष्य कृषेता-pa or भुष्य अनुष्य a rower (Moon.). भुष्पं अस्थानः १०० = द्वारः केर होभायदे । स्थापं pale whitish yellow.

skya-wo spyi vulgar people; the common worldly men.

§ "47" Skya-mu na-kha n. of a vast grassy plain or common belonging to the Government of Lhasa in Ü (Central Tibet).

38 Skya-risa dry grase.

ৰুট akya-rise a layman at the top (of a row): প্ৰেম্প্ৰাপ্ৰত্বিস্থান কৰি the front left hand row of seats should have a layman heading it (Jig.).

मुख्य skya-ris outline, sketch, drawing of the outlines of a picture, which is generally done with charcoal in Tibet: देशकृदेशवदेषु पूर्णेश then outlines of this kind are necessary (A. 108.).

n. of the lake from which (the Yang-tee kiang) the River of the Golden Sands takes its rise.

बुदेश दुर्ध skya-refs nu-bo चया the several stages or divisions of the dawn which are— बुदेश दूसर नायकाय्य the copperred dawn; बुदेश दूसर नायकाय्य the white dawn (the earth); बुदेश देश, the golden or yellow dawn; बुदेश देश दूसर नेया नीयाय्य the first appearance of the dawn; बुदेश दूसर पीनाय्य the appearance of the middle or the yellow dawn; बुदेश यायाय्य the last (stage of the) dawn.

कुष्पन इkya-lan also वृष् in C. morning; twilight; dawn.

मु'नेव skya-leb=मु'महन a rudder.

3. Shya-sefi n. of a tree (Jä.); translation of the name l'andu. 1

इसेट ने द skya-seh-gi bu पाच्य the sons of Pandu: अ मेद वी पु अव कद यह रू की भेद the names of Karna, the eldest of the Pandava-माणे इ.च भूतिकार्च, स्पर गरे कुथ में चक्करात्म, इ.दर हेम राधातमय, वर्षेश्रस दे ५ व. १ अ ६वाव स्ट्रायानम्बन, इ.व.स् mi: WHO Ex DEX US AR the names of Yudhisthera--- बुधिष्ठिर, क्रेंश्रद्धश्रेश धर्माराज्ञपुत्र, श्रे ९७९ द्व रुद, अंश हे हे धर्मपुर, श हे दश चलातमण, गुद्र गुद्र रह, हेस क्रेस: बहेबाब हेपे मेद the names of Bhima-sena- ह्यांदर; यू भेष्य १५ Kla-ni stobs-liben, Annan an an Tshogs-las skyes qua वं प्य, कृम वी द्वा प्रकार्य, श्वम है वह्मा : श्वेष स्वर है Az Srat squab-kui min, the names of ward Arjuna-6 sarg, for one sac, esagis. हैद में मेद Shin-pa-med, इस पर क्य छेद, मक् देन दगर. वर्षेत्र व दण्य हैं, हे 5 के Bre-ta aho, दणव वर्षे दवद श्वर: कहर अर वरम में भेर the names of As'vinikumaras Sahadaya--- 34 5 44 Skyes rgu skyes. अम हैन के स Lhan-rig-skyrs, रन्भाभेद मक्का; अन बन्ध सक्रदेव : मु मेर के पु अर्थ हैर अर्थ मेर the names of the wife of the five Pandava-stuct; इया में अपने इ का पा पा सासी : रे क्रेम स Ri skijes mit, भ में ते, ब्रेट्स Skyid-ma, परंद्र्यमा म, जुलस श्रद्रम, MEG REM, 249, 349, 34 Brighyed skyes, 5415 at X 34'N.

the laity and the clergy, the latter being distinguished from the former by their yellow dress.

हुँ सिमा gkyn-gloms occurs in the paseags प्रस्था है से हैं समान हुँ समान है के प्रश्निक के से (Risii.).

** sky2-tham leather boots put on by laymen.

humanexcrement; also any kind of ordere.

2. bad man, the dreg or soum of society;

ATHY secretion from the eyes; HTTPLE

to ease nature.

Byn. \$ 24 dri-chen; 34 brun (tun); A ast u mi-gisah-ma (Mhon.).

भूगाय II: 1.=9,गव. 2. pf. ब्युंग्य, fut. वहुन, imp. र्डेंग to spend, lay out, expend: इन्यं expenditure: वृत्यं expenditure or items of expenditure: वृत्यं ekyag-the list or account of expenses. 3. in W. र्डेंग अटडे to slaughter, to murder (Ja.).

ৰূপত Skyag-po n. of a place in Tibet: ৰূপত প্ৰকাশ the marshy plain of ৰূপত

हुँ इkyan पाचार; ६८८ पुरुष्ट्र reddish brown.

+ প্রতিত্তি gkyan nul= ছব or দ্বৰণ কৰে plaster; also pavement; clay-flour; mudflour; দুহ ধুৰ প্রতি দুল প্রতি ধ to pave; to plaster; according to Sch. to rub, polish.

MAN skyans ashamed; in shame: 35.4. 25.35 being ashamed (A. K.).

NON skyals ure protection, defence; help, assistance: क्या द्वा प्रमुख्य protection for the place and for the occasion: अवर हुन कहत् ने जुन्म permanent and overlasting protection which according to the Buddhists can only be obtained from taking refuge in the three holies:--(1) Buddha who is the teacher is called *** May or the Refuge Master; (2) Dharma or the sacred doctrine called 40% 5Km, the real protection; (3) Sangha, the pricethood called you garaa प्रमा, the friend for gaining protection. Refuge in these three completely liberates one from the miseries of the world and secures the state of omniscience for the devotee: ब्रुवस अनुसन्द अर्थ करे In any thethree formula or expressions for seeking refuge in the three holies: (1) ** स्रोज:ग्रेमक्रेन सहस्र केम.व.स्मान स्राम्ब । स्राप्त come for refuge to Buddha who is the chief of the two-footed"; (2) वर्त्-अवशन्द पुर वर्षे अक्रव इसामानुष्याम् अद्वा "I come for refuge to Dharma which separates from desires"; (3) ज्ञेंबाक पुरसङ्ख्यादके व्यन्त वा ब्रुवस संस्थित । " I come for refuge to the priesthood, the chief of all assemblies."

gos son skyabs, myon helper; protector; deliverer. the Kyop-yon is the p pulsa term for the Dalai Lama in Linea and for the Panchen Lama in Shigatse and throughout Tsang. It is also applied to other incarnate lamas by courtesy.

মুবন স্পৃতি ধ্রণ skyalis-mgon slang original or real protector; a complementary title of the Dalai Lema: মুবন স্পৃতি ধ্রণ বিল্ না কুটি স্থান কি Liter of command of the Protector.

भुष्यभृति इतिवृतिकृत्याम् भ्रदीपश्चरण batis protector and enlightener.

अस्ताम प्रवेष होता होता है कि सुर्वेष करान सर्वेश कुछ हेना रोमा राज्य है वर्ष प्रवेश हैनाम प्रवेश स्थाप स्थाप स्थाप होने स्थाप अस्ताम प्रवेश

শুন্ধ মইম ম হাজুলাই he less the place of refuge: শুবন বইমান হৈছিল কৰা নাম্প্ৰায় কৰিছে। except the three precious ones there is no place of refuge.

মুবদ বহুল skyal schirg = মাই বইন a blessing; favour; taken moler protection; মাই মাই কন্দ্র বন্ধ কান্ত্ৰমানহল; blessing attained in no ordance with one's mental prayer - Fig. k :60.

jan Asa 3 a skyals-hjer sheer, to ask benediction from the higher class of incarnate lanus for protection against disease, evil spirits, and other enemies, and also for a safe journey to heaven without fulling into hell, &c.

gow que skyaba-guas the place of refuge, shelter: also of persons, helper.

দুৰ্থ প্ৰথা বুটৰ skyabs-quas rgya-chen = কর্ম্ব প্ৰথা the great object of worship or adoration (Mion.).

भुष्य a skyabs-pa=पद्भष्य bykyabş भर्ष protection; saved (Zam.).

\$985 skyals-bya the person who seeks refuge.

yan'\$5 skyabs-byed = agr'a, var protection, defence : Moon.).

तुष्म दे५ व skyalis byed-pa to protect, help, save.

you sa skynhy-hos use worthy of protection; also you aga fance the three protectors. i.e., Buddha, Dharma and Safgha.

भुष्य सुर्वेष skyals-su hyro-ua or भुष्य रुष्ट्रेष skyals hyro-aa सर्वामन to seek refuge; a going unto or repairing to for protection. सर्वामन or विश्वर्षणमन has been defined in the Budhiel aryavatara as follows:—रमवर्ष में गर्वामिन विश्वर्षणमनम्। "I take refuge in the three gems." In the same work पूजना has been substituted for it and it is found in the list of seven-fold highest modes of worship.

मुद्रम मेलम हityah-semy मुद्रम सुर्देश की मेल देश हो। the idea of secking retage.

3NA Skyar-phu a place in Tibet (Del. 45).

মুম্পাঁথ skyar-yog naked (in the dialect of Purang)

\$3.7339 skyar-heap to bring into recollection, to bring back into memory anything that has been forgotten.

g大河 ghyar-po enipe; weod-cock (Sch.).

ngain and again.

Syn. gr ad In skyar-wahi tshig; Fr'In skyar-tshig; In'In was-tshig; An masMan.).

कृष्य gkyar-rbab (Cs.) पाच्युरोन a kind of dropsy; a greyish rheumatic swelling.

according to Sch. a heron. The flesh of this fowl is antidote for a poison administered in Mongolia mixed with horse flesh (Sman gshuń). 查查 duck (Cs., Sch.); bittern, but the 新克琳 of the Lex. is a kind of goose.

हुर वेव skyar-leb the sheldrake.

ৠ্য skyal पुरन swimming.

हुवान skyal-kha क्देन leaping; a boat.

मुखानुषा मूच skyal-gyis sgrol पुणिकः crossing over by swimming.

कुष केंद्र skyal-chen=४ व ña-pa fish; a fisherman (Mñon.).

dence; कुश हैन ये death: कुश हैन ये दे दे दे ते कि death: कुश हैन ये दे दे ते कि death: कुश हैन ये दे दे दे ते कि death; कुश हैन ये दे ते कि death; कुश हैन कि विकास कि death; कुश हैन कि विकास कि death; कुश हैन कि विकास कि death; कुश हैन कि कुश हैन कि विकास कि death; कुश हैन कि कुश हैन कि विकास कि death; कुश हैन कि कुश हैन कि विकास कि death; कुश हैन कि d

플릭시 skyaş-ma 1. v. ju u. 2. fern (in Sikkim).

টু ব্ৰহ্ম ikyi gkar = প্ৰতি শ্বিকৃত্য কৈ he white fatty side of a skin (Rag.): টু ব্ৰহ টু ব্ৰহ্ম ব acc. to Cs., dressed leather; tanned leather, sometimes hide: টু ব্ৰহ টু ব্ৰহ্ম কি parchment.

3 Br. Skyi-khus a place in Tibet (Deb. 9 34).

monastery in Tsang (Deb. ¶ 12).

ined outside with dressed hide.

Former skyi-betume anything packed or tied round with dressed hide; a skin or hide to pack with: ALL Former skyi betume-ma.

ী শ্ৰ Şkyi-nag or টুট্ট শ্ৰ skyi-skyi na-ga n. of a pasture land in province Tsang.

第四年 skyi-lpays chamois wash-leather (Sch.).

§ 7 gkyi-wa I: a medicinal plant (Med.); ...ce. to Jä. potato.

ત્રું વ II: vb. pf. વહેલ ઇક્રાંત્રક, fut. વહે ઇક્રાંત, imp. હેલ ક્રાંત્રક, to borrow, especially monoy or goods (cf. વખર વ and હેલ વ ક્રાંત્રક, pa).

ট্টিছে skyi-buf cloud: বৈশীৰ ই বৰুৰ টুৰুৰ ই অৰ্ছ বুহ টুৰু ইছ বুছি । thereupon the phanto King Kong-tee departed with the clouds (D. R.).

§ 34 skyi-bun prob. an itching of the skin (Ja.).

I was skyn-gyba = algara fear; dread (Māon.): I was a skyn gyah-wa to shiver, tremble with fear (Cs.); to be struck with panic.

in skyi ca outward and inward side of a hide (Jä.); according to Sch. the anus.

ুনি agyig-pa or ইবাৰ akyiga-pa also ইবাৰ akyiga-bu vulgo. জীনৰ i-khug ছিলা, বছাৰ hicough; yex; also a sob: ব্যাং লাভাইৰ hicough; yex; also a sob: ব্যাং লাভাইৰ কিন্তু কিন্তু কিন্তু প্ৰাণ্ড কিন্তু কিন্তু ইবাৰ কিন্তু কিন্তু কিন্তু কিন্তু কিন্তু on sobbing. ambroidery inlaid with gold and silk manufactured both in India and China.

ब्रेट केर gkyen ser eagle; vulture (Ja.).

ACN skyins occurs in the passage agr. cu. w. if an also ad a fer (D. R.).

মুণ্ডি Skyid-groß n. of a well-known town in Southern Tib., near sources of the Ganduk on Nepal border, commonly called Kirong: মুণ্ডি কিন্তু তা তাৰ্থক আন্তৰ্ভ কুলাই সংগ্ৰহণ having come to meditate on the mountains of Kirong between Tibet and Nepal (Md.).

\$55 skyld glu song of joy; a merry song.

song. 肾分泌菌 skyid mgo beginning of happi-

ness.

§ Skyid-chu" the river of happiness," n. of northern tributary of the great Yeru Tsangpo or Brahmaputra River, on which tributary Lhasa is situated.

हुँद^{्रे}श skyid-hes comfortable: देदश्रम हुँद्रेश्य शिलु-rnams skyid ches-ps we have been comfortable (A. 129).

\$555 kyid-dar a silk scarf presented to the bride at the time of marriage as a token of prosperity.

\$754 tkyid-tdug good and ill-luck, happiness and misery; one's general

circumstances: \$5893.355. whatever circumstances may happen: \$589.29 pleasure and pain intermingled.

ৰু skyid-pa or ৰুণৰ akyid-po sbet. বজ, নীজা, জন happiness; adj. বুজিল্ happy: ৰুণৰ বিশ্ব কিছে skyid-po hdodna grig-por sdod if you wish to be happy, live alone, i.e., be a celibate (Lo. 27).

Fr k. k. skyid siń-ne = Fr Fr k. skyi stoń-ne alwaya happy; uninterrupted happiness: Fr K. K. H. skyid ziń-ziń bycd-pa to be continuously happy.

\$5 \(\frac{4}{5} \) \$Skyid-cod the district including the tracts in the lower valley of the river \(Kyi \); the central district of \$5\mathbb{N}\$ or \(\text{U}\$, the province of which Lhasa is the chief city.

ইণ্ড্ৰৰ skyi-than signifies ইণ্ড্ৰৰ বৰ্ষ বৰ skyi-po-la hgro-var, to be prosperous; happy (Lo.).

+ हैने में इंस्प्रांn-gor or देव को skyinmgo a lizard (Lex.); also called क्या क्ष्य snow-frog.

Againthan = ax a ser-wa hail and sleet (Sch.).

कृतिय skyin-pa 1. sbst. a loan; money borrowed irrespective of interest; द्वान्य करिन्य loan producing interest: ६व वर्ष हैन्य 5-44 sa-la bdi skyin-du btshal grant me this as a loan; नियम्भान कर्मान-pa sprodpa or नियम्बन्य इस्थान-pa sprodpa or नियम्बन्य इस्थान-pa sprodpa or seturn a loan; नियम्भान-pa sprodpa or return a loan; नियम्भान-pa sprodpak or return a loan;

7]

lean of money or goods; *** § 4 gos. skyin a lean of clothes; § 4 4 4 4 4 skyin.pa len-pa to take on credit. 2 vb. pf. 4 § 4 bskuin to berrow.

η

is a kyin-po chicily collaptosp. The interest kyin is borrowed; money advanced without interest (Ja).

AND skytamil need to Solar a debtor.

3440 skymutsleth a delet; any thong paid as equivalent of thing taken on loan. In C. signifies same as *0, the piedge for

ign dressed leather painted red or in other colours, japanned or var nished leaths

of sitting cross-legged servedy without moving the limbs; \$475.354 skyll-kraß byad-pa quing to take a particular kind of posture practised by a section in meditation; \$4872449 skyll-mo kraß-gi hday-pa or 4594594 skyll-mo kraß-gi hday-pa or 4594594 skyll-kraß the mental concentration, or the posture of sitting periodly still, of a

Hodhisettes: 東京衛門 rdo-rjo skyil-krah 南東山東市 the posture of sitting perfectly still without moving the body; the unchangeable posture of sitting cross-legged; 著典以表演唱書 rdsogs-pahi skyil-krah the posture of perfection, i.e., of a Bul-liha.

ATA skyil-na, pl. Bara bekgil-pa or ang & bskyile to, fut. ang a a g bskyile xar bost or bikyil 1. to pen up, shut up; to lam up a river ; & as che skatta to bank un water: WERSHAR the relained skyd-su to collect water in a pend; & Ex Ex Hara the righter skyllant to ender water for a pond. When the water cellets itself into a pool or tank it is called as the \$ 5 05E 0 HE 25 5 2 sugment beliederts be blockers mistor GOT ONLYIC THE PARKOTAGES PRINT OF ambrosia stands collected like a sea 2. to bend, esp. the logs when sitting on the ground after Oriental institute; apar to bend in another's leg by a kirk from behind; to bend the bow (Ja . .

ৰূপৰ মুদ্ৰ skyil-makrad unign sen posture of citting; it is same as ৰ্ট্টুৰ মুদ্ৰ chorp skyil-krafi (Mion.).

skyu-yah 1. ec. to &c. a gulp; draught 2. dough made of floor with tea: ৰুপ্ৰেট্ড মাই প্ৰথ ২ই হুল প্ৰথাপ্ত কৰিবলৈ with tea: ৰুপ্ৰেট্ড মাই প্ৰথ ২ই হুল প্ৰথাপ্ত কৰিবলৈ কৰি

districts of para Khome designated under the name of a 3. The six Syan are the following:—(1) BUNE Skyn-ra Syah, (2)
SUNE Rab-Syah, (3) Yakur Spo-blor
Syah, (4) Surphunge Dmor-Khams Syah,
(5) ANE Taha-Syah, (6) MUNE Zat-mo
Syah.

3 1: skyn-ru a kind of medicinal fruit called \$5.45 skyer-can.

skyneru-ra uu, uu 1.

n. of a sour fruit said to cure the diseases of phlegm, bile and blood, 2.

Ja. in his Diet, soys: "In later times the word seems to have been used also for the olive, and skynera çiñ, the olive tree, which in Sikkim is called kha skyur-poh çiñ."

Syn. ga agu ygyat-bheas; ABS shi-beed; 2872 u beud liin-pe; ME MABS lust-tsho beten-tyed; ABS MAU na-tshod-gnas; AMBA Apal-dan; ABS MAU beud-gnas; MU ma-ma (Mhon.).

表 skyn-rum = 考えぬ At. tshod-mahi min (Kry.) 1. n. of a kind of table vegetable, 2. condiment; sauce; pickle (Cs.). According to others, at least in W., only the resp. word for 1994 spage; (人立.) 表示 まなり prepare sauce, なこ、中間資本 sauce made of vinegar for meat. 本外配資本場 sauce made of vegetable or pot-herbs.

skyng-pa, pf. squaskrugs 1.

The to romit, eject, e.g., bloch; squast of early skyng-pa to cause to vomit; squast of skyng-pa decapa to excite vomiting; fa squaskrugs vomit (it is the food of certain demons, and being boiled in it is one of the punishments of hell) (Jā.). 2. to lose colour; to stain

कुन देश व skyug nes-pa दुर्भ m that cannot be taken or eaten.

हुष ३६ skyug-ldad rumination; chewing the cud; acc. to Sch. eructation: हुद् ३५ ३५ वर्गनवायते to chew the cud as cuttle.

ৰূপৰি skyng bro-nea (kyng-to-nea) or ৰূপৰিল = ম এই ল nausen (Mhon.); also what is repulsive to taste or sight or smell; causing nausea; ৰূপৰিক্ষা the disease of nausea; ৰূপৰিক্ষা tront disgust (to cat anything); ৰূপৰি skyng-bro in C. shameful; impure with regard to religion (Jā.).

ৰূপজা <u>skyug-sman = ৰূপ</u>জা an emetic; a medicine causing to vonit.

ৰূপ শ্ৰপ skyug log-pa (Sch.) to feel disgust, v. ৰূপ ব্ৰহ্ম skyug bro-wa.

1. clear; 2. n. of a bird the bill of which is of coral colour.

Syn. \$35.46.85 byu-ruhi mehu-can; Bi' £4.255 yul-nan hlod; Te.29.83 grah-reg pho-na (Mnon.)

fut. agr. bekyuń. ra, pf. agr. a bekyuńs. to dimirish or reduce; agr. bekum-pa or also agr. bbri-ra, \$5.500.00 funk-du btak-ra; yr. ekyuńs reduced; subdued: agr. bekyuńs c grangrasa parazzu (A. 10) "he was seated on his cushion after his pride was subdued." Acc. to Ju. in C. skyuń-ra, to leave behind; to lay saide. c.g., a task

4 5 4 sayud-pa to forgot, resp. squad at a thuy bried cor-na forget-fulness; acc. to Ja. to leave off: 95.4 to tokyud-pa (Zam. 10). Acc. to Sch. to communicate; to swallow.

7

KYUT-ica, vb. pf. and fut. " bskyur to throw, to cast; to leave off; an bar rgyab-tu skyur mung, to cast behind; ach arin-tu skyur-wa, to throw at a distance. Mr. 435,441,440,440.41. THE AM thus-beed nam-mkhah-la bekyur-nas having flung his mendicant's platter towards the sky; & a 35 a chu-la skyur-wa, to throw into the water. 45 skyur also implies 95 btaff, to mix; throw; pour out; to throw away : throw down a stone, a corpse, &c.: व्यवस्य बुद्द के बुद्द वन्त्र में केday chaft hthuff-rgyu'skyur bshag-pa yin I have left off drinking beer. 854359 lud-pa skyur-wato eject a phlegm; to throw off a rider; to give up, abandon a work; to forsake a friend; to abort (A. 155.).

3^{κq} skyur-pa and bleached; bleaching: a and like the moon bleached, or white like the moon. 3^{κ-q} skyur-po we acid; sour.

juice. 2. *** ** raf-skyur vinegar (in Sikkim "skyur-ru," in Lahoul "skyur-no").

कुर रेंग skyur-flow or कुर ५६ skyur-dad = कर भर संबद्ध ५५व necessity (by habit) to drink; passion for drinking.

37'44 skyur-can powerful; spirited.

sur; to take a sour taste; F # kha-skyur-po or F 9 # kha-ca skyur-po olive (Jā.).

हुर इस skyur-tum यसन a condiment; sauce; डर वर्षे केद a sour vegetable curry.

MY II: WW, WW adj. sour, acid; more frequently WY skyur-po also WY skyur-mo. Also sbst. sourness.

\$1.35.984 ekyur-byed gaum == 998.3.984 bbrus-ba gaum the three sour medicinal fruits; also called 24.55.984 92.35.984 kun daß mthun-puhi skyur-byed gaum "the three myrobotan which agree with all " and are:—(1) \$5 a-ru, (2) \$5 ba-ru, (3) \$5 skyu-ru (Sman. 447).

3. skyar-ma abortion; in W. 6 3. chuskyar, war 3. gyan skyar, capital punishment in Tibet, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river (Ja.).

ষ্টুং ন skyur-mo leaf of the Ela plant; Ektturia cardamonum, ए. ন বাই বংল (প্রনিতন.). বুং ট skyur-resi= নিং প্রাথং ন cin-ka pad-

tha a kind of lemon (Maon.).

3.3.4. rskyur-rtsi chuπ πτητη the smaller species of orange.

कुर है देव व gkyur-rtsi chen-po आस्त्रीर n. of a kind of lemon.

35. Ac. skyur-çih==59.85. Ac. rag-chus çis n. of a plant (Mson.).

thog-ps altogether. The light wish, two consonants without a vowel between them (Jä.).

skyc, v. 15 skyed, and 1 a skyr-wa.

is skyr-dgu=is is they-bo kun war all beings. This word is sometimes written as is they-ryn. Is dyu "nine," in the word is skyr-dyu signifies many: is synthe a kyr-dyu marun-ru or is synthe

ষ্টু ব্যুথ হ্বপুথ gkyr-dynhi blay-po = ছব শাসুৰ প skur-ma sa or-ma रीडियोनचव 1. u. of the fourth constellation (Möon.). 2. scara the god Brahmā of the Hindas (Möon.).

মুখ্য বিশ্ব Skyr-dyn-hi blay-mo, সহা-মুখ্যাৰনী the step-mother and first governess of Buddha; also a name of the goddess Peldan Lhamo.

हु °वें skye-hgro=°दें व hyro-ea कात् beings or moving beings; also हे वें skye-ha human being (Yōon.).

कुष्योज्यस्य प्रेमर्ग वास्य इस्पृत-hyro yong-kyr golog-yeal== क्षर है honey (South. 73).

हु क्ष skye-ryas, contraction of हु प ६८ क्षाप्त skye-na den rya-was, by hirth and old age, i.e., death.

ৰু জ skyr-sgo 1 entrance to rebirth, viz., to one of the six regions of birth:
ভু জ লইং এ skyr-sgo good-pu to preven birth, to lock it up 2. face: ভু জ লক্ষম এ skyr-sgo legs-pu a handsome face; ভু জ নিয়া-pa an ugly face; ভাঙাত দৰ্শ ভূ বুজ shun-pa an ugly face; ভাঙাত দৰ্শ ভূ বুজ বুজা kyr-bbrus legs-pu is said for having a handsome exterior

कुँ द्व इkye-fian, माचवक lit. "a bad man," but also a dwarf.

Books skyr-meted 1:=594 % with the sources and places of origin of the senses.

Of these there are four:—(1) क्लाक्क कर waig कों द nam makhah miladh yas sky-melad चार्यायानमायानन a world as infinite as the sky; (2) का क्षेप्र काम प्रधान का world as former-of miladh yas skye-melad विचानाच्यानन a world as formless as consciousness; (3) डेन्फ्र केट्यू केट्य केट्यू केट्य केट्यू केट्य

§ ♣३5 ii: the inner and outward organs of souse.

कुं अर्देन स वने skyr-mehed mu-bahi is said to mean बहेन हेन एकम है भेदा, n. of the world.

कु विशेष 4 skyr-hehi med-pa without birth or death; eternal.

है जन्म sky-guas 1. birth-place; station or locality of a plant; also मा में दबर याति the female generative organ. 2. ज्याति the state or sphere of birth or rehirth; हैज केंद्र ने हु ज byol-non-gi gkye-au the being born as an animal; है जन्में skye-au, bahi or है जन्म के skye-guas bahi the four states or ways of being born.

कुष्यभाष्ट्रसम्ब skye-ynus mishuns-pu = भेद भेद mist-srin brother and sister (Unon.).

 η:

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the seed by maceration. to accelerate the germinating of a rationt man; to bud, germinate, sprout;

etc. 3, the growing, etc. equitic of the mother. 2, the scieing, and ei ode nin bur-nys ifili-mun for is the concade some the release individual: ## A ni sung-oche seine in a I :VI D'E

ท pd-อดิงุล ๒.๒[== pหิโ = กวา-วดิงุล ๒๒๒ โ

aqurastai ot-drid to consumitace odt dois of poor-until vn-slige Selected

(.mil.) pieu gob antel fbude fnag eft bb mig

.(.noh垫) Heleft (ut le lesse). thgir off of guitrover lies sti die Hads ு புலம் வ**ாக்கர்கள் கி**திரிர் சிரிச்சியிக் வெரு சாது - முர man with the pod-out our offy n. 20 6

tormer life. a ni atoa s'ene to sledmys oft tueserjer of besoqque era doidw bred to buad edd ni saram to sonil out naker idomenas birth; anterior birth; gogenen ; dtrie Louizel Bankik nyk na-disk

". Yaab eno no urud Saried born of one and the same lineage or the Bureq org., pn-skye bisb-uig mign angered द्रयोग देश वेहवा तह है करण हैने बहुबों है व मा तेर-मार है दिरही-BB pettiop at nd-unypit on-onys o 18 to 5

of thoughts, passions, &c. (the person as and death, or passing away; frequently ustid ng-gith and nu-bikg upsing

entinge ad-unip nn-əhyə nişib. 🖁 well as the thing in the accusative).

remembrance of a former birth.

sandors rega blo -- Athid to slive out third -िमा १९ १५० म-१५७५ एम-४० - अं पुड़ १० देव कि देव १० १० ५ के है coled a service as wormen; fermale: chan; also one who has done a manly в topum в жобув-оце! 🙀 🛊 tep-.co; 🧣 ча hollse si deidwaltzider Lua dtrob neewled courseize to etate tault ai eluos ;enoig -or laurolai odt to etantidadai odt osla teromon supor more than Suited pers et it

old comoteixe addited outsen to add of odensyly nashyt and a special section to то пепож длі "пэш-тераў" ва павае и quid kye-men, a vulgar word for wife or -offor ni much-sofths 14 14 2 column in Cino and court si ti guisd manual a weed every. ran arabi yahiyaqoy) baq-uu yaya 🖟 🖫 👊 🛊 kir R tenunow a cela jeldengi tilttid wed to nember digs mes & no group-dige bes & no to. -ұмар ил-ықуз қ.жқ.қ. (орти биешерек Arrid desirt to address desired to the contract of - गुरेश्व म केल म हैं ; बीगांवी-लग एलीम ; बीगांवी लगे ! अगव्यी guind odt A bline to-1988 : 11 D'E

skilve-so, he grew up a valiant man; became and-poyd-inix ming dark the following to diworg adt of notified organication on sky s-so the garment also grew to the -popy thy-ing unky-ins a ne She and some spended by the firm and the brown this the kind (constant); as eyer or salgered growing up, or grow up; thriving. 4. the head, 3, = ader agn, aca, affern по дијмога ві ттой в мул ві-офії та क्षेत्र Aiffele where corn grows: इ.सर्वेत 🛊 arising (in him). 2. to grow (mass); grewsg. dany losalyguods - danoy eds ob-soylas-sm .-Turd-south und-with his surface pure for khros-puth. ин) рок эпконь кизт (апрочин визт кислони оч 🗥 रहि क्षांडिक : ब्रह्माई है है है है है है पर स्थापक of (deixo at nigod of temosed of A:III P'g

§ 9.954 skyc-wa bdun seven periods of life.

हुवादेव skyr-wa hili-la in this my present period of life.

हुँ ६५ skyr-ldan = नेस्थ ठर् series-can animated beings (Mion.).

§ 34 sky - dam a plantain (in Zayul) (Sud. Hbk.).

हुन्य होत्र skyr-wa spel=अञ्चल hklirig-pa to copulate.

Syn. গ্ৰহ শবুং ট্রং dipate-myne spynd; জনাম ট্রং chays spynd; প্রথমিন্ত্র halad-lay spynd; গ্রহ বিশীমান্ত্রীয় dicak-po ghis shoor; বিশ্ প্রথম lay-gyon; প্রথমিন্ত্রীয় grai-spynd, মিগমেন্ত্রী midshahs spynd (Minn.).

真の資料 sky own phytoma = * 資料 tshe phytoma future birth or existence.

青日開幕 skys-wa phr t-mo=25 著名 an animalculu; also a swall grain (型fon).

कुँ व गुरु skyr-ora gehan जन्मान्तर a future or previous birth.

हे व देश प skyp-net rig-pu inhorited intelligence । १९८८ मध्य प्रदेश प्

ğıqa staş skye-nahi cha can = Ba dog.

Syn. है हैं? बहुकाम एर्यक-एर्टान कार्यकु-काः है के केंद्र रेक्स कार्य-कृति राष्ट्र हैं के विकास करते करते करते करते कुरुवा-पुरुवा (Mhon.).

कुर्वाच्यमक्षेत्र ykyesiidhi komspier म ma mother (Mica.).

हु वसामद skyc-reas maho = हुमाय skycs-pa of high birth; man.

हु पत्र वर्षेप skyr-scap htho) अपयक्तिप्रातिस्वतिक or व्यक्तिक biheritanes; heritage.

क्षे प्रकार के 1. a general name for all living creatures: A a aquara a mi la-soospa skue-be man and other living beings. 2. people; mankind; অপুৰাৰকথ কুৰ্'ৰ hphral beus skye-bo infetuated men : क्षेत्री अन्य य पात्रक som skye-ho mkhas-pa ashan rname other intellectual people; 📱 वें अद्राद्धे वैद्राद्ध देत skye-bo man-pohi vid-du hon-wa beloved by many; A said mi-nag skye-bo laymen (on account of the dimness of their religious knowledge); 東東南 so-so skubo प्रशासन 'the lower clergy, common monks, but also simple laymen if they are not quite without religious knowledge; not of saintly origin; not an incarnate Laure; & a see so as as as skye-bo thams-chad la phan-yon सामेजनिक useful to all; of public utility.

Syu. 19 skyr-byro.

দুৰ্গ নিৰ্দেশ হাজুল-কৈ beres-pa hungry person: দ্বিং বংশ কৰি দুৰ্গ নিৰ্দাণ হাজুল-কৈ beres-pa the people residing in that country (or continent) are fulways) hungry (K. d. হ 143).

মু ব হাৰ হাৰ্যক্ত ক্ৰিন্তুল কৰা a charlatan; a kunve: মু ব হাৰ্যক্ষ হাৰ্যক্ষ ক্ৰিয় জু ব হুৰ্যক্ষ হন হুই skyc-be han dan hgrogs-pa-yit, skyc-be dam-pa riag-par byed by friendship with a had man a holy man is speiled (Cop.)

हुँ दुभाव skyc-ho dam-pa स्वतन a good or hely toon; an incornate being.

ৰু উল্লেখ্য skyr-ho gnus-pa মান a place of habitation.

ৰু উত্তৰ নিৰ্ভাৱন কৰিছে ebo phal-po-chehi phan-pe মহন জনতায়াত হিনম্ of good or use to the general public. η

責責者者できまた。bo tshon-po-che a large number of men; a crowd; #4点 tshan-po implying a large number.

ু শিক্ষাইৰ skyr-bo gso-thig n. of a treatise on ethics by Nāgārjuna (Tan d. ই 176).

ৰু বঁই শুচ্দ skyn-bohi gtam অনবাৰ, জনীয়ি popular talk ; rumour.

हुँ देवे देवाब sky-bohi tshog जनता assembly ; a crowd.

্বার্তি ইবান মন skyr-hobi tshoy-can = প্রত গ্রহ মই অইন s.ard-htshon maki gtso-mo queen of the harlets (Mhon.).

ৰু ৰ্বশান্ত্ৰণ skuc-bos bskuc-ma, v. প্ৰব্^ৰদ দই আই স্ক্ৰি smad-htshin mahi ytso-ma (Ynon.).

कुँ विभादवेद ध sky - hos dien नृतः a solitary

in 35 as 4 skyr-med blan-ya zin-pa attained to an exalted state of existence from which there is no rebirth.

है केंद्र skyr-rmons = है अप्रकेष skyr-lm rmons-pa a stupid man; one who is sunk in pleasures or sordid acts.

है है gkye-tshe राजिका mustard; है देवे व्यु skye-tshehi hbru राजिका तब्दुब mustard grain.

skue-zla (keh-dē) the month or the particular phase of the moon in which one is born (Ya-sel. 11).

. § "A" skyc-rays, v. N "A" for ske-rays, girdle. The term in Mil. book, skyc-rays-kyi ras hdi, seems an inversion of the intended order of the words.

I'AR skyc-cin=ER'AR' St silon rhan slod a tree with a huge trunk.

夏斯斯斯 skye-srid sa-hon== father (Moon.).

39 skyeg== keg or kag misfortune

ANN skyrgs 1. n. of a bird; & yaw chu-skyrgs coot; water-hen (Sch.); % yaw ri-skyrgs a large singing bird (Cs.); al-according to Sch. grouse; heath cock. 2. § 3 aw rgya-skyrgs shell-he (Ja.).

हुद्धा skyrn-na or कुद्धा skyrns-pa स्वाका to be astormed; shame; bashfulness: माजुद्धा kha skyrn-na or वर्ष कुद्धा shal skyrnna to be unable to reply out of shame.

कुर केर कुर skyen-ser glun, v. कुन्नेर प्रेक्ट skye-ser-gyi glun.

बुद्ध य भेद skyrns-pa med विवक्त ; = दें से भेद shameless (Mion.).

Adra just as the water of the irrigation canals makes growth in the fields; \$\circ\foralleq \text{sycd-kyis hisho-wa to nurse up;} \$\circ\foralleq \circ\foralleq \text{skycd-kyis hisho-wa to nurse up;} \$\circ\foralleq \circ\foralleq \text{skycd-kyis hisho-wa to nurse up;} \$\circ\foralleq \circ\foralleq \text{shul-kkycd profit in silver or money;} \$\circ\foralleq \circ\foralleq \circ\foralleq \text{shul-kkycd interest of corn loan;} \$\circ\circ\foralleq \circ\foralleq \circ\foralleq

\$51 skyed-sgo, not improbably \$71 gyal-sgo, principal door (Jä.).

\$5'85 skyed-can 1: yielding interest or profit (Cs.).

हुर स्त्र 11: skyed-can, v. धर्म पृष्ट है दिस tsan-dan sbrul-gyi इसंत-po, the sandal wood valled 'snake's heart' (अतिon.).

is the skyed-cig as is a yar-skyed cig let it grow up, thrive.

I: kkyed-pa vb. pf. af bekyed, act. to fin ekye-wa, to procreate, generate, and, sometimes, to bring forth; give birth to: affiguration of the bar being forth; give birth to: affiguration of the bar being forth; bekyed-pabi pho dast ma the parents who generated this body of blood and flesh: acai-garant-signos-was-sign

 also were caused a little joy: ann as gur af agur ag s' thams-cad-kyis brison-byrus bekyed-do they all created seal; took great pains: durant ag s' an ces beam-pa bekyednas thus were thoughts generated (Je).

2. § skyed-pa or § s' skyed-pa matum, manu father.

is the skyed-bphel is an in a syed-bphel that (the rich one) who has should give loan on interest to one who has not (Kathan. 7 116).

हैं दि skyed-byed applies to father or earth; also to a tree; है दिन्द skyed byed-pa blowing: है दिन्द में हिंद दिन में हांचे रोधनni skyed byed-pa वस्त्रीत जानतः as the wind blows (A. K. 2-7).

हैं भ skyrd-ma=हैं दें भ skyrd-byrd ma जननी mother; also कावा shadow; shade.

\$5'de skyed-takal frigue, were, were the so-called Tibetan park; artificial grove; also \$5'fferde skyed-mos takal.

Fig. Re skyed-rim wavemen the kind of Tantrik meditation in which one has to imagine himself to be a god with a view ultimately to be changed into a god: Fax classes. Have the transfer of th

A skyen ware thorn.

344 skycn-la colloq. C. "upwards" (8nd. Hbk. 94).

Ξ**T**IΞ

न्ने अ प skyem-pa, resp. to be thirsty , के अब skyrms 1. thirst. 2. drink, beverage. especially beer; also an and shal-skucms or म्या क्रिम shal-skoms : मेम्प वर्देन प skyems hdrenpa to offer or set before an honoured person something to drink; क्षेत्रभावदेश व skyems belies-put to accept of it; to take it; " was ब व्यवस्था दशके प skyems-la asol-ras byed-pa to be permitted to drink beer in company: जनेत्रभ क्रिम्स gccys-skyems a carousal on the departure of an honoured person; drinkofferings to a lama on his departure (Mil. P 13a); 四部本前 see gar-skurms an offering of beer or wine to the gods for the good success of an enterprize, a journey, etc., also for recovery from illness : नवेर देशकाय gser skyems-pa "the offerer of golden drink"; a Tantrik priest who offers the drink to the gods; among the religious dancers of Tibet the priest who offers wine to the gods for invocation is called Gserskyena-pa.

हेम35म şkyem-byed-ma रेचरी the Goddess Is'vari.

paper manufactured in the town of \$\frac{1}{2}\$ skycms in the district of Decays.po; this paper is of large size, generally measuring two feet by six feet in size.

মুন্তন Skyems n. of a place in গুল ইণ Upper Dhags-po.

gan an skyems-chan beer; han skyemschaddrinkable water; drinking water.

Bun K Ex Skyems-stok relson the fort of Skyems-ston; Bun gan G. Skyems-sprags lun the place where the finest Daphne paper called skyems-coy is manufactured.

हुअवादिन skyems-tshug cup; dish (Sch.):

Busines: skyems-bran pleasant boverage, such as good wine or savoury tea.

টুকনা বৃথিৰ skyems-gaol resp. beverage, drink: ক্ষেত্ৰীয় অন্তৰ্গুকৰ বৃথি mandaraunți glu ya-rabs skyems gaol (the lady) Mandarava sang and offered drink to the superior (personages).

 \mathcal{J} skyer-skya = \mathcal{L} মান্ত ম

ৰুম বুম skyrr-skyer solitary; perfectly solitary: ৰুম্বুম ইম্মেল-skyer mi dan hyal-hyal khyi lonely without men; where not even a dog stir- about.

ষ্ট্ৰম্প şkyer-äha a kind of dye; colour; ছবিল, ছবিলা yellow dye; a light yellow colour.

Skyer-chu n. of a river of # 4 (Pa-ra) in Bhutan.

Syn. सुबन्धि khu-na ser-po; 5**4 h** ainsşkyeş; नेष्ट्रेष çiñ-ser; नेषाडु çi-la-dru (Mñon.).

is the skyer-dman = is the skyer-dman a woman. The former is a corruption of the latter and, sounded kyermen, is one of the most familiar terms in the colloquial for "wife" or "woman."

कुर विर gkyer-çif तासीस, नासीसहस n. of a tree, Flacourtia cataphracta.

ৰূপান্তৰ akyel-gyer অনুসায়ি removal of articles, furniture, etc. (to another place): ৰূপান akyel cho-ua খনিত, খনিত frequent removal or changing.

ब्रेग'न I: skyel-wa pf. and fut. व्युव bakual, imp. 49 skuol 1. to carry, take away: 3 08 4 44 9 ci-wahi ro skyel-wa to take away the body of the dead (Cs.): अप्राच देव do not bring wood : बुक नेव bring ! marke take away! 2. to send, e.g., clothes, to somebody. 3. to risk, to stake (one's life wing raft-grog). 4. to use, to employ: वाहरावमा हैर्पा वाह्म ba glan las byed-pa la skyal use an ox for work ; aw \$5.0 a B 3 ga to devote one's whole life to work. 4.4.4.4 in idleness; नार्क अञ्चल geor-ma glud skyelwa to cast away as a ransom in the torma sacrifice; Fig. 4 kha skyel-wa to kiss (Ja.); व्याप्ति gnod-pa skyel-wa to do harm; to hurt; inflict an injury; to play one a trick; see 1974 man skyel-wa to swear; take an oath : A a a lo skyel-wa to rely : depend upon; repose confidence.

[Q] Q II: pf. and fut. and fut. of the style, imp.

for skyle 1. to conduct; accompany;
resp. and for gdan-thyl-isa; and an
thyle-is cog conduct him hither; and and

bsu-bskyal going to meet and to accompany; 9444 § 954 gees skyal-byed-peresp. to accompany an honoured person on departing; to see him off.

ভূষণ skyel-ma আর্থানন an escort; convoy: ভূষণে জিছ skyel-mar yed he is a guide (to me): ভূষণা ভূষণে কিছেনি কিছে pahi skyel-ma a military escort; ভূষণা জুছিল জিছেনি চিন্তু pahi skyel-ma a military escort or accomment one to a place.

Bu h skycl-mi an escort: श्व जनवा के करिन का graph of the same as a skycl mi dgos rigs shar-rgyun thar mi-dpon nas glon-va beas bgyis the Mi-dpon should arrange for the escort (skyel-mi) of those form Lhasa.

N I: skyes 1. v. 11 ska. 2. v. 35 skyed. 3. 3 12 skye-ua.

It: also gam skyas-ma or gam skyos-ma, Eam khyos-ma, Eam khyos-ma, resp. 447 ganań-skyes aman, augur, date a present; nows, tidings; 45 gam hhyon-skyes = 4400 gam phobs-skyes a present given to or received from somebody on his arrival or going away; 3 was skes-chań a present of boer: 3 was skyes chen a present sent with a letter, etc. (Nug.); 3 was skes-khur present of cakes; 3 was skes-khur present made in return (Cs.).

নুধী III: धत, धत, जात birth or growth; growing or grown; र केन rads-kyes self-grown; के केन shid-skyes born in a grove; धूरकेन han-kyes सहस्र or सहस्रात born together; सेवेन pho-skyes male; हे केन केन mo-skyes female; हुन्याकेन केन्द्रकर केन्द्

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व्यवस्थ यह के यह में यद यगर देव आहेंद्र। shin-shues than-chiqskyes dan snags-skyes-kui mkhahharohi tshogs-knis bu-la ma-bshin-du brtsewar dasis nas dies-grub kun strat-shin bacys kun ne-war shi-aahi bkah-drin mdsod, us the assemblage of khadoma fairies, who have been born in groves and born simultaneously and are of magic birth, are meditating lovingly as a mother towards a son, may the grace be granted of all manner of perfect knowledge being bestowed and of all demons being speedily soothed!

IN State Stuck-Sura can = 5 goat (Moon.). इबदेश skycs-ses चपाचीन certain of being born or reborn.

Bull skyes-chen a present with or as an enclosure to a letter, explained in Rag. का जैनाहेर छातु पर पश्रद व that which is sent as a support to a letter.

अव्यक्तिसम्बद्धाः skyes-chen sqrub-quas u hermitage of holy persons.

Burkaran a kues-chen dam-pa e holv incarnate person: पक्र, देशन हैं लड़े सेवन हैं न हैं। CHIT DO BUT HELT MIGHINGS CE CE OF OF HELL Brod-name raya-mtsho soge skyee-chen dimpa braya-phrag math-po la gue-haud dan didhbul raya-cher milse-do "So-nam Gva-ta'o and others made salutations and offerings in full form to many hundred hely incarnate ones" (Loft. 4 14).

हैशामर्जि skyes-mehog परम or प्रधान पुरस an incarnate personage; a Mahatma: 14" अञ्चलको skyes-mehor buhi, कृत्य वे श्रामान्याय रेड्ड विश्वेशमध्य the names of four great learned lamas of China, the four incarnate ones:-(1) 54 4 Ha-phu-ci, (2) 4445 Wenne ift. (3) 32 35 Cihi kunn. (4) BE 8 Khuftsi (Confucius) (Grub. \$ 7).

skyes-ldan=1 mi-spyr me: monkind (Mfon.).

ब्रेम हॅट skes-sdoft, ब्रेम व हॅट skyes-la sdoi in Sikkim the banana, plantain; from Hindi ke-la and sdon, a plant: la is dropt in conversation, hence ke-la and sant are abbreviated into "ke-don." In the districts of Upper Tib. and W. ke-don signifies a layman.

हुव दल इ*kyeş-nag* = भिद्यादल in *C.* widower (Ja.). Tag skues-nug stands for angago \$kycş-ba nag-po (lit. black person) a lavman = mi-mag: अन्त्व में कुट क्षु in the country dialect of the lay people.

क्रेस्पा: skyes-pa 1. man; male person. 2. -- 4 59 was the year-crop: produce. 3. 45 9 9 wif adult; full grown. Ex. of 1. 14455 95 A5 skyes-pu dan Indmed men and women : अव या बहेबाय के बाय प्राप्त rayal-po man; gerg-po skaes-pa vin the king aione is a man (Ja.); au quas qa. skur-va hdra-wahi प्रवासक (तथी a woman resembling a man. i... possessing masculine appearance and virtues.

Stn. 用明日軍 skues-lat pho; 養明日養明 skuespu rygal; An an Ma skyr-was mtho; Baa. 959 35 khu-nuhi bday-nid; 45 85 skyonbuid; an haun-pho; Ban ina-sues; An m-pho; ac 4 84 lin-ga-can (Mhon.).

ब्रेस'य II: pf. of ब्रेय skyr-wa= ब्येय म also wet, stanis growth or grown up.

취심'의 III:= 역도 Cu a blrung-pa born.

ANGEN Skips-pa dar-nu full: manhood.

ब्रुभ:प:पर्देश:बैट:प phyun-ua according to some: an eunuch, one who is made so artificially.

Syn. Karas hog-med; sar a 344 a dunhno nums-va : Bu foa khyem khol : aga xã foa ŭ blaun-mohi khol-po; 95 25 599 94 had-med dyah brat; રવાયુ આ rat-ya-ran; વધુમાં ક્રમ hkbrey mi-nag; વધુમાં ચુરુ વ bbras dbyah-aa; કુચારૂમાં વ મેંત્રણ-ram-pa; વર્ષમાં વધુમાં મેંદ્ર beos-pahi ma-nih (Uhon.).

• দুখাবনী বুলং skyrs-pahi rgyu-skar জন্ম-নত্তৰ (&ch/.) the particular star or constellation under which one is born.

দুশনি skyrs-spor the measure used by creditors in receiving back the lean of grain, etc.: সুখানি ১৮ স্থান বিশ্ব স্থান বিশ্ব কিন্তুল বিশ্ব স্থান বিশ্ব স্থান তিনা কিন্তুল বিশ্ব স্থান তিনা skyrs-spor che "a large kyr-phor contains 3 or 4 ounces in measure or weight."

कृष्य दुव skyes-wa rgyal=क्रेषय skyes-pa or कि a man or made person (Māoa.).

कुम अत् इत्kyeş-p han == व द्व- सुवति a damsel, maiden.

AN' 9 skues-bu 944 man, esp. a holy man; person; 3 4 9 9 4 kyes-bu gan whosoever; human (Med.); one: ब्रेंब दु:बब व वक्द व tu gu skyes-bu lay-pu brkyan-wa tsam-gyis as quick as one stretches out his hand (Ja.); क्षेत्र पुरुष व skyrs-bu dam-pa सत्युवन a saint; 55 24 3 4 dad-idan skyes-bu the believing; the faithful. According to some Tibetan grammarians 143 skyrs-bu applies both to men and women: 3 a g q x = q 55 4 85. कर वेब क्ष देशमा महूर हर त देश पर प्रति प्रवेश प्रवेश हर यह दे दे भरम कुम देसम पुन पश्चम इkyes-bu gun-zag dad-pa-cun, gun-shig tha gname mehod byed-pa, Ston-pahr bkah behin byed-pa-sto, de ni Sans-rayas-rnams-kuis behage (K. du. 796) that human being who is faithful, and who worships the gods (saints) and acts according to the commands of the Teacher is praised by the Buddhas.

344 the chief among men.

ষ্ট্ৰম ব্ৰাণ্ড পৰ্টৰ skyes-bu khu-mehoy প্ৰথম বুধন the leader of men.

: गा

हुम दुःका इंक्ष्पुटक-ग्रंग रक्षा १ ६८ दक्षा पर हु क्षा दक्षा हु। ति के क्षिपुटक-ग्रंग के क्ष्पुटक-ग्रंग के horseman; one on horseback.

Syn. 54 fla-pa; 544454 fla-be g-honpa (Moon.).

हुभाष अर्थन skyes-bu mehoy पुर्वापन a superior person; lama; also 50 द्रव Venu: हुभाष प्रेमिक skyeş-bu chen-po नदाप्रव a great nam or saint; an opithet of Buddha.

§ W3 M skyrs-bn mtho=§ As yla-çri u. of a tree supposed to grow in the land of the Naga (Winn.).

कुषानु अवाय skyeş-lat nay-po, same as भैद ठव अवाय, n. of a kind of flower (Small, 447).

हुँभा पुर्वे skyes-bu pho=हुँभाष skyes-pu s man or male person.

हैं भन्न विषय क्षेत्रक क्षेत्

बुभावुके बहुमान इस्पृत् इ-buhi hkhruga-pa जिल्लान pride, selt-respect.

a bride. 3. a skyes-ma fern in Sikkin.

कुष्ण वर्ष skyrs-mathay as soon as born; newly born.

क्रेबा-सन्बन्ध <u>skyeş-ma thay-pa</u> a new-born infant.

Syn. assumera bisas-ma thag-pa; Kagra sho thus-wa; Thausr gshid-bithus; adaugs hjid-bithus; adaugs bithyug-bithus; Todaugras ho-mahi gyrin-pu-can (Mhon.).

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Bu PM skyes-dman in the vulg. language a woman; = \$5.00 or \$5.00 (Maon.).

Bullen skyes-resofts oultivation; a farm.

कृषः न्ह्रमण इक्ष्णह-हृद्यवृद्द आतस्य gold; birth; form or born-shape; stature; figure (gold).

Butter skyer-rabs with a series of alleged births of an individual, or legendary history of these, and especially accounts of the different births of Buddhs.

ৰু skyo or ইব skyo-sca, নীব, অইন, ভাষা, আৰা, অ'ইন, মীৰ grief; sorrow; grieving; mourning.

कृषित skyo-byyed weariness dispersed: वर्ष अप्रकृषित्रेष्ठ अप्रकृष्ट पुन्द्र वर्षन व्यवस्थान वहन्। the inhabitants of the land of blias relieved of weariness accept all your precepts (Lam-rim.).

First skyo-ses = the first skyo-wa to repent; repentance (Mion.).

Ja kyo-wa 1. Pa Ja kar-gyi risog. ju old quarrels and feuds. 2. repentance; sorrow: han jungara jungar

mountain ranges to induce repentance (Lo.).

ৰূপ্ত skyn-bran servant; slave: নিৰ্মাৰ্থ মন্দ্ৰ ইপ্তাৰ ক্ৰিপ্তাৰ a slave for life.

2. thin gruel, gruel of rice and tea, thin paste of wheat or catmeal: દ્વારા વેશ લગ્ન કર્યા કૃષ્ણ કર્યા વધા કરે. કૃષ્ણ કર્યા કૃષ્ણ કર્યા વધા કરે. કૃષ્ણ કર્યા વધા કૃષ્ણ કર્યા વધા કૃષ્ણ ક

jol II: v. विश्व khrim-pa 1. one convicted. 2. सपन, चपपाप penitence; smaller transgression: वृष्ण हुन्तर्थ, इंश्वर्णन इंश्वर इंश्वर्णन विश्वत वृद्ध प्रियम विश्वय विश्वर विश्वर करें द्वारा विश्वर करें द्वार करें द्वारा विश्वर करें द्वार करें द्वारा विश्वर करें द्वार करें द्वारा विश्वर कर विश्वर

§ ** 34 2kyo-ma can adj. slanderous (Cs.); § **35,9 skyo-ma bycd-pa a slandering (Cs.).

inq siyo-ned = affern athorns kys gaus the heaven, where there is no penitence.

Syn. ्या व्या व्याव all-basin gnas-bash, तो वर्ष bde-bgro, व्योव्य bde-lden, वर्ष देव कुवा है। mtho-ris rgyal-srid, व्याव व्याव व्याव क्षेत्रक-geum gnas, ह्या वे व्याव हैं steh-gi hig-rten, व्याव व्यावस्था grub-pahi gnas, व्यावेन किर्मा-तान्त्रक, व्यावस्था है। nam-mkhabi khyim, समाध्य sum-rtsen, व्याव व्यावस्था ha-yi groß, व्यावया विश्व के kha-yi hig-rten, व्याव विवा tha-yi yul, विवाय क semi-divine being possessed of supernatural powers (Mon.).

बुँ केर द्वाब skyo med-khyab दक्त वृत्य के नाहरे कि: n. of Visnu's bow (Mon.).

Jan skyo-tshay a light broth made of barley-flour with the addition of a little butter (al. 155): Yazan Jang Jang Landa si (Br.) By a tho-rade-kyi dug-su gkyo-tshay beer-ma (flus) mi gkyo-sea carly in the

morning (e.c., at dawn) by taking barley gruel, wind is not engendered (A. 155).

बुँदश्कर्भक्ष इक्ष्युo-ras tsho-tsuogs n. of a kind of chintz (S. kar. 179).

ু ইৰ্ম skyo-rogs a consoler; one who consoles a person during grief: বুইটেই ব্যাধ ক্ষাৰ্থ the mother cannot be the consoler of her daughter's grief, i.e., one cannot be of service to another in certain cases of sorrow.

हुँ नुभ shya-çaş to be sad; sorrowini: इस व देश बहुद ५६ हूँ नुभ भार भुर हुँ भ ran la neşahyan ann şkya-çaş sad-sad şkyaş be felt (slight) repentance and sorrow.

if MEN gkyo-sang to console in his grief or sorrow or repentance.

बुँ सम्बन्ध हे*kyo-sañs ñid* freedom from fatigue.

बुं करका वृद्ध इक्ष्मुक-sans guas a pleasure garden.

बुँग'व्य skyog-nag from spoon or scoop.

भूषी skyogs 1. a spoon or ladle; also shovel. Wooden spoons for wine measure used in Tibet are called 490 skyogs. There are three kinds of spoons used in Tibet for measuring liquids, salt, &c .- those which are mounted with copper are the largest; those lined with silver are of middle size; those of the smallest size are tipped with gold and called gser-skyogs, golden spoons. a few me-skyogs coal shovel; 4: gw fique at at at a fique the copper spoon with which to measure the allowance in salt and oil for servants, etc. ; 5 49% shuskyogs melting spoon or crucible. 2. drinking cup; bowl; goblet; que gerskyogs 554 fan daul-skyogs, etc., gold cup, silver cup, and wooden cup are now called

ৰ্মণ gear-bu; ৰথ ৰূপে shal-skyoys lip-cup; resp. eating or drinking-cup; মুণ ৰূপে the rein of a bridle; also name of tribe in Tibet (Vai. kar.).

र्देशक हैं वर्ड skyogs lia-blu a spail in W. (Ja.).

Jan 4 skyogs-pa 1. to turn: *344 ingrin-pa skyogs-pa to turn the neck, i.e., look round, back; also to turn away, aside. 2. one who uses or manufactures the ceal-shovel or stone scoop, etc.

र्जुणभ प skyongs-par र्जुद २६ ज्ञाम प skyon hologspa; दोषमहानयान to find fault with.

र्जुणभागेऽ skyoys-me! निर्मेश्व not curved; without any curvature or crookedness.

July skyon Idan-nat n. of a goddess; she who protects.

ब्रेंट व skyon-en पा, रच, पासन, pf. वर्देटम bskyons, fut. aus bekyan, imp. aden bskyons or वर्षेद्रभ नेण bskyons-ciy, to guard; to keep; to defend; to save; preserve (the life, the body); to support; to take care of (poor people); 34 auc an ac a drin beni-pos skymiua to support by benefits, favours: 494 Bu Ma thals-ky is skyon-wa to protect by various means; to attend to: 374543 Mr. a thuys-dam-yhyi skyon-ua to protect by the moral force of meditation: ag वेद है lug-ien-gyi by exercise: बुव श्रीद ब्रेंट व rayal srid skyoñ-wa to rule ; govern a kingdom: Ma ada geffe a ches behin-tu bekyonua to protect by justice or justly : " The chos-skuon wa ura protector, defender of religion, is used for a certain individual deity or for a class of exorcists in some of the monasteries of Tibet. Under this head there are certain powerful deities who have taken on themselves the duty of defending Buddhism against its



enemies. When co-erced they can even make their appearance in the person of the The mange Buige Gnag-chun invoker. chos-skyon living near Lhasa is a deity of this class who is generally consulted both by the State and the people of Tibet as an oracle: alegate hijg-rien skyon winute guardian of the world. There are four of these, identical with the and and Rayalchen behi, the four great spirit kings:watte (garaffe fe Yul-hkhor skuos) the protector of the country or kingdom; famen (augu Burg Hphags skues-bu); fam-याच (क्रु. मे कार: Spyan mi-bzan); बेचवच (६म: विश्व Snam thos-gras). ब्रेट-द्व gkyon-dal assistance (in the colloquial of W.); #5. 54'35'4 skuon-dal byed-pa to help; 45'4 skuon-ma, same as sa brian-ma, the Goddess of the Earth; 49 85 4 rayal-srid skyon travite a defender of the realm: same as accurate unique a defender or protector of the subject or of people: ** 35 skuon-bued utes one who supports or protects.

j̃kig̃<i skyoh byed-ma, v. 3453 (Mhon.).

A skyod-pa pf. and fut. If bekyod and, were, were, were, were pfin gyo-sos or again bgui-sos to move (trans. vb.); also to go, pass on: A were pfin if the wind moves the branches. A fin Mi-skyod-pa or A win mi-gyo-sos water the unmoved; he whose mind is not agitated; n. of the second Dhyani Buddha. In W. skyod-pa is the general respectful term for: to go; to walk. Afin bekyod-bdod is same as all and bgro-bdod desirous to go or about to go: 4 % If "nas-ds skyod" step in (if you please); "tan-po kyot" tread firmly! afin was bekyod gkabe-ls at the time of going or coming.

35.35 skyod-byed=**3.3** gru-skya oar (Maon.).

प्रेंप skyon, देश'य ñeş-pa दोष, बसल, चपथव, चापणि, पर्वाप्ति, चवसेप, चादीनव, चाविच, also 194 raog-pg 1. a fault, defect: Marker of skon gast-yas med it has no fault whatever. The two words 44 skyon and) 4 4 nes-pa are sometimes used together as 34 44 nes-skuon, but defects in inanimate things are expressed by the word 44 skuon and never by the words 34 nes or 34 44 nesskyon: slight defects in honoured persons are expressed by the words 59 44 dgeskyon, which also signifies faults or sins in holy persons, that is, 44 skyon (fault) in 59 dge or 59 959 dge-hdun (clergy): बुँद है जिंद बहुबाय ब skyon ci yod hkhrul-pa la. what harm is there in erring? A 44 miskyon no harm; 45 25 skyon-med no harm, no matter: 44 44 45 we as skyon yon gast was min he is without any imperfection or perfection; 445.444.4 skyon-du mthon-wa to consider as a loss. also to find fault with. 2. bodily defect. fault, as lameness, derangement, disorder in the mixture of the humours. spiritual defect, sin, vicious quality: #4" 5'E'a If rdsun-du smra-wahi skyon the sin of lying: Tagua ta skyon-avi ma-gos not defiled by sin : 45 14 lar skyon che but that is very bad (of you). 15:35 a skyon bycd-pa to commit a fault; 44 m. a skuon span-ua to leave off a fault or quit it; A m fradam a a tama mi-la skyon hbebs-pa \$-logs-ps to charge one with a crime; to criminate ; नान है दून होर वहूर व gshan-gyi skyon gled briod-pg to name the faults of others, to speak ill of them; to slander; to blame, criticise; #4 #5 # \$\$ a skyonspan kha she med-pa to do any work with application and at the same time without

any fault or mischief to any body; ৰুঁ নি কৰিব = ৰুঁব্য কৰিব, not perceive a fault or defect.

बुँब हु skyon-skyr दांचीन्याद चतुनन्द conducive of sin; sin-producing.

बुँदिन skyon-nay कछक thorny; mischievous.

र्बेन ६६ १४५०० न्या = र्बेन ५६ प्रकारण १८५०० न्याम १८०४ न्या कर्षे १३१ १४५०० न्या काचिका, कच्छी, दोषी faulty, defective, incorrect, sinful; guilty.

#4 98 945 skuon bea-brand the eighteen defects are the following: -(1) A gara misdug-pa ngliness; (2) अर्थे शुद्ध u myo skra figurent bad or bristling hair; (3) 599 9 65 9 dural-wachufi-wa small or narrow forehead; (4) अर्थ केर म mao ser-skua brown hair; (5) भेव केर व mig ser-wa vellow eves: (6) होद अवंशव Maga a smin-mishanes ma-hbyar-wa the eve-brows disjoined; (7) y aqu snu leb-pa flat nose; (8) * 9 a so flo-un bottle-teeth; (9) Required diagram stammering; (10) Regard mig zhim-pa round eyes ; (11) A ses a mig chun-wa small eyes; (12) 454 sgur-wa crooked or bent body : (13) \$ 5 2 4 40-bo che-uca large or pot-belly; (14) \$95.4 } KS 35.0 dpuh-pa rje flar thus-wa small shoulders; (15) # 84 spu-cun hairy body; (16) व्यवस्थान्त्रभूतायाक्षेत्रकृत्य the arms and legs with the feet not proportionate; (17) 394 and taking shom-put large or swollen joints; (18) मालुमा व दे की बेम सर्चेद प bad foetid smell coming out of the body and the mouth.

JAMES a skyon brjod-pu = N 48 29 smudpahi tshig to slander or speak ill of others; also slander (Mhon.).

हुन पुष्प क skyon-du hgruh-wa च्युपसा to reckon as or into sin or defect.

र्वेन वस्त के skyon-nas काल्य-एव समस्यः to ascribe a fault. बुद्द केंद्र व skyon gnud med-pa without the least fault or blemish.

মুবি L skyon-pa, pf. অৰ্থ bskyon, to put astride upon a thing (causative form of মুধ্ব shon-pa); ম বুলার আর্থ a mi-shay rta-la skyon-pa to cause a man to mount; to ride on horseback; to fix something on a stick; ম বুলার আর্থ বিশ্ব ক্রিয়ার কিল্লেখন বিশ্ব ক্রিয়ার ক্রিয

बुँद के र ह्वा skyon-med rtoy निरामय free from disease; thinking or taking as faultless.

ৰূপ এই প্ৰথম skyon-med gnus আৰম্ভ, লাৰম্ব remaining, living, or dwelling, in a state of innocence or faultlessness: বুৰু এই বহু বহু বুৰু অব med-skyon par bshuys-pa আন: residing without fault.

ৰূপ ^{মূন্} şk*yon-t-kny* slander; also scandal. ৰূপ এইৰ skyon-hdsin ৰূপ স্থানিক বিধান

बुंब ने skyon-çes = भाष्य a learned man; a critic.

fault with.

Syn. I4 29 kun-rig; I4 44 kun-ç-s; I4 Ju 112 12 kun-kyis-bkur-wa. (Mñon.)

बुँद नेश्वय skyon çes-pm= श्वद य sman-pa वेश्व a physician (Mñon.).

34 3000 skyon sci-scu to remove a sin; amend or correct a fault.

 η

skyob-pa: 394 344 skyobs shyin-pa the giver of refuge or shelter.

7

र्वेष इंदर् skyol-ston = ब्रेंग प्राप्त skyol-pa-po or ब्रेंग्य skyols-pa बायो a protector.

बुँपम दे५ १kyob-byed भारताच, भारी, बन्तमह one who protects; a name of Balabhadra.

BATA skyom-pa. pf. a skyoms to pour; to pour out, agitate, stir up; according to Lex. to give; defined as \$ \ \] to sour out, agitate, stir up; according to Lex. to give; defined as \$ \ \] to sour out, agitate, stir up; according to Lex. to give; defined as \$ \ \] to sour out of skyogs-kyis blais-te water-pots and observable and pouring into kettles (\$\tilde{N}ag.\$) Seldom used in colloquial language; \(\frac{1}{2}\) is an observable of stir the water; \(\frac{1}{2}\) is a fixed to stir the water; \(\frac{1}{2}\) is a vessel.

JX skyor, same as S5 khyor, the ho, low of the hand filled: & J5 chu-skyor a handful of water (Ja.).

ৰূম skyor, প্ৰায় অংশ স্থান নিৰ্মাণ কুন্দি নিৰ্মাণ কৰা চল্চা, contracted or crooked: প্ৰায় বিশ্ব কুনাৰ-হ্মপুত্ৰ : কুনাৰ-হ্মপুত্ৰ ক্ষান্ত ক্যান্ত ক্ষান্ত ক্যান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্ষান্ত ক্য

+ jx jx skyor-skyor again and again; repeatedly.

\$\frac{3}{2} \sqrt{3} \skyor.ica, vb. pf. and fut. \frac{4}{2} \\
\frac{5}{2} \kkyor. 1. to hold up, to prop; to paste. \frac{2}{2}. to repeat; to recite by heart: \frac{4}{2} \\
\frac{3}{2} \kkyor.ic blan it was repeatedly sont:

J. g. skyor-shyafs repetition from memory: g. a. k. 3. g. g. a. a. having retained in his minds, he repeated it.

南、 29 skyor-tshig, v. 書 4 (Mnon.).

মুম নি প্রমি Skyor-mo-luft n. of a village with a monastery situated to the west of Libasa containing estate of the Shaba-pad Sres chuft-pa (ব্যাধানীয় ইমার).

JUA skyol-wa sometimes for 344 skyel-wa.

+ 3N'U skyos-pa=3MW'Q wasted; spoiled; degenerated.

skra (ta), resp. 48 the hair of the head: # 45 % g kra das kha-gpu the hair of the head and the beard: # 48 a kra-bigril-wa plaited hair or curied hair: # 34 48 g kra hag-gcig a single tuft of

hair : शु वै व्यव ह्या ह्या ह्या हुं अव बेर अद्भारत शहर हुआ वेंद व 15 2 skra-ni hjam rtsub sbom phra sñomsaer mdańs-can anum lońs spuod-che (he whose) hair is neither soft nor rough nor thick nor fine but uniform and smooth, and yellowish and glossy, becomes wealthy and prosperous (Mtshan.). সুত্ৰীৰ skra do-ker the hair dressed and plaited together on the crown of the head; नेद 84 skra do-ker can जन्दन-चिरः one with long flowing locks; # 24-5-434-4-29 gkra quen-du harch-walta-bu whose hairs stand upwards as bristles; हुईं। सम केशी with loos or carelessly worn hair; # 2 34 number a skein of silk or cotton attached to the flowing locks of Tibetan women; श्रामाहर में भ्रायद व skra ba-glafi-gi spu hara-wa hair like that of a bull: WATH- 65 AS DIE locks of hair of women: The thin hair (Schir.); 看写 to comb hair; 實明等 the shaving of one's hair ; मुन्देर केमप्रतिपद्य क barber; also napkin; क्ष्री-वर्गी प्रवास well braided hair : also a braid or fillet of hair.

Syn. মু'ৰিক skra-tahogs; মু'' টু glar-şkye;
গুণাইৰ byed-ua-can; ফ্রান্টা ক্ষুত্ত-ছkye; ফ্রান্টা
টু ক্ষুত্ত-ছpn: টুণাইক s_iyi-bo şkyes; ক্রিন্টা
টু tsug-phud; ২ন্ন ral-pa; ইংগ্রেক thortshugs; মু'ৰাজ nu-log-can; ক্ষুত্রন bkhyilua; ফ্রান্টা ক্ষুত্তনিলা; ইন্টা do-ker; ২ন্নতি ক্ষুত্রনা ক্ষুত্তনিলা; ইন্টা sur-phur; ইংগ্রে thor-cog; মু'ৰ্ dou-lo; মুম্মা caf loaf .o (Moon.).

मुज्य skra-mkhan = मुज्य अस्य skra hdregmkhan a barber (Mon.).

बु-स्त akra-can चरिष्टवेबिन, चेबर the mane (as of a lion); hairy.

शुःअनुवास skra-can gnas बासर lady's bed-chamber.

worm; also = \$\final{1}^{\text{N}}\ woman (Mon.).

बुध्य-पूर्वेद skrn-can good केमच a name of Hari, who killed the demon Keçi.

য় 'ৰ) ম'ব skra gñis-pa = 5' ব'লছৰ' ইম' or লছৰ' ৰ্ছ' হৰ a comet (শ্ৰেনিক.).

*55 gkra-mdud hair knot; acc. to Jä. the bow of ribands at the end of the long plaits of hair of the women in Ladak.

भू बहुआ अ skra hdres-ma = भूषे प्रमुख दिए अ a celestial courtezan (Mhon.).

श्रुष्त्रभ şkra-gnaş चिष n. of a species of sensitive plant.

भू व्याप skra-bbat ea = इ द्विप skra rkogpu or इ दिप skra tog-pa केमोड्डम (shaving the head clean); to pull out the hair: बाब दे कुम बन्दि ट रेवर्ड व व दे हुन्दिय some sent forth cries of anguish, some pulled out the hair of their head (Horom. 113).

मू के को skra-med mgo "a head without hair"; दी dså-ti चालि nutmeg; also Jarminum grandiflorum (Sman. 404.).

skra-tsal false hair; a peruke.

skra-rtsa way clotted hair.

夏^Z49 skra-tshogs, v. 鼍 skra (超fion.).

हु-अर्थअस skra-mtshams सीमण the arrangement of the hair.

+ # km &kra-ziña = 5 gm 2 m vanity, pride; adj. vain, very proud.

शुक्ताल skra bank-ma= व्राप्त के के कि व्यक्त n. of a Yakşa goddess (Minon.).

बुधि हुँद सम्बद्धिय वर्षे बाम इक्षेप्रकृतं khyon-nam byiş-pağı lam शासपत्र hair parting.

Regard skrahi rgyal-po=Rwd ldun-po
ductus a grove; a garden; n. of a
vegetable.

Man.).



कुठे हे अरे अपन skeahi rtse-maki mthah or ने रस बालायकोडि the hair-end.

श्चित skra li-va or क्षेत्रभाष्ट्र skrahi ruum-ggar वर्वत्री eurly hair; to dress the hair.

8 skra-lo = 95 25 BH had-ned kni-skrat woman's hair (Mion.).

शुभ६ skra-vlad प्रमाधनी hair separator; a comb.

Syn. Wes vo-man, \$23 Kx skrahi hyider hair cleaner (Mina).

경기 원이 skrag-skrag = B의 전 khrag-po or 전의 sra-wa hard.

भूष अं skray-pa (tag-pa) to be terrified, frightened, afraid of something. This word is nearly always combined with बर्देषण भ hjigs-pa as in बर्देषण द्वप hjigs skrag-pa, to be panio-struck.

भूष देर प skrug byed-ma=्रे अवे वर्ष्य में। maki bisun-mathe wife of the sun (Moon.).

স্থান ক্ষান্ত (tań-ra) তন্ত্ৰাৰ, ক্ষা ; pf.

হন্দ skrańs to swell, সুং ক্ষা skrańs-soń it is
swellen: সুবং দেশ হৃদ্ধ বুলাৰ ইল্ডাইল্বান্
কৃষ্ণ জন্ম ভালি swellen ; struck
with a stick or a stone or a sword.

सुर बदुष skrafs-hbur an abscess not yet open (Sih.); सुरकाबुद बॉक्स skrafs-hbur hjons, v. वसुनिर bu-spru çif, n. of a medicinal tree which removes tumours or abscess (अर्थान).

3 | kraf-kyi spyah-ki, #4 = 5 sman-thar-un n. of a medicine (Sman. 126).

grad skrafs-po a swelling; tumour (Sch.).

表 skran ''en) 資本報 than-skren 1. gu tumour or any floshy excrescence in the abdomen; a concretion under the skin or in the bowels, womb, &c. (Cs.); a swelling of the glands (Sch.). \$4.35 skran-vad is described as a consequence of suppressed wind (Ja.); \$45 rdo-skran \$525 two sorts of steatite.

취기의 skrab-pa (tab-pa) to beat the ground with one's feet; to stamp, tread; to dance; also bro skrab-pa: 严크로 학교학교육 및 도로 맞으는 to take par yesterday's dancing was excellent.

भूषा skras-ka a ladder, v. भणा skas-

現場間 (te-ka) labber, which generally consists of the notched trunk of a tree (Ja.); 多年期 a single ladder, i.e., a ladder with one polo: 美麗州 rdo skrus (dode) a flight of stone steps; 夏美州 rdya-skrus a regular staircase, as in European houses; 夏美州 probably a flight of steps at the corner of a building.

भूभी skri-va (ti-va) to conduct; to send (Un.): দ্বীৰ skri-çig আৰু বিশ্ব thon-ship let him send: ইণ্ডিগ্ৰ বিশ্ব বিশ্ব

4 শ্বি skru-ra, pf. বুৰ bskrus, fut. वन्न bskru, to wait (Sch.) : to cut : ম্পাৰান্ত zas-la skru to cut meat ; बु skru, বিংশ্বাম বু cik krus-pa to cut wood or a tree : বুৰু bskru-ra, বুৰ্ম মুন্ত ব্ৰেম্ব কান্ত যাল্য always being smitten by pleasures (Pag. 1-35).

를 기 skrud-pa (tud-pa) = 역약 acque by devices.

মুর্বাম skrun-pa (tun-pa) = ট্রাম skyed-pa
to produce : এট্রাম bekrun-pa, এট্রাম bekyedpa জান, রাখিন, জনিন grown up: এট্রাম প্রমান
প্রস্তুত্বাস্থ্য growing crop.

The skrum (tum) mest; applied to the food of the respected; generally we generally generally generally generally away generally anguage.

শ্ব skrog (fog) to best (the drum).
সমত্ত্রপথিত বিধান কি dama-ru hkhrol-seahi dom
signifies the besting of a skull-drum
(Aag.).

মুবা ন skrog-pa to churn; stir (with a rod): হ'ল মুব্ব ho-ma skrog-pa to churn milk (মিag.).

र्में प्राप्त (io-pa) प्रवासनीय, ज्यासनीय, ज्

বার্থ বিভাগের ভাষার astringent; also thick.

वाहः अर्थ कृतिकी कृतिकः a slight framework made of sticks and coloured threads as an offering to the gods in cases of sickness: श्रेष बुंबल सुवाहः अर्थान्द्र व्युद्ध न्यूबन् कृतिक yi-phyogs-au कृतिकी-कृतिक dan berun akhor behay place Rekan-mados and amulets on the south side (Jig.).

THE bakan-rdnas a sacrificial ceremony (Schl. 360).

aux aux baken-gao a spirits of the ten quarters (Cil. 9).

Diskafs 1. France un full to the brim. 2. aparturantum, pour rationa hams-pa gros-pa fill to the brim (Situ. 74).

মান bakam "বাদা দুই ব্রেড bakam-byahi dhos-po "(Situ. 77).

THE bekame peat. dried, burnt: વયુષ્ય કેમાં અમે વયુષ્ય by the fire (at the end of the age) the lakes dried up (Mag. 9).

of time; the various sges of the world.

each of which has been presided over by its own human Buddha respectively: and a fight part of the great Kalpa; and bar-pakal the intervening or middle Kalpa; and as a bakal-pa baak-po ngame the happy or glorious period in which the Buddhas appear; and are bakal-pa sanpa the vil Kalpa, in which no Buddhas appear (Jā.).

wirthous; also virtue (Maon.).

বাৰ ই bakal-me = বাৰ তেই ই the fire which will destroy the world at the end of the present Kalpa (Nag. 9).

consider best to be a selected on of a religious work.

Di beku=344 byug-pa, fut. 1134 bekus Tubbed (Nag. 9).

पश्चित्र हे हे kufs = व न्यादः वर ह्या व mi-mthofiwar shas-pa concealed; hidden (Kag. 10.).

지원의 bekum, pf. of 빨~.

agarage, bitum-mithyid the distance or measure between the thumb and the top of the forefinger drawn in; about one-balf of the measure of a span: arteque of agarage aff agarage and length was one finger (i.e., one inch), and length eight spans and one between mithyid.

measure with the fingers drawn in a fist.

agara(a bekum-bdom a measure of distance by stretching apart the two arms (with "fisted hands"); a little less than a fathem's measure.

ता क्रिक्ट , sbet. sending, granting; çax बहुद to bless; to grant benediction; वहर बहुद (Nog. 9).

Π

age v geta, age at bskul-brdub signal to call one to his business; signal to call workmen to their respective duties.

বধুৰ শহুদ *bjskul-gshuh*, শহুদ শীৰণাশ বধুৰ কৰ one who gets Government works excuted: বহুৰ শহুদ ধে শাৰুগৰেদ্ধ হ'ব ব ব ব

पश्चिम bakas, pt. of पश्च baka शिक्ष mointed; stained or poisoned (Nag. 9).

বিশ্ব bakon, pl. প্রথমির yos bakon-to to be dressed (Sim. 6).

নিমুঁহ bykor surrounded: পুর্বংখ্রী পর্মহ surrounded by followers, admirer and attendants.

DAN bester and bester if great the

age 5 और १ skyrif-da and = ५०व ६ और numberless; immeasurable (Zam. 10).

agen bykynås urfan protected; eherished; nursed.

এপুন্দ *bykyris* বন্ধিন protected; **র্থী এপুন্দ** ১০০,৮bykyris protected, saved life (Situ. ১০০

+ ayam bskyams: = ayam ; क्रें के ayam snad na-bskyams the vessel has not dried. द्वापुरुष water dried up (Situ. 74).

bskyar= and or we we again; again and again (Zam. 10).

age of hikkyw-hzo repairing; mending of.

Uskgur cust out; exhiled; driven

any one to cast or fling anything away.

वक्किन bakyed-helod वर्षनः growth or growing; wish to grow.

এই ' d bskyed-pa, অধান্ধির, জনন, মন্ত্রামি

1. a production, generation, formation
2. অবাহিন, অবাহয়, কীন্দাবাই acms bskyed
pu বিভাগোহ to form one's mind; to have

a conception of; also technically means

purification of the heart as in ৰাখিছিদ্যালাহ.

वहुत्य क्षेत्र <u>bakyed-pa bayi-bo</u> चनास्यति to have a conception of.

ৰম্ভ bakyed-con অবসিদ্ধন the gradual development of ideas; powers of an eccult nature.

पर्केर दश bakyod-nus = श्रीभ दश 87 08-nus.

पश्चित्र प bakyod-pa प्रकासका, चत्रूत, चीम्ब moved, agitated; बार्ग्युद्ध ma bakyod-pa चचीन्य magitated.

व्युद्धान्यस्थ bakyod-pa yan-ma समूत्रानता moving again and again, at paroxysm.

वर्षुर के skyod med-pa, प्रस्थ grads धर्पार्थित n. of an immensely great number.

one bekrad and वैडायहर phyir-bekrad= वैड वर्डेड phyir-hion turn out, expel (Situ. ७४): व्येषणयहर turn out a ghost or devil.

वहुम bskrus, pf. of शुच, अभवशुम food cut up (Situ. 9).

R kin I: the second letter of the Tibetan alphabet, being the aspirate of ₹ ka. In sound it resembles w. the second consonant of the Sanskrit alphabet. 1. On registers it indicates the second, or number two. It is attached, often optionally, as an additional syllable to many words, especially in the colloquial: 5% dyon-khu the price; * cha-kha a thing. 2. It implies pa khay, a part: past kha-unis-su= 19 19 khag-anis-su into two parts (divisions): FT kha-gan one part. The sixth part of a tun-ka (Tib. coin) is called kha. 3. Origin, source, &c. : न्येर ए gser-kha= व्येष् भे १९६१ मुस्स gser-gyi bbyuhkhung the source of gold, gold-mine: 47 tshica-kha salt-pit: \$7 tsica-kha pasture-land, a place where pastures abound. 4. Time: 39.05 P 5 5W 950 nihchar-khu-ru dus-gdab (Situ. 21) calculate time from the moment of sunrise; A hgro-khar at the time of going; at the time when he was ready to start: # 98 px \$4 4 95 4 mo hehikhar chos-la hdun-pa she at the time of dying became religious, &c. (Pag. 27): 547 byon-khar when he came; at the moment of arrival: We'p you-kha at the time of coming: #55 Topes sa dafi-po thoh-kha-ma= N SE A TO N 94 sa dan-po thobma-thag as soon as he attained to the first stage, i.e., one moment before the attainment: सुद देश मृद्य yun rifi-gi kha nas= खन देद के ब्रेंब que rin-gi sgo nas by little and little: gradually (Ja.); 3 qa m in the

hope of; **** just on the opportunity; "in the nick of time."

II: 1. the front side: we face, mouth: also the surface or upper side. F is the ordinary word for "mouth," while 955 is the commoner term for "face." Again, to express the surface as well as the front of any inanimate thing, ? is the usual form: an an area of icicles on the face of the cliff; gangantyanapaga skyıl-kruft malsad-nus chu-khar byon (Pay. 117) sitting in a cross-legged posture he moved on the surface of the water: 439 Patt] 文 A Mik ho-thny kha-la hod-:ergai ri-mo nthoù saw reflection of rays on the surface of milk-broth (Pag. 113). 2. भाषा language; conversation; वचन word: क्षा व पुर केर है हर दवर है केंद्र 44 the king having become powerloss at this) wife's word (Pag. 32).

Syn. Mac & smea-ceali syo; 195 cabued; aus ars graficar-bued; au shat; usu grafu gtara-gui bhynh-gnus; £595 tjod-bued; aus gtoń; aus baidttuihi tten; us skad; usu gtom (Mnon.).

Mail: a breadth or a square of cloth, &c.

In its several inflected forms F is often used as if it were a postposition governing the accusative case. These forms are F is kha-na, F is kha-na, and F is khar, and take the meaning of "on," "at,"

"beside," &c.: APC on the fire; AP4 on the chair: 44444 P5 all round.

P'34'4 kha kyel-wa yan to kiss.

P'Baa kha krab-pa (kha tab-pa) to smack or cluck with the mouth.

Fightha-dkri (kha-li) neck-cloth, sometimes worn as a protection against cold; a kind of raw silk stuff of narrow breadth manufactured in Assam and largely imported into Tibet, where it is used as necktie and handkerchief: Fightham against the added the best should be the color of the same and the same

kha-ikug dumb; also of indistinct speech: 50 mb and mg 495 the spleen of a goat removes the dumbness of children.

radition; narrative; colloquial language.

দৌৰ kha-skoń বৰুব, দুবৰ a mouthful; completion; appendix of a book: দৌৰ a kha-skoń-wa 1. to fill up a void; to make up a deficiency. 2. to fill up the mouth with water, to rinse it.

Fix a kha ikor-wa = 1 a ilu-wa or raix a kha bikor-wa to speak cunningly; to circumvent by speech.

FREE kha skyur-pon 1. sour; of an anid taste. 2. olive; olive tree (in Sikkim) (Ja.).

महित्य khn-akyefs ahamo-facedness: भेनेव विश्वभित्रकृतिवार वृद्धिः के विद्युत्ति के विवास विवास व्याय वर्ष्युत्ति के व्याप्ति के व्याप्ति के स्वाप्ति to give his garment to another man, and that other man having held out his hand, it is not given to him, he is ashamed that is termed kha-skyess.

阿爾 kha-kha I: apart, separately: 严严 《天子》 (you) sit apart there will be no quarrel.

MP II: or FFA kha-kha-mo bitter mouth; bitter taste.

FROM kha-kheb; wire a veil; a cover:

Total Rama and grha-pa rer khakheb; ras kha-re (at every offering) there is
a square of cloth apiece as a face covering to each monk.

FB9 kha-khyag = F3939 kha-theg byed-put contradiction; denying one's liability.

FEGG kha-khyag-pa, same as F'495'q kha-they byed-pa, to deny having undertaken to do a thing; denying one's liability.

#Bs kha-khyer 1. 电间隔 lan-kan; 資母電視 stegs-bs any shelf or box on which birds perch; also 智能電 an altar; a raised seat. 2. 本本 电影中 mthah-skor-kha the surrounding line or circumference of anything; the surrounding edge of a cloth, &c.

FIR Kha-khra (kha-tha), v. IFR Blokhakhra or IFR Lo kha-brag; also n. for certain wild tribes of the border land of Tibet, namely the Aka and Mishmi tribes of eastern Tibet and Assam (Ya-sel. 38).

Figs. kha-khram (kha-tham) defined as Fig. 474, cunning talk, deceitful language.

gyorgyu brad-mkhan one who speaks cunningly so as to cheat.

poet, regard; lit. tribute in language or in words.

F54 II: capitation tax or poll tax.

দাৰ্থি kha-hkhar the circumference of the mouth (Cs.); শাৰ্থিম ৰ kha hkhar-rea to surround.

r भद्रित a kba hkhyig-pa to bind an ammal's mouth; to gag; to strangle

四百 kha-qu-po difficult (Sch.).

FIGH kha-ya-ma or FIGH kha-gah-ma the square rug that is agread over a great man's cushion or sout.

FIG. kha-yah a quadrate, square; one sixth of the Tibetan coin called takka, which is equivalent to one anna in India:

FIG. 4 km gmi-ca adj. square.

FACTATE A kha-gan-dgar-smra-ra to talk at random; to speak at pleasure (thoughtlessly).

rakha-gab cover, lid. (Sch.).

P টুর বুলা kha gyen-phyogs তবুজা with the face upwards (in expectation); expectantly, eagerly.

r grankha-grank (kha-dan) enumeration.

Fig. kha-gru (kha-du) or seeing mathah-gru the corner limit or sphere of a place, also of the mouth. The width of the mouth of a vessel or pot, also the opening of the mouth. Fig. with a Karagar yah, eight cirk charlet its a-med muchage that being broad in space, of white and soft appearance, and without grass, is best (Jig.).

Pac Kha-glift, अवस श्रोदा अव में केट mthahhkhob gul-gi mit n. of a border country.

শন্ত্ৰ kha glin-sgra is defined as জেক্টা মহাৰ্ক্ত ক্ষিত্ৰ the noise of the foe which arises in a battle-field (Mion.).

P ৰ্ম্বিথ kha hgog-pa mute; one who cannot or does not speak; gagged (Mison.).

pages kha hyper-wa to change one's words or promises.

Paggu kha hgrig-pa (kha-dig) = Paggu kha hehan-pa of the same opinion or disposition.

দ বৰ্গীৰ kha-hgril (kha-dil) the selvedge or loose tufts of thread on either edge of a cloth: তুম তুমি দুৰ্গীৰ মে ইম্ ই ত্ৰেচ্চ তৰ the fringes of the tent being made with blue cotton.

F \$5 kha-rgod ill or rough language; also a slanderer (&h.).

門柄 kha-rgan privilege of old age (Ja.).

শিকী kha-rgyan নামুৰ the betel-leaf which the Indians chew; literally the beautifier of the mouth.

Figure kha-rayal-ner to win a dispute: 25,5 244 3 244 series Figure blue rigs kui nems-can kha-rayal the animate beings of the demon kind won the controversy.

Pৰুণ khn-rgyng idle talk; unfounded assertion (Ja.).

Fig. kha-rgyud, resp. 44 \$5 shal-rgyud, same as 454 \$5 glam-rgyud, oral tradition; also certain mystical doctrine not allowed to be written down.

Fix kha-spor the shoulder bone.

FIRS kha zgyar-va Fig. kha-lo zgyar-va to govern; to rein the mouth (of a horse); to lead, guide, influence other persons.

P ब्रिय khn-sgrog (khn-dog) P ब्रिय कर अप इ.स. केर केर करण. In this passage P ब्रिय khnP

Pan kha-bsgos udvice.

Fig. 4 kha lha-pa=4x4 seh-go the lion (Mhon.).

FER kha sha-rea or FERR kha shas-pa to anticipate or say something beforehand; to speak out inconsiderately.

দ हैन kha-cig or ह नहेंने kha-geig 1. ৰ জ la-la, कचित्र a certain person; ह-न्य khaçıs also বৰুই hyah-re, বৰুইন্ম hyah-khig. 2. some (J. Zah.): ह-हैन हुन्द हुन्द हुन्द हुन्द हुन्द lu phur-syrar प्रचित्रसम्बद्ध "or as some call it a flying word": ह-हैन दूर kha-cig-na-resomeone said.

39 kha-cal or # 35 kha-car Kashmir; a Kashmirian.

F 985 kha-genn elever talking, cf. P 35 kha gbynn-po elequent; dexterous in conversation.

F485, kha-hand = \$45 on-gain n. of a medicinal substance (Sman, L/2).

F-985 kha-good cover; in Ld. cork.

Pasa kha-beal idle talk, prattle (Sch.).

Paq II : abuse ; ili language (Ja.).

F-5. kha-chud, 49'45 shal-chud agreement, covenunt; a truce; F-25 kha-chud= 45'55 chad-don special object or reason (Mhun.). Fax kha-char = abbreviation of Fa, snow and ax a, rain.

FREN kha-chiës the taming or appeasing of wild beasts, &c., by witchcraft.

P& kha-chu (१९४६ shal-chab) जाला, १९६ spittle; also used colleq, for १९३३ kha-anhi chu snow-water.

শেষ্ট্রপু kha cha-pling n. of a place on the uplands of Kha-chu \(Lon. শ্ 32 \).

The Kha-che a native of Kasimir; a Mahomedan; a person that has the command over much; principal or important things (F*9488 kha-che-co yuang); u or a mask in the religious plays of Thet.

p के कुंग kla-che इक्ष्माइ, क के भीवा klacks na hog, v. कुर कुम gar-gene Milans, कसीर अ or कुक्स saftron, the produce of Kashmir.

日本電気序巻 kha che hyron-khañ, 河南東京 kha-che za-khañ an inu kept by a Mussalman at Lhasa er in Peking; 西洋州東州山 che mehog प्रस्क स्मीरण thu chief artiele, ee, suffron, which the Tibeiaus obtain from Kashair; 西洋州市 kha-che qu-kha-ma a kind of yellow flower resembling suffron which imported from Kushmir is largely grown in Tibet; 西洋州市州南京東京 kha-che ça-kha-ma spor rer hlru the cost of a spor of Kashmir ça-kha-ma flower is a tra or barley flour (Rtsi).

TENN kinsching, resp. and Man mindching, last will, instanont: p ইন্দান বইলাৰ khaching hjoy-pu to make a will; p ইন্দা কুম্বেন্ত্র kha-ching plan-lu lykur sent (his) last will to the winds (Bihu).

FEW kha-cha; hypcorisy; religion in talk only.

pass kha-hahal samer idle talk, prattle, talk as in a delirium: pass \$5 (he) prattles.

kha-hcham: দেশপুৰ kha-ndhun.
দেশপুৰ kha hcham-pa:=দেশপুৰ kha-ndhunpa or দেশুৰ kha chun-pa to agree upon;
দেশপুৰ kha-hcham khangs আই পুৰুত্ব প্ৰতিষ্ঠান residing together as husband and wife; to live harmoniously (Minon).

Fig. 4. ha hehr-wa, same as Fig. 4 kha thal-wa, to promise; speaking sweet words meaning nothing or evil.

मायस्थायप्रित्माय khachjum gtiñ-khay = मायस्था यप्रेतःश्व khachjum gtiñ-nay माश्रमञ्जूत्र संवेदः यप्रेतः अभ्रमादत्त्व soft and polite in language but evil at heart.

PARTA sha-had ea to measure.

FARM'S kha hjag-pa to interfere; to modelle with; meddlesome.

Fig. kim-rjc ₹4, 937 the chief of the clouds; cloud-god. Acc. to Cs. great lord, mighty personage; good luck, good fortune; acc. to Já. fortune, good, wealth.

हिंदु अवैष kha-ric khya-nchog==वर्के ३५६६ १००१-व्यालक ५७ merit, moral virtue (Minon.).

P ইব্ৰ kha-rje-con = মার্ক্ ক্রম ক্র hsad-nama our possessed of moral merit; virtuous (Mhon.).

PES kha-pic che very powerful; also high moral merit; ሻብመስር ጀርዳመስር ፍር የድምፅ መተመር five brother and sister were not here, would you have been powerful to-day? (A. 18).

pa to oboy; हाअव kha ñan-pa or हाचाअव kha-la ñanpa to oboy; हाअव kha ñan-po obedient.

Fig. kha-ñuñ sparing of words; laconio (Sch.): Fig. an att kha-ñuñ lay-tsañ, Fin. A drawag a spak many words and who does not act the thief.

F Ja kha-ñog, v. F Ja kha-nog.

F MAM kha-mnaan = আংশ্রেম হার্কার্ক ক্রাক্রিক of equal, i.e., same words or opinion: মুন্দা ক্ষান্ত্র শ্রেম লাক্ষ্ম পাব if (you) eat together (you) should agree in speech

P\$ kha-rām old or second-handarticles.

ľ

দ্ৰাইন্স kha-hepions, ইজন ম ইং এই দ্ৰুত জন্ম ই sens-la med-pahi kha-he nedes-po bad st heart, but very polite in expression Alog. 10:

Prime kharshouns of same beight; of level surface; set sus rus us from a they were equal in height; about referred forms, with khadis-shipds-on in a sheltered corner or eleft of cool meantains of level surface (Yu-sal, 35.).

F5 kbe-to er F3 kba-ito pood advice; lesson; F5\$55 kba-ta byed-pa er এইব্য hjey-pa to give advice; মহাব্যাসভূমী 35 a not to give advice to a bed man (fig)

PSIN kha tamega, PS kha-tea, v. P. g. Akha-them-ga, a club or staff with a skull at the top, the weapon of S'iva, also carried by asseties; a trident; PSA kha tam-ga a Tautrik club or staff with a skull at the top, v. PSNA kha-tream gi, trident; thor Tantrik staff with three skulls piled one above mother at the top, the lowest one resting on a pot. This was originally introduced into Tibet by Pscima Sanbhava.

再3句 kha-dig bitter; bitter taste, v. 四年 i kha-wa.

FFAR kha to gin is said to be same as ARA for the execution of criminals (Ja.).

দুৰ্ভন kha-ton or Pass kha-hdon আছাত, আনুধাৰ a reading or reciting from memory with a loud voice: গ্ৰাপ্ত P553 বাদ reading or saying by heart: P553 বাদ a kha ton-du çes-pa to know by heart; লাইবার্তিন khoton byah-ca ৰখনা মহিলিনা (ঘন্টাইবিন) a clear recitation of prayer or hymns. Also explained us ব্লিঞ্জন্ম্মান্ত্রিকাম্বার্তিন বিউলা মহিলেইবি to recite religious tracts from memory, without having recourse to books: পুরুপ অল অল ইন্সেইবির্ণ "by looking at scientific works to commit to memory" (A. 3).

P. 1955, 4 khn g.ud-pn, seeme as Fig. 4 kha sprad-pn 1. to bring together personally; to confront. An as together personally; to confront. An as together personally; to ronfront an as the state property of the property of the post of the lorse go towards you.

2. to turn one's face.

press kha-glam, resp. an ass shal-glam, oral tradition.

p at a kine.

The state of the

FIRE a khy gron-wa to injure; to abuse; to call names.

P 5594 kha-blags anything that is put on the face, i.e., presented or placed before a person for his acceptance; hence that ubiquitous article of Tibetan social intercourse, the presentation or salutation scarf. These scarves are of various descriptions. The longest and the best ones are presented to the great lamas, high officials, and to other personages; they carry respect according to their quality, colour and length. There are different sorts of Posqu khabtags (silk presentation scarves)-F-5594 ang all ar mile 34 th w kha-blays-la physmidsod, nan-midsod, non-bile-mir, 445 4544 bood-blags, & W. A tshe-tha-mo or ev A 2 gan यक् मुक्स यह मुक्स मेंक्स मु मेंक्स पेंट u-ce liu-shans brayad-sbags, bou-sbays, soys sna-tshogs

F'\$4 kha-stan a soft thin rug that is spread on a cushion; a cover for a cushion or couch.

PPS kha sten-du above; besides; on; upou; at; towards; ইই দ দ্বীনা বিশ্বনাধ achi khastek-du shugs he sat upon it (Pay. 64.)

FF khi-slost not yet having enten anything; lit. empty mouth.

দাৰ্শ্বনাৰ kha-stoms rayab-pa is defined as অধীশাৰ্শ্বনাৰ মুক্তি আৰু মুক্তি কৰা কৰিছিল। বিশ্বনাৰ কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল।

प्रतिभाग kha tham-ga, श्रृष्टे ध्रुष भडेन tha-yi phyog mtshan, v. १९५५ व kha-tam-ya.

Fan kha-thal=37 an thug-thal or 37.
84 thug itsum rice or barley particles.

PROFILE ($C_{x,i}$).

F39kha-thuy to the keine=95×39 ydonthuy: F39\$×9kha-thuy skon-aa to fill to the brine; F4×kha-nas the inside brim F399kho thuy-pa to meet in a contest, in concert with.

FIG kha-thoy top or surface; upon a thing = IGP thoy-kka on the roof, on the upper flat.

FIR kha-ther pustules in the mouth (Sch.).

P'444 kha-mthun, v. P'444 kha-cham.

progra kha-mthun-pa=F39'4 kha-thugpa agreeing upon, ananimous; also together with: \$35.53 \$400 F005 august, in concert with the men of the palace they petitioned (Pag. 275).

press kha-hthab l. regulating of stores by equalizing their quantities: মান্ত্ৰস্থাত অহ হুম বং বং বং বু বু ব অ ya-byed soys mush nush halra halra byed-pa la, ইম্মেই-হুম্ম্মেম্মেম্মির্ল বৰক

ইং দুৰ্দান-pehi chad dan grar sprod la bthab byed-pa (Rtsii.). 2 দেশবাদ kha hthab-pa = শুমুমাইং a gyal sprod pa or মেল্ মেল এক বিল্যু hthab-pa to fight; to give battle (Mion).

ा १९६६ १६६८ व kta-hthen btah-un = वृह १६६८ lon btah-un to send a reply, to reply; हैं १९३४ kha hthen-pa (to pull the mouth) to stop a beast of draught.

pass o kha-hthor-pa=ৰ মান্ত্ৰ্ব ব co-sor hbrat-wa, ইমাৰ gyez-pa to scatter, to separate one from another; also disordered, confused, confusion: ১৭ মান্ত্ৰাত a book, the leaves of which have become mixed up together; বুৰুৰ বৃদ্ধান বিশ্বনাধ্য at the place there were a few scattered ones only (A. 23); সুগ্ৰাহ্মান বৃদ্ধান স্থান ক্ষিত্ৰ আলো বুৰুৰ মিন্ত্ৰ আলো the beasts there are two classes: those that live secluded and those that are scattered (in abodes of men and gods).

PSW kha-day swept clean, cleared up, entirely gone: As 474 404 50 Figure nor physics thams-and kha-day son his wealth and cattle have all disappeared.

দুৰ্ব kha-dig or Pৰ্ব kha-dig to stammer; সুৰ্বাধ্যৰ kha-dig-nakhan a stammerer.

শুৰুজ kha dag-can বিষয়ুল, বিষয়ুজ poisonous mouth; having poison in the mouth.

Figure kha dum-pa being in concert with; having agreed.

দেৱৰ kha-dal-po (soft mouth) manage-able; tractable.

 wears the three garments of a monk of uniform colour. PKTER khat-day typur wa to change colour; PKTER the colour changes (Ja.).

দুৰ্বিশ্ব kha-dog dkw-po=১৭৪১ dagbyed or হ্যান rishe ku-pe the cleanser, purifier; also a name for the dub grass (Mhou.).

हर्षकाय kha-dog fam-pa दुव्येषां of disagreeable or had color.

দুৰ্বিদ্যা kha-chen-po meteph. = শ্বীম gser gold (Yack.).

দুৰ্ভাৰ kha-dog ta-bu or দুৰ্ভাৰ khadog hdra-wa dog ta-bu in colour; like its colour.

দৰ্শি দুৰ্গন্ধ klea-dog sna-tshogs variety of colours; of different hass: দৰ্শু দুৰ্গন্ধ উপুন্ধ বিশ্ব kha-dog sna-tshog ma-tig rab yun-no un excellent pear is of a variety of colours (Los. ৭ %).

हर्भय kka-dog-pa small hole or narrow hole.

ह र्या अवस्थान kha-doy mathah yes-ye चनकारचे variegated colours.

p देव वर्षा व kha-dog gram-pa explained as कि ब बूद केव्या के कि ट्रांच ba-gk-fi raig-pahi mai a name for the tree called the ex-heof (Mon.).

#54 kha-drag ve mighty, haughty: #544 loquacious, talkative.

#\$ kha-diah just before; straight on.

Fi the dro in Khams and Ando signifies Ap An bkra-qis auspicious, of good omen or appearance.

声音者 kha dro-ho=声 笔音 a kha hphrod-po ngr-sable, amiable, of pleasant company.

p প্ৰথম : kha gians-ps বিজ্ঞাৰ, জ্ঞাৰ yswning; opening the month: gaping; widening the mouth: P প্ৰথম ৰ kha-glans nas having opened the mouth widely. 严权用 kha-ydog, v. 中国用 kha-dog.

F355 kha-hdar one who speaks too fast or too loud.

ह बदेश kha-n by cork, bung, stopple.

ह बदेवम kha-ha ha अन्य परिवाह भवुत्र य kha grigta mthem-pa agreeing in an account.

PRES Kleichilon, v. P 58 kh icton.

matter a charm or matter.

神界 United and trying, whispering: 青 東京 中部 第510 imater or speak auspiciously.

HOW khashp he conversation, talk, prophecy, prediction: it also signifies \$45.44 and hydropa back-ranged explanation or afterance: \$45.45 and \$2.45 and \$45.25 and \$4

শ্বং Abrityant= শ্বংক skul-cha verbal utterance: পুরুষ মল্পাইন আনাম মইন বায়ুমানুম রম শ্বংর মীইন aithough he had bened, the girl's eyes, he noted as if he had not seen her and gave no spoken sign.

P कुम्म kha şdamş=P5 khada ər महम्म P gdamş kha advice.

P र्र्ड प kha sdem-pa= ? अक प kha moonpe to silence; to gag or step the speech.

t 1979 kla-da-ga says the scimitar or subre of the Hindus.

NATIONAL mat mathorna, lit. PANE Was keep and the mouth: The was not come out of the mouth: The allow as, a metaphysical term defined as Lands and the second for in and moral corruption. There are two kinds, riz., (1) ***Lands & part of the are two kinds, riz., (1) **Lands & part of the are committed naturally and semi-consciously; (2) and a part of host-patikha ne matho wa sins of overt violation.

of law or religion. A BRUTER REGIONAL SET BUTER RESIDENCE AND TOURS IN CONTROL OF THE RESIDENCE AND TOURS IN GENERAL IN RECEIVED AND THE MOUNT OF THE MOUNT OF THE MOUNT OF THE MOUNT OF THE STATE OF THE SINGEST PARTY WITHOUT OF THE MOUNT OF THE SINGEST PARTY WITHOUT OF THE MOUNT OF THE MOUNT OF THE THE

চৰ্ত kha nog-pa :: ধ্ৰণ্ডাৰ mun-pa nag-pa darkness; also of Boomy appearness; motose; wicked (Minu.).

PAS kha-, of yesterday morning. But PAS (Apa kha-ará da hitas আলাইবিষয়েন to look inwardly PAS হয়ৰ দ্বী স্থান ই মান নিয়ন বা চাৰ ক্ষাৰ্থ কৰিছিল বা চাৰ ক্ষাৰ্থ কৰিছিল ক্ষাৰ্থ কৰিছিল ক্ষাৰ্থ কৰিছিল ক্ষাৰ্থ চিচ knowledge cained by introduce which is carefully to examine how much of good or evil and virtue or vice exists in one's own heart, causes rejection (of evil) and acceptance (of good).

P'55 kha no I mouth disease.

PART kha nar-can oblong.

PAN thannay or ally; by word of mouth FANA 99 a cuckoo; also to cry or call like the cuckoo; FANAS A that may were a to speek colloquially.

n 3c kha-niñ last year.

क केंक kha-num कर केंद्र विषय है कि केंद्र की का of cotton cloth, etc.; that having two colours (Blail).

দুৰ্দান-nog or দুৰ্দান-nog clamourous; asking often and often for a thing, etc.: ই অইল্ড হে দুৰ্বিশ্বে ইল্ ব্ৰম্পত্ন হে ক্ষমত্বিল অনুসূত্ৰ the three may be lassed together, mamely) defilement, importunity, and being stricken by lightning (Rtsii.). PARK kha-nor son he has erred in conversation.

Fig. 4 kha mnan-pa = Fix 4 kha sionpa to obstruct the speech; also to coerce, to silence.

Fig. kha-pa the volume marked with the letter Fikha, i.e., the 2nd volume. Anything (book or article) marked with the letter Fikha.

P草 kha-ps sometimes=P kha speech, e.g., P斯等車角 mild speech and polished language

P 首章 kha-pasche ニア 引 4 aha rgy, gy-pa or P ち 草 kha mani-pa talking much: 含 可範可 あ ま 電子 直巻 yisi-ga syay-çar zer-sedhi kha pha-cha a shrow called Risi-ga syay-çar, who was very talkativo (Risa, 31).

मञ्जूष khadpays = १००० प्राचित्र khal-pays lip.

P & kha-spe hair of the face; whiskers.

作名 kha pho boasting: 西等 kha phoch one who beasts much, also beasting much.

P 英国 khet-phog verbal reproof.

প্রাম kle-phor सरक; सारक a cup; a sancer.

FB kha-phyi the outer edge.

দার্থ kha phyin-pa স্থাপ্রথ grog nithan-pa unanimity in a conference; ananimous vote.

p dr. kha-phyir fla = u u u u u u u u pragou u pharel-tu klei phyogs-pit examining by appearances, also to look outside (Moon.): Pds. uzu d du u kha-phyir hitas kyi çeş-pa knowing or judging things by their external appearance.

Mya kha-phyis napkin.

্রিব kha phye-ica=চ্বুগ্র kha rgyas-pa ছবিন, অব্ভয় 1. to bloom or blossom; also well developed, full blown. 2.= শেশীর ব kha hbycd-pa স্থাম to yawn.

দুৰ্ব kha-phyogs = শ্বন বিশ্ব kha liswahi phyogs the direction of one's right.

FARE a = khat-hphath-wa = FAGM 5974 to divulge; spread ill rumours (Ja.).

हार क्षेत्र kha-hphyur अपत्रचे a solid measure for grain like ने bre द्वाच ; or नवे hbc.

FRESTERha hphrod-po. v. F & Kha dro-bo.

PA I: kha-va fam bitter; p34 kha-tiy from p44 and b45 bitter, i.e., of very bitter taste: Tp4 vo kha-va bitter taste; p45 kha-ma bitter and sweet; p4 kha-ma bitter: 25 p4 chan kha-ma beer that is very strong or of bitter taste.

P'다 II: = 역보시 gals fer snow: 다 य दुरु कुरु जुरुव kha-wa dun ttar gral the snow (was) unsulfied as shells; PAR kha-wa skee दिवल, भीत, वदण snow-born or oceangod: Pak kha-yon = Pas Te Ra snow ball; P'AR kha-char enow and rain; P'A'as khama char elect. Pass Kha-ma-can fenan Tibet, the snowy country: Pass 3 34 the country of snow, or snowy country; K 9 दुस है केंचबु व एवं ठव केंचे के वे वस 100 years (ulter) my time the rnowy lakes of Tibet becoming dry; pasyn a swallow, prob. snowswallow. Paaga kha nahi gint fennen. चिमचुचि lumps of snow: मध्ये हुल khaicahi phye-ma funarami snow dust; flukos of snow; also camphor, mit; page khablab or Fagga kha-wa blab snow-fall, avalanche; Fai as having the name of snow: मध्ये हैं किमदाति glare from the snow, snowy lustre.

portant religious institution in Khams.

FAR'A kha-ua ri-pa=AR'E'N'A Gansyons-pa a Tibetan; one residing in the snowy mountains (Yig. k. 6). P'75 I: kha-had the architectural emanent of a Tibetan house formed by the projecting ends of the beams which support the roof.

 \square II: the humidity of the air caused by snow $(J\ddot{a}.)$.

PR \$5 khn-war byed= R Ras rey-hank of seft or pleasant touch (Maon.).

Fig. kha-hu or Figure kha hub-pa being turned downwards: angle and and an Figure a Figure at Fig

P'95 kha-byan चंद्रः तनस्य. इतस्य with the face downwards; learned, wise.

PBa kha bye-wa fanfen in bloom.

man kha-brag (kha-tag) forked rocks; any forked object; also as adj. Aman Lokha-brag, the mountainous wild country N. E. of Bhutan inhabited by wild tribes.

rea kha-bral (kha-tal) fage divorce, separation, especially of lovers or husband and wife.

FIRE kha-draft eloquent: FIRE Eq kha-draft-chog able to speak powerfully, eloquent (Nag. 11).

দেশ্বৰ kha-dirag literally the mouthaplit: ইনিশ্বৰ chu kha-dirag a river which is divided or branched out; ৰাজনিশ্বৰ a road which is branched into several paths; মিনী অব বানিশ্বৰ the branch of a tree which divides into several parts; মিৰ্লান্থৰ migpa kha-dirag a hoof which is bifurcated or split.

pages Kha bbar-na जाबाइजी n. of a goddess (Rtsii.). In the Hindu pantheon Jvälämukhi (she with a burning or glowing mouth) is worshipped as the goddess of choiers.

P359 kho-blut-na, the opening of the buds of flowers.

हार्य है अब के kha-bhab-tu nal-sca to lie with one's face downwards.

ह-१९४४ kha.hlas-pa कोरक, कुद्मनक-आत unblown flower, bads.

Fig. 4 kha hbyed-pa = Fig. 4 kha-phyeva to open a cover or pasted letter or packed article; is also used of books.

Fequence to diminish; to detract from (in quality).

Figs kha-shyak elequence; Figs kha shyid-po elequent.

F3% kha-shyar or F3% kha shyar-na the mouth of a vessel or box closed or shut up: sear34F3%% \$4 38 80 00 07% sife-then kha-shyar rin-chen sil-mas hkad a covered copper vessel filled with precious things, etc. (G kch. 77).

• हार्डेंस वेक के kha-shyor = thiy-le चेपुर-तिश्वक n. pr. (Schr. Tā. 2, 275).

াইৰ kha shyor ব্যক্তিছে, লক্ষ্ম anything that is left after eating or has been touched by the mouth but not eaten দুৰ্বীৰ 4 to kies.

PER 251 24 thu-shyor bdun-ldm={E Rdo-rje hchah, the Tantrik Buddha Vajradhara (Mon.).

Fusew kha ma-hcham=Funga kha mimthan discordant; Fusew kha mi-hcham does not agree or live in harmony.

pening bud; one of the twenty-one hells in which sinners are punished, being bound with ropes.

PMB kha-ma bye with a store or repository (Lex.).

pra Assa khami-çeş-pu not knowing the language.

P& kha-mar bit (of a bridle).

P እና kha-med silent; cannot reply: 444
P እር ወደናል ያነር tob-na khe-med, blooma
eyon med if neked there is no reply; if ransacked, nothing to produce (from one's
pocket); P እና ያጣሩ, ቅ እና ደጣሩ (the common
saying is) "the dumb does not speak,
the tongueless etsumers."

FA kha-no enchartment; irresistible

PSJIX kha-dmar lit. "red mouth"; a demon or preta; a ghostly apparition. This word is used in a-trology and the medical works of Tibet to signify an affirmative prediction, good or bad. When such a prediction is realized it is called PSMS of kha-dmar phoy, when otherwise it is called PSMS of kha-dmar tog.

同義な kha risan= p us kha son yesterday forewoon: P 35 有名 the boy that was here yesterday forewoon (A.); also the day before yesterday; PS us 4取りる kar-nan grad ñi-ma last Sunday (Ja.).

P \$5 kha-rtsod disputation.

F* kha-tsha bitter and acrid; hot in the mouth; pungent like pepper; acc. to Ja. (a) a very acrid sort of radish; (b) aphthae thrush, a disease of the mouth incident to horses, cows, sheep, &c.; (c) F **Ex & kha-tsha rifi-fle-wa daily warm food.

having made one drug the principal ingredient, on adding the reto another drug in less quantity, it is called adding the kha-tshar.

P 49 kha-tshub + now-storm

Pakha-tsho boasting: Pを含まる kha tsho çin-tu che-va a great swaggerer (Ja).

দেশীর kha-tshod the weighing: দেশীর মুখ মুখ মুখার করে মুখার kha-tshod, bita-phyir ishiyyi han sagus-pa (A. 6) considering one's expression with a view to reply to it. (মুখার বহু আর্থানি মুখার মান্ত প্রক্রিকার halfa lab-yen tshod (tu icn.)

F \$8, kha-tshon = F \$\frac{3}{2}\text{q} \text{kha-hring}, F \$\frac{3}{2}\text{kha-hring} \text{or one voice or opinion.} Generally used with \$\pi \frac{3}{2}\text{q}, \text{meaning 1.} as in \$\frac{3}{2}\text{q} \text{q} \text{

Profes kha-mishal gas muzzle; mouth; the lower part of the human face.

разына kha htshañs-pa=#54 smod-pa to slander; to curso (Ибон.).

p এইব kha-htshap abuse : p এইব ইন্ম khahtshay chen-po a great abuser, e roviler.

palls kha-hdein alfas the enckoo.

in a friendly spirit; to be kind; to assist (Jū.); also to govern. म वस्त्र पराम्बद्धा



sent or commissioned for giverning (Diam. 25).

প্ৰথম প্ৰমুখ kha-hisin grown are the forlowing three: প্ৰশুখিৰ sug-ymsi বিশ্বত্ত small cardinum. Considerates torpoithem: শুম শুগ give-grow saffects, and বিধীৰীৰ pie-polish long penger (Sugar 250).

#4584 kha helsom-pa to shut the mouth.

8 के Kan-sean of inferior quanty or of low position: ह का 48 दून पुरुष the mistortune of being of low birth (Ja.)

P58 kha-shar water-hen Schol.

PA khaseke mouth and minds pa A Page 18 A khaseke me me beloks pa hysicatisy: hypocrite: PASS A khaseke swift; unstrigged; sincore.

PAS klas de a brendth, expanse, e.g., of the bravens

#44 klasskan=klast h shanga madest in speech; also not able to speak well.

#44 kha-shes food, victoris : Cv.

p 3 km zam, 18 % kkatche zam a kind of chintz from Kashmir; also a kind of cloth or silk stuff in variogated tolours; 98 % kal zam chintz from Nepal.

FAN kha-zes food, either in general or some particular article of food: FANT SANTER kha-zes in brkammer gynche longed for food; FANTSKA kha-zes ytshah-ma cloim food, or clean in (taking food). In Sikk khaba ewest cakes, etc.

FIGURE kha zurn-pa to close the mouth or any opening.

‡門客 kha-zur or 門根 kha-ca 中順。 thin date fruit.

PRA kha zer-ica mar. loquicions.

म पुरू kha-gzar spoon or ladle.

দশী kha-gzi or দশী kha-gzi in W. rake in gardening; in Spiti a carrier's load; kha ze-pa a coolie (Ju).

Figure kin-h; n= 董可皇 55 5 4 tshiy-yn ylini-riy good speech; one who speaks pleasantly (**M**ion.).

हरे के khahi-बंदा पूर्णेद्युम् the day before yesterday.

FW kkn ya lit, being one's partner or match as to speaking, but in general partner, assistant, \$2.95.9 khn ya hy L ya to usast \$2.00 coupete with him, match, not allo to compete with him, with regard to things, I can not qual to the task \$J_{L}\$.

हणेश Marger winter. Letter E. a label; a letter or writing on the cover of any pared or letter; an inscription.

দ আৰ kha-yet the spont of a kettle or any other vessel): প্রম্বাদিপুম-মুহাং চুত্যাল অনুভাইনশাৰ drawing with his lips at the spont which hangs down cutside the vessel (A. 23).

r প্ৰথম Shargert wide mouth: ত্বাই গ্ৰেম Fan San Experience the shape of Sumeru resembled that of a vessel placed with its wide mouth upwards (i.e., like a pyramid on a point) (Yessel 35).

ा अर्थिक kha-gyoys = हिल्म kha-khebs cover of a vessel or basket (G. kah. 77).



P * kha-ra in W. for M* ka-ra, sugar (Ja.); trough, marger (Sch.).

P' মণ্ড Kha-ray n. of nylaco in Tibet. P' মাইছ & n. of a celebrated lama of the Kadamya School of Buddhism.

P *N klassas ne kaloth ; a towel.

P ? kha ri or P 5 kha ru, v. P4 ? khal ri.

押写き kha-re tib et = 真智寺 black salt used medicinally (Mess): वसका विद्र, विश्व-NAME a kind of salt (procured by boiling earth imprognated with raline particles): a particular kind of salt of betal odean (used medicinally or a total apprient). It is blok in colour and is prepared by fusing field alt with a small propertion of emble seperatator, the product being murinto of soda with small quantities of muriate of time, sulphur and oxide of ivon M. Walter. Khasra tohua-yes deal skeed dos on too spin and kronik klove bed rhot broms our level databases, we conpanied with beiching, numblings, phogra, and wind, is overcome by the medicinal salt.

Syn. 5 th nates key 25 f sound differ 3 f Klisten to (Million).

progen kleine skynis migena khr skynis progena korhena to bonsinamod.

prequestion of the state of the

PX Masto taste in the mouth

神代句 kha-ray = デログル shea-besam silent, without reply: くついるロルギル代の美く therefore remain silent with untingling ear! 中代明美元者の kha-ray shed-riy be silent; do not speak. アズマロ also freq. アズマラマム to ror sain silent.

pridged kha ray par graw a kin l of drug, prob. sulphate of copper. Pass kha-rinks are vapour from the mouth.

pa शेवक that i me-thar n. of the King of the Yi-dag or Preta.

हाथ देश प्रकार K(x,y) हाथ का स्थापन है। स्थापन हाथ हाथ है। स्थापन हाथ है। स्थापन है। हाथ है। है। ह

लश्र के देश करण शिल-la sta-to don-la dkan easily spoken but difficult in meaning.

F94 kha-lan month requital; thankagising , reply, especially angry reply; the requital for food received (Ja): 55.98 F93.984 54.359 when disordered with evil thoughts, the food of faith is my reply (Md.).

FANGE kin-las typic spring forth from the mouth.

षि शेर्ड Kin-lin-pa n. of a place in Tibet.

Pa kha-le, v. 2 & khya-le.

P 40 kha-bb cover, lid.

「知道 kha.to 1. = 門間を kha.phyogs towards the mouth. 2. prov of the ship (Schr.); according to others the helm まずな、3. acc. to Cs. and Ja. the glanspenis.

pa y a kia-to sgyur-pa or sg-ar-sca gar, खूत: am, mixfu, wm: ति कु भाव kha-to eggar-mkha: one who steers; cloo a governor, a driver, a charieteer. See especially in narrative of early life of the Buddha in Dulwa.

্পর্ব the lo-pa = শ্রীশাশ tha phyogs-pa লাম্য, জাবা; শ্রীশাশ্ব করে tha phyogs syyur-mphan: one who leads or guides; also a shadow.

্যাৰ্থ kins-log-pa to reply; to contradict: পুৰুষ্ট্যস্থান শ্ৰমণ pagi-ia hyro-na tshur kha log-pa walking out he returned hither.



[9] Aka-ça the spotted deer (la); elk (8.5.). In Sikk, the common deer of the Duars is called FA. FARESA kha-ça yi making a tea buy made of deer-kin.

ল-ন্প্ৰ kha-çagş jest; joke in W

P 44 kha-çaş (sounded "kha-she") some; a flog, in C.

দৰ্শাস্থ্য kha-gags an or দেশ হৈ হ khahad-our cloquent; দৰ্শাস্থ্য kha-gags mag-pa one who has nothing much to say, same as মাজসম্ভূতির shad-oha lab-gaga mad-pa.

PAN kha-çob in colleq. lies; obscene talk; idle talk.

FA kha-qor breach of promise: FAC Ka kha-qor was the mouth has run away, denoting inconsiderate talk (Ja.).

ह र्र्यक kha-ç-l-n । अवस्यो ringing the mouth; sipping water and ejecting it.

The Kharya Itilis in Assam.

শ্বৰণ khr-gg:115 = ইউkha-rlood using rough language: controversy, discussion, dispute; with rygag-pr to dispute: এইব ইবাইন বৰ্গৰ পুৰুত্ব pointing his fingers ho goes to dispute (Rdsa. 17).

P 445 kha bead talk, gossip.

নে আৰু Kha-say see পুৰু ই পুৰু ইৰ কি দি n. of a wild country on the border of Tihet Ya-sal. 35).

, NI Na Kha-sah, v. P'85 kha-st ah

prace kha-sens explained as वैश्वाच वृदः वृद्द वृत्र अपूद्द य वृत्दु to speak one's mird; to tell honostly what has occurred in the mind.

দুৰ্ভ kha-sub a bribe : দুৰ্ভাৰ্থ kha-sub byin-pa to offer a bribe. India of the Khasya Hills) (Deam).

FRs. klassia 1. the day before yesterday. 2. also = several weeks ago, sometime back.

PISS klasser, 1. P.35 klaszer.

四美 kha-so 1. abbreviation of P kha, mouth, and K so, teeth. 2. the edge, border of a thing: P 其内 a a x E kha-so ee hybah-ho = 所言の a x E flung to the border (Pag. 187): 資本的 所言、 a a x E flung to the border (Pag. 187): 資本的 所言、 a a x E flung to the border lag hybah li hyag = 可定理 a a x E flung flund the border of the ship with item titletes (A. 18).

PRESENT Klateral thun-in ma deal.

● 簡4 kha-şlob== 書 第 kha-ton learning by heart; primer used by children in B7.

्रम्भाग kha-gsag, v 🏲 भगग kha-bsag.

त्र बुध्द kha-gsur new, fresh.

দশ্যে khn-gori or শ্রেপ্ট gori-khn a message; clear language; intelligible language, দ্ধিলাকাৰ kha mi-gul ga gbeure; not in clear terms or language.

F 香港 kke-gao tende full by adding something more to it: \$5.55 電気 \$ F 電影 filling with the best thing and negtar in oblation (Rtsit.).

P'ONG kha bsay = P GNG kha gsay SHOR talkative.

FIRE that here no to associate with one another, viz., in d.inking and smoking together.

FAMES kha-delen-in turned upwards: FAMES kha belie-pa to lie with the face uppermost.

FRENCHIS to tempt by false hopes and promises; to deceive by sweet words.

F 59 kha-hray forked mouth or point; the bifurcated mouth or ead of anything

P

made of iron or wood: \$44 94 484 8 495 \$45 54 54 nub-na cih-geig etse-mo kha-hray cih in the west a tree with forked top, &c.

Figs kha-ling remnant of a most.

Akhaa a raven: [us Awas & a khaakaa cas-pahi rig-pa arawaan the science of drawing omens from the caw of a raven.

ह हैं। इस व khara skeed not-pa = इ है है दे दूव व bya-khara ded thub-pa काकविताहरासको able to scare a raven—used as attribute of Buddha; as long as a boy cannot drive away a magpie he is not considered ready (by his age) to get religious instructions.

मूर्ड khra-ta the Tibetan magnie: मूर्ड के बाद देवा कर होता । मूर्ड के बाद के देवा कर होता । मूर्ड के बाद के देवा के होता khra-tahi ça-yiş garb-cii hyed the flesh of the magnir removes diseases caused by evil spirita; the feather of the magnis prevents the patient seeing apparitions, ghosts, &c.; spotted magnie or मूर्ड के khrata khra-wa fuller name for the magnic.

Pakhra-na=530 dpya-varent or tax in kind: \$800\$55540 59099 chos hahin-du khhaham dpya-hhal paid rent or tax according to religious law.

I: khag 1. means, resource;

 klyag in C. acc. to Ja. = bail; [4] } khag-chen important.

[44] HI: that which is divided off: a class, part, division, section (of a book or place); 95 P9 bea-king the tenth part; titlin: pa of su a for the khay anis-la phog-soft I have burt myself in two places. WYPS qul-khaq a province, district; 49 F9 rayalkhag hingdom; 554 Fq dpon-khag princivelity: 595 Pa duon-khan monastic estate er authority. इन्द्रां एक संभ वस्त्र महिका सर्हर प पुत्र र्ज्ञ un the different divisional chiefs should make religious offerings (service) for one night (Los. ९ 17) ; कुरुआ वर्ष केन्नभ 事に見 pen 直 新 8 m saus skunbs havo sems skundkyi khay kho-mo cag-rnams we who belong to the class in whom the inclination (for religion) and to seek refuge has arisen (A. 19).

প্রেম্ khay-po difficult, hard; colleq. "ka-le khay-po." অধ্যাপ্র ও কেল্টাই this work is very hard; আল্পুর বিবিধানি অধ্যান difficulties arose; দশ্ টেন khay po che-ca to suffer from want. 2. acc. to Ja. bad, spoiled, rotten: ম্ব্লেট্ড the butter has become rancicl (Ja.).

স্থানি নি khañ-pa= कि द्वेश kha î-khyim सरनं,
सन्दिर, गुष्ट, शाला, कृदिका, अवन, पावलप
house, residence, home; a building; क्षेट्र क्षित-khañ, व्यक्त-khañ, व्यक्त-khañ, प्रकार tar-khañ
upper story, lower story or ground fleor,
middle story; वृद्ध-कि gehuñ-khañ means
also the principal or central room. A
khañ-ya is the opposite to द्वया phug-pa, a
cavern. व्यक्त-khañ workshop; व्यक्तkhañ-khañ-store-house, store-room; क्षेट्र कुटkhañ entrance, vestibule; क्षेट्र क्षित-khañ
or more properly क्षेट्र क्षा skor-khañ
or more properly क्षेट्र क्षा skor-khañ
or more properly क्षेट्र क्षा skor-khañ
erunning round a building or temple; व्यक्तक्षा कुटçog-khañ paper house or a house where

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paper is kept or manufactured. In W. the scooping form or mould used in the manufacture of paper is so called. #w BE tsharkhan flower bod (garden) (Ja.). In Buddhism #5 khan significa \$5 nan, inside, i.e., the heart: ME HONN AR BEREFU khah myage-çin phyir bilsag pa चना:प्रतिरवस ता inwardly being corrupt, the pre issues or drops from him : 3 54 3 F5 mya-Kan-gyi khak mourning house; also the body; PE E klass. all house rent : FE Es attar a small house ; a house or room reserved for decrepit parents; mata khad chid-pu an occupant of such : WE SE E a nah-khan chan-pa such a person of the second degree (if, during his life, his son enters into the same right) Jan sklad then a large house; हर देव khan then-pa सहस्रक: one taking his abode in a great house or mansion (Budh.); old, weak persons belonging to Gautama's family.

Syn. অগ্নাদান gnas-khah; আগ্নাদান gnasg-hi; বছুৰা এই ৰাগ্না hjug-pahi gnas; বহুৰা ম khug-sa; বহুৰা বাগনা hdug-gnas; উপ khyim; দ্বাম khah; দ্বিগ্ৰী tlon-gshi; দ্বিগ্ৰাম tlongnas; প্রাৰ্থান bdg (Mion.).

re and khan-gher exercise, grave the steward of a house; the house-keeper; the person in whose charge a house is kept

ps: क्षेत्र khan-steff तस्त्रकापरि the upper roof or terrace of a house

pr হ'q khan-thog or prod হ'ব khan-pahi thog হাব, ঘতত the roof or cover of a house; the tep flat of a house.

prunga khan-pa bkra-wa विविध सन्ध a painted house.

ex 2 25: khaft-pa tran-pa a consecrated house where theires or robbers cannot have access.

a masonry building; also a storeyed house.

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চ্চাৰ প্ৰতি khon-jon gyo ছবল the roof of a house: চ্চাৰপূৰ্য to cover a house, to roof it: চ্চাৰ্থ বিব্যুক্ত মান্ত কৰা কৰিব কুলাৰ khon-pa আছক্ত a delapidated house; a ruined edifice.

াম এই K khah-publi nah আনাইছ, कोष the inside of a house: a room; an apartment.

MSQ Khah-bu n. of a fabulous country; a little house, cottage.

me Aq khaft-mig a room; a cell.

FAT khad-risa the foundation of a house.

ल्ह-विशेष khah-betseas कुटामार upper house or a storied room, v. ल्ह्यव≹न्क्रथ khaf-pa betsegs-pa.

PS 398 knaf-shabs floor; flooring of a room.

55.35 khan-shin=55.45.35 \$6.50 khan-pa dan shin-kha house and the cultivated fields attached to it.

ात्र प्रकार Akan-ban प्रासाद residence; man-ion. In Buth प्रमेड (प्रयोगड), कीर्सि, कीर्फनारान monument.

हर वर्षेत khani-bee-mu सर्वाचीय mason ; architect.

PEN'U khans-pa=xxwu yans-pa 1. delay. 2. distance.

2. litter barrow. 3. = \$\frac{1}{2}\$ tehar near.
2. litter barrow. 3. = \$\frac{1}{2}\$ tear like, as \$\frac{1}{2}\$

a child born just now; *\$5.* \$5. \$phur-la khad about to fil; *\$5.85. \$8pro-la khad about to go; \$\$\sin\$5. \$\langle \text{lind-la khad near to fail; \$\frac{1}{2}\text{sin}\$ \$\sin\$\$\langle \text{lind-la khad as soon as (he) arrived; \$\frac{1}{2}\text{sin}\$ \$\text{sin}\$\$\text{lind-la khad when about to die: \$\frac{1}{2}\text{sin}\$ \$\text{sin}\$\$\text{lind-la khad pahi to the when the evening drow near; \$\frac{1}{2}\text{sin}\$ \$\text{diag}\$ \$\sin\$\$\text{diag}\$ \$\text{chad-pahi das when the ceasing of the breath approaches; \$\frac{1}{2}\text{sin}\$ \$\text{diag}\$ \$\text{sin}\$\$\text{diag}\$ \$\text{diag}\$ \$\

PK দ্বীন klad-kyis = ১৭ এন dal-las er ইন প্রন rim-gyis মনি: clowly, by degrees; শংগ্রন শ্বীন khad-kyis khad-kyis মনি: মনি: by degross; in slow motion.

[45] A klad-pa the same as \$554 hknod-pa to stick fast, to be seized, stopped, impeded, v. \$754 hkhad-pa.

PS 48 khad-par yyer-pa to be stepped or hindered; PS 48 \$5 4 khad-par hyedpa to step, hinder.

पिद khan चाकीप bit ; small piece (Cs.).

than-da we confection; a medicinal syrup; treacle or molasses partially dried; Rupp 2 2344 delakhanda bees-pa the candy made of it chi.).

पुत्र khan-pa also है 4 khen-pa, worm-wood (Schtr.); to add (arith.) (Vai. kir.).

pa as khan-man modest in Lh (Ja.).

PAL I: khab = ইপ্স pho-brah মুণী, হয় resp. of pal Bu khah-khyim, a great man's residence; a castle; court; residence of a prince; পুৰু ইন্দ্ৰ Rgyal-pohi khah ব্যৱস্থা metropolis; the capital of Magadha in Buddha's time; the modern town of Rajgir in Behar: পুৰু ইন্দ্ৰ স্থানী মুন্তু মুন্তু pohi khal-kyi mi-yuamg the courtiers; the people of Rajagrha. 2. wife, sponse: FA FA hab chem.na the first wife (who is high in rank): RA FA KA WASA WASA de-ta khab hop-ya ma yūcd-nas as there was not found a wife worthy of him; ASA PA KA FA FA FA FA FA highis nahi khab-ta hyañ-va yus sa I dreamt that these two would become my wives (da.): FA SA RA khab ta behas-pa to take for a wife (Schtr.); SE FA FA A chab-na to marry: to take one for his wife.

দ্ৰাজ্যৰ khah hisin-ma a married lady; দ্ৰাৰ্থ্য khah hisin-ma ভূমাণ্ড্ৰাই khahi lang-ma হছবাৰী housewife; the lady of the house.

PO II: खर्ची a needle: १९६३ khab-spa a bristle; a needle like hair १९६३ khabphra a small, fine needle: १९६५ khab-mig the eye of a needle: १९६५ १६६५ khab-mig the eye of a needle; १९६५ ६६५ १६५५ khab-mig-tu skud-pa hjug-pa to thread a needle; १९३३ kha-rice सम्बद्ध, पराद्य the point of a needle.

मध्य khab-ral also है अमृद्य हाल-कत khab-ral ख्रुचीमुद्दकं needle-case.

pa & khab-le in W. difficult (J t.).

parant khall-hn-rib भुज्ञक load-stone; the metal that attracts a needle: क्या केंद्र इतिकालदेश-विश्वाह देव हुन्द्र तथा the load-stone draws out arrow-heads and removes diseases of the brains, hones and veins.

pa & khah-lot water the magnet; lit the needle-lifter.

PON khalig n. of a disease ofact.

PN Kiam 1. colour. 2. a bit; a small piece of anything. 3. the point of a read pen. 4. appetite (Ja.).



P

PAN PAN kham-kham, Aspen pen ser-kham kham or pale yellow: Man pan panga ser kham-kham smag-mahi meley the colour was pule-yellow, i.e., the colour of a dry bumboo.

মেসন্ত্র kham-khamuneven, explained, as ব্যাপ্তর মধ্যক্ষম মুত্ত "in ridges, like a packered skin."

per mps kham-gun or per mpsm kham-gun a hit; se per mpsm a monthful of food: s মুদ্ধ নু ইতিহ বুলি ব মুল এই fs the measure of food in each piece that can be put in the month at ence when cating; per se khamchan a mersel.

FM & kham-star abbreviation of FM & \$5.25.4 kham-bu-dah star-9a, i.e., pench and walnut.

শুৰ knam-litog faded colour, same as শুৰু kham-loy, want of appetite; nausea, aversion, dislike (Jd.).

pay a kham pa 1. fox coloured; sorrel; brownish; FM 47 kham-nay dark brown: an appear rat-pa kham-nay dark brown locks or mane. 2. porcelain-clay; china clay. 3. Tenacetam tomeatosom, a very aromatic plant growing on the high mountains of Tibet. 4. a native of Khams in Pastern Tibet.

FRANCE kham-phor sets, note a cup or saucer made of (burnt) clay; a cup made of dough, used in sacrifice as lamps (Jd.).

s pa জুঁ ই হাজৰ kham-hphro mi-pead-na মন্ত্ৰ হাজৰ্ম, সময় জৈৰে refers to Buddha having enjoined that a monk must not eat a fruit or cake, etc., leaving any of it. He should not take more than what he can or should eat.

per ৰুপৰ kham-gyag 1. lit. the Bos granniens or yok-bull of pens Khams, which is of a brown colour: দ্ৰু দুই মুহিল মুহিল মুহিল কুল ৰুপৰ ইছ ছুচা-khabi midog ser-kham yod-pa la kham-gyag ser the colour of the heir (of an animal) when pale yellow is called pen ৰুপৰ kham-gyag. 2. cherries, morels (Ja.).

हुन सहय kham ran-pa परिमण्डलमाजीपन a horse's bit that fits well.

pas a kham-sa clay for making pottery.

parate kham-sah == 20 Mt. chab-sah, 934 9 gen-pa, etc., resp. evacuation; purging; making water.

pas ax kham-ser of a slightly pale-yellow; colour resembling the colour of dried hamboo, v. par pas kham-kham.

PHN I: khams = 5.44 dahs-ga appotite.

FANN III: the six elements, earth, air, fire, water, the heavenly ether, and namber or the physical substance of the mind. For the last two, arterial blood and seminal fluid are sometimes substituted. Also there are the eighteen elements acc. to the Buddhists, namely, the five organs of sense, together with manes (mind); the six faculties or senses dependent on these and also the eix ideas produced by these six faculties. Any one of the five properties or qualities of the elements observed by the organs of sense, viz., sound, tangibility, colour, flavour and smell, is also so called.

pmm að agr. B da damið sac ka pmm ga sk. Ag á korus sau stau sku að agr. Kams beo-brygud-kyt mig sags tien da að-pah, khams beo-brygud-kyt mig sags tien da að-pah, khams ajung da my-gi t nam-par sæ-pa sags btien-pa tuam-par sæ-pa khams da gægs-khams sags byton-ja tuam-par sæ-pa sugs-pa yul-gi khams-drig dan beo-brygud-do may be roudered.

The eighteen Pass khams or Dhatu are to the Buddhists are:-

1.—The organs themselves: Aq may eye; 14 run-no ear; Ya run-no ear; Ya run-no ese; Ya run-no exe; Ya run-no exe run-

II.—¶3¶# grays bodily form; # sgra sound; \$ dri smell; ₹ ro taste; ₹¶ rey touch; \$4 chos, uni attributes.

III.—The AN AN AN AN Innan-par cas-pa Vijinana or consciousness produced by the organs of sense, &c. The Vijinana of AN my, of AN Ina-na, of AN Ana-na, of AN ing, of AN ing and of AN yid, i.e., eye, car, nose, tongue, body, and mind.

THE 1V: empire; realm; territory; domain: we per yal-khams political territory; empire, in a geographical sense (Ja.);

gapes rgyal-khami kingdom: gasarpese rgyal-nahi khami the province or sphere of the Buddhes, also of their spiritual influence: gapes are rgyal-khami hgrimpa to roum over the kingdoms, the countries (Ja.): pass 34 empire; also the earth.

PAN V: ভাষ world: দুমান পুজ khamsgram মুখান, মুখানু the sensual world, viz:—(1) মানখানু or মানখান (ব্ৰুপ্ত দুমান Hdod-pah khams) the phenomenal world; (2) মুখানু; ব্যুব্দ দুমান gaugs-kyi khams the world of astrai forms; (3) অমুখানু; ব্যুব্দ সিংল্লান gaugs-med khams the spiritual world, i.e., the world of formless spirits.

PANN VI: n. of the easternmost districts of Tibet, embracing some dozen semi-independent petty states, about half of which own allegiance to Linea, and the rest give joint allegiance to both China and Linea. Fann Khams and #5 Syas are the two lower regions of Tibet; these constitute what is called \$5.34 Log-chen or Grouter Tibet.

khamş-betaş byrd-pa or pan aşnışçı khamş-betaş byrd-pa one who draws omens: केन्य बसूस द्वाला उन्ना देह व they-pa geum-gyi khamş-betaş byed-pa (J. Zan.).

real is a khame chen-po=559 & dhul-chu mercury; quicksilver (Mhon.).

P

free from disease: health.

Byn. g'araniat eku-gruge dde; fi ar da a ker-dishe med; fi ha tat he shos-dwen; at a at good-med; gi at shun-med; at a adbu-ned; ar ah gun hbyuk-dehi shoms; A a asa iro mi-dishal (Moon.).

panera? § \$\frac{1}{2}

hear of a khams ble-wa or बड्डबर के a gangs ble-wa good boalth; healthy constitution; the happy state both of the body and the mind: है वर्ड है स्थाप के बच्चा काम हिन्दु-blsun gyi khams-ble lags-sam is your reverence well? कि स्थाप के khyed khams ble-ham are you well? (Jä.)

pass of a khams ideg-pa = pass of a khams log-pa want of appetite; aversion, dislike; pass & khams-rmya nausea; falling sick (Cs.).

pane মু ত্রীকা করিব কি ক্ষম khans sna-tshogs mkhyen-pahi stobs নানাথানুদ্ধাননৰ the power of knowing the constitution of all sorts of bodies.

petty principalities in Khams.

pour less a khams mi-hara-wa, elastes, pour less a hjig-ren gyi khams mi hara-wa different or dissimilar worlds.

pass 44 khamz-tshan this term is applied to the quarters in a monastery reserved for the accommodation of the monks of a particular section of people or of some special community or those coming from one particular locality.

pass was khams-sas rest; health; comfort (Sch.); recreation; recovery; restoration of health.

म्मण सुन्त्रिण के khams-su gtogs-pa चातु-प्रतिम included in the constitution.

pan as khams-slaf = pan gas khams-kys sla-sia a cooking pan made in Khams.

pana que khame-genm বিজ্ঞান the three worlds—heaven, earth and the nether world.

panarquarafix আন ngs. Khama-gsum hkkorlos degyur-un সীনাজস্ক a name of the Kalachakra system (Mion.).

pout ages new perfect knows gream zons khan-glin n. of the temple in the grand monastery of Sam-ye (Prameyas) built by one of the queens of King Khri sron identifican (Lon. 8.8).

দুশ্বশ্বস্থান আৰু ধ khams-grams-la machage-pa বিখানুৰাস্থা is not passionately fond of or attached to the three worlds.

हात्र विश्व पर khams gros-par to repair broken health.

 $\square X$ Khar n. of a city in W. (S. Lam).

• हर वर्षेष khar-bkrol शक्त (Schr.; Lebensh. 93).

PE AL khar-rkyan, v. P & kha rkyan.

দুৰ্ভী khar-gon steatite; roap stone; probably বিশ্বী dkar-gon (Neh.).

ps. 34.48 Khar chen-bash the Princoss of Khar-chen, one of the queens of King Khri-sron idea bisar (Lon. 48).

on the mouth of the Indus, Tata (S. Lam.).

Pera Khar-pa su 1. n. of a demon of Puranic India who was killed by Krishna. 2. a compound of copper and zinc; bell metal.

हरणअन्द khar-ica mgar कंसवार a maker of bell-metal.

PRISE khar-tisas = PRISE khar-sas col. yesterday forenoon.

्राप्त-deu-ra पार्क्टर; नेह ने ब्युकातु çif-yi hiraş-bu the date fruit.

দুৰ্ভাৰৰ khar-gsel বিশ্বন the trident carried by mendicants of the চুল্ম টুইল্ব Tantrik School.

PU khal 1. primarily a load or burden in general: কৰা বুটা ম khal khyer-wa to carry a burden; কৰা বুটা ম khal-gyi gleh-la on the top of the baggage; কৰা বুটা ম khal byel-wa to load; কৰা বুটা ম khal bbogs-pa to take off the burden, to unload; বুটা ম a sheep load; কা বুটা ম a coolie load. 2. a set weight or mosaro, said to equal 30th, used for dry goods, core, said, tea, &c. In Tibet 1 khal=2 bbo=20 bre; hence in Sikkim and W. কৰা বুটা ম khel-khk" has come to mean 20 or a score of anything; and weight of 20 points on the steel-yard called gyya-ma. 3. a carayan.

Mongolia Proper, the country of Jenghiskhan, the Tartar Conquerer Barrassa S Khal-kha kha-ral bladrah, lit. "the sacred ouclosure of Khal-kha"; the name applied to Urga in Northern Mongolia, where the incarnation of the Taranath Lama resides. The latter is sometimes styled Faragaga Khal-kha Rje-blaun dam-pa, the venerable hely one of Khal-kha.

For For khal-khol atunned; insensible (Ja.).

Far an khal-cay the best sort of weel for manufacturing shawls coming from the northern solitudes of Tibet.

probabling in the second of th

2. sow-thistle, Souther; castrated ram.

PASS khallban jug or pitcher to hold wine for 20 persons or a quantity measuring 20 g bre: Sakalak page kan kan jugs of ale each sufficient for 20 of the vulgar folk of whatever class.

page khal-ma any draught animal or beast of burden; page apart to drive beasts of burden to the pasture; often centracted into khal: A page 304 328 the wages of both carriers and beasts of burden.

pak khal-ri = pak khal-ra or pk kha-ri or pk kha-ra a measure of about 20 bushela.

PN khas for PN4 kha-yii instr. of P

priggs khas-khysys=pridgs khas-theys or pridgs khas-theys to be witness; to give evidence. para khas-che=pu an khas-blifis pro-

pwiden khas che-ica মনিয়া to promise; undertake: pwiden khas che-wibi gge-sloa ছনিয়ানিয়া a Buddhist mouk who has taken the yows.

Syn. १९४८ khaş-che; धुन्धा पह phyogs bouh; देश पर १९६६ का ६०६-раг क्षांता-hyas; धर प्राचेत्र अस hdag-gir byas; श्रांत्र १९६६ का स्वया प्रकार ६६ द्वारा ६६ द्वारा ५६ द्वारा ५६ द्वारा ५६ द्वारा ५६ द्वारा ६६ द्वारा ५६ द्वारा ६६ द्वारा ५६ द्वारा ६६ द्वा

parak khas-briod=15854 glu-dbyaks song; singing (Māon.).

par 34 300 60 kha-ñan dwah-chuh = \$ 300 60 mi ñam chuh a humble man.

न्य द्वरण khaş-blafiş = न्य चेत्र khaş-len चतुत्रा, चतुत्रक, चेविद्, चपत्रक promise; consent, approval; knowledge; acceptance.

paragu khas shan-pa 34 35 humble.

perde ex as kha-lan rgan-khur responsibility.

partial u khas len-pa or provide kha lansea wurners 1. to promise; to stand bail or security. 2. to presume; to arrogate; to accept, adopt with the mouth; to acknowledge, admit (Ja.).

hi numerical figure 32.

में निर्मा है ये Khi-bi dea-la कि विश्वस n. of a city in the neighbourhood of the fabulous S'ambhala.

Ag khihu (Bs khyik or Pes khi-chuh) a small cutting-knife.

B khu numerical figure 62; also for 10 khu-sea (humour or juice or eap), as in 10 pq 10 mq khu khrag sogg रवरआदि, humour, blood, &c.

By khu-gu uncle (Cs.).

R39 khu-khrag wax the mixture of the semen with the uterine blood by which process, according to Indian physiology, the foctus is formed (Med.).

55 khu-tu a hut, cottage, constructed of branches of trees (Ja.).

高度を Khu-thu-chi the title of a Mongelian nobleman: 新典明 近年度 東京教主 an 軍の Soy-pohi khu-thu-chihi chan thob obtained the robe of a Mongolian Chief.

Rigarkhu-rdul=Rikkhu-rna water-spray:

Beger Rigarkhu-ryak ak it he water in all
its particles issued fresh from the clouds
(A. 1/9): spisyed runn Rigarum Signification

gartinu non-mikhahi khams mi-daks-par
byod-pa someg-pa dah rdut segs the firmament of the sky was obscured by mists
and togs. In medical works the seminal
fluid of the male is called fi khu and of
females far rdut.

Ris Khn-nu the districts of Kunawar and Bissahar on the Upper Sutlej, bordering Tibet and inhabited in the northern part by Tibetans: 345 3143 grapes from Kunawar.

BA khu-rna, v. B.34 khu-rdul.

git Khu-po n. of a place and also of a Lama of that place (Deb.).

विश्व khu-ua= ह व shu-ua; रस, वसस, नेस्स, वर्ष, वर्ष, वर्ष, उपस, रेस:, ग्रस, इन्द्र 1. fluid, liquid: बुर-पस्-वर्ष्णस्य दे प्रत (hush-brad bkrug-pabi khu-ua the liquid (water) which has washed a mendicant's bowl; व्याप्त khrug-khu dish-wash; swill (Jā.); व्याप्त khrug-khu rice-soup (Cs.); rice-water (Schtr.); विश्व द्वार्थ-khu the sap of trees; दे प्रतिक्रित the sap of trees; दे प्रतिक्रित the sap of plants (Cs.); वृद्ध द्व-khu broth; gravy; क्याप्त mar-khu melted butter. 2. semen virile.

Byn. দ্বাৰ zlu-wa; বিশাপ thig-le; মার্থ প্রbon; দ্বাৰাপ্তৰ gtobs-ldan; ব্যাহানিশাপ্ত dwafpor hyro; বুহ নীমনাব্যাহানি byus-sems dkar-po; হুমোন dbass-ma; দুজনাব্যাহানি khams dkar-po (প্রিণান).

চুত্ৰ প্ৰকৃতি khu-na kun-ldan = টুত্ৰ ব্ৰহ্ম কৈ কিছে কিছে কি the Sal tree, the dried sap of which is used as incense.

Syn. Nañ-Ar' sha-lahi çin, N'S-Ar' sraetsi çin, Nurqu-Ar' spos-dkar çin, Nurgeriya qachod-shyin spos (Maon.).

門有更多khu-wa lden, v. \$5 thar-nu.

異可算な khn-wa byed= 本本 wa marrow; to make a soup of; also to make an infusion or decocion of: おうて、可範可を引 内で見る (Mison.).

प्राप्त हेड्य khu-na hbyin-pa, क्रेश्रायदेश्याचे १६५ u to emit semen.

東京等語 khn-wa ser-po=真写写 skyer-w. n. of a plant from which a kind of yellow dye is made in Tibet (Mion.).

দ্ৰাক ক্ৰেপ্ৰ khu-wahi bdag-ñid= খুলাও skyes-pa প্ৰথ meton, for a male person.

নু মই khu-unhi hpho মুদ্ধৰ নি the discharge of the semen.

प्राक्षेत्रकार khu-wahi dicah-po श्रामेण, पारद-रत्न a kind of moreurial medicine.

異なる Mu-wahi slob-mu 東京 恒期 = gw us tha-ma-yin 電気 the class of demigods on Mount Sumern who fight with the Lia (Mfon.).

B'A Khu-be n. of a place to the west of Lhasa.

B' & khu-wo we uncle on the father's side, i.e., whe pha-spun father's brother, uncle; Ezza khu-dhon also B' & khu-tshan, uncle and nophew: ** Ezza *** R** R** *** R** R*

[] [khu-byug alfan, staw cnekoo.

Syn. ১৪.১ টুল ব dpyid-kyi pho-ña; নাম্বা বাংশান nags na dgah-ca; ২২০ এই বাংশা hdabmahi thig-pa; ব বাংশা নাম na-tshod gans; মিল্ লাম miy-mdses; ২২.১ এই ও hdod-pahi tala; বাংশা আ gshan-gyis gsos; হল বুন নামু-লামা হলে বাংশান ক্লিমান, ক্লিমান নাম্বা লামান হলে বাংশান ক্লিমান, ক্লিমান ক্লিমান ক্লিমান লামান হলে বাংশান ক্লিমান ক্লিমান ক্লিমান ক্লিমান লামান হলে ক্লিমান ক্লিমান ক্লিমান ক্লিমান ক্লিমান ভূপান হলে ক্লিমান ক্লি

REGISTRAND khu-byug grags-rher a roll a rhe-wa behi-pa the fourth month of the Tibetan year corresponding with the month of May (Risic.).

A 34 Aq 1: khu-byug-mig eyes like those of the cuckoo; red eyes.

मुक्त भेषा: == निध्में प्राट्स-ko laksa की कि-बाच n. of a tree (Moon.).

539 8 khu-byug-rtsa n. of a medicinal herb.

日 MC khu-may purse, money-bag; colleq. for 日刊 khug-ma (Ja.).

मुर्के khu-tshur मुख-सन्धि the cleuched hands; fist.

Figures khu-tshur gyis hisho=que the ger bzo-wa a goldsmith; one who makes his livelihood by the use of his fist, i.e., hend-craft (Mion.).

p & adem a khu-tshur beine-pa to clench the fist; also to hold with the fist (Māon.).

• প্রাপ্তর হাইনম khu-tshur beiks বৃত্তিকম fist; closed hand (Schr.; Kalne, T. 131).

ESE 1940 khu-tshur snun-pa=ESE 1944 khu-tshur rgyab-pa to strike with the fist or the half-closed fist (Sch.).

grank Khu-hod brah n. of the mother of Bromston, the founder of the Lamsic hierarchy of Tibet. All khu-yu hornless; having no horns; also a corruption of the word khu-hyug in college. Tibetan.

pastry fried in oil or butter (K. du. 327).

13 khn-la 1. the short soft hair of the yak, also pashin wood in general. 2. In Lh. venereal disease; syphilis (Jū.).

দুৰ Khu-le 1. n. of a place in Tibet:
দুৰ্ভাৰ্থ Khu-le room-rayed the Lama
Namgyal of Khu-le; দুৰ্ভাৰ্থ সূত্ৰিক্ষণ
Habo Gang-ri, a part of Khu-le. 2. In the
Dzang-lun the word is used to denote
the pan in an ordinary pair of scales on
which the weights are placed.

প্রস্থা kleig-klipog solitude; solitary place; a place with few men.

[ব্ৰি] দু khung-rta, মুগত khung-tu or কাই বুল দু all-khung-tu বিৰীকৃদ্, খানক, মাহত্ব the swallow, Cuentus metanoleusus, a kind of swallow (Cs.): মুলাই জিল্ম ই ইনাৰই the longs of মুলাই khung-rt e suppress pulmonary diseases (Med.).

高り11. 本本軒 charestal; またまた chaheñah; 養有 2 種上 sprin-la sloñ; はうつく可称 sprin-hdeys; Cak 新 hza i-ma; 鬼ロロッス thab-pahi-ba; 養養可収 spra-sprays; また可久 chav-dyah (単前の人)

स्व इ khong-ma or स्व ६ khong-ma, विश्व द बहिद्दा fog, mist, hazo (during a calm, e-pecially in spring time): mentioned also as अवस्थ वेन द्वाद्द मुन्देन "one of the eight varieties of causal concatenation." মুণ্ডা: khug-pa turning like a zig-zag; also bending like a thread that is trimmed; বন মুণ্ডা lam khug-pa the twist of a road; মুণ্ডাৰ gkud khug-pa entwining of a thread; ১৯৪৭ aus khug-pa returning to mundome existence at the expiration of each torus of life.

দ্ৰপ্ৰ II: to find, get, earn, draw: মুখ্য দ্বৰ্থ বাছ বুঁছ nor khugy-pa had stid it is even possible that cash may be replenished; পীৰ্থ দ্বৰ্থ মুল্ল khugy-pa to get usleep: মুখ্য মুল্ল বুজন stail gram khugy it drow, i.e., weighed three ounces (Jā.): দ্বেশ্ব মুক্ত মুক্ত khug-pa he-bryyad "the eighteen turns," c.e., returns to life in the present kalpa.

* নূল্ মন্ত্ৰম ক্ৰ Khag-pa Bas-et si আই গ্ৰাপ্ প্ৰিম প্ৰব্ৰুল Kta-nag Ugos Lo-ted-wa (Schr.).

भुष स king-mar भीवनी also डाबनी pouch; little bag; small sack; 959 rgys-klug Chineso bags mudo of leather; MAT ske-khaq neck-bag; a bag with charmed objects or important letters hanging at the neck; a courier hag; \$157 glo-kling bay carried at one's side; \$57 59 dial-kling pouch for silver, a purse; 99 89 bul-king a pouch containing soda; A gaw 西野 me-leags khag-ma tinder-poach with flint; 339 no-king sucking bag for babies; \$4 Aq risam-king a bog of barley flour; 489 towa-king a salt hag; 3989 shib-khug little hag for flour; was go gyan-kling pouch containing auspicious articles to draw good back.

DE khuā I: hole, pit, hollow, cavity, originally used, only of dark holes and cavities: BEN khui-nul [annu that sleeps in a lair or hole; a snake; BEN shakhuā a sink; ME shahhuā a sink; ME mehan-khuā armpit: armhole; NE Mehaā khuā a sink; a gutter; MEN Mehaā khuā loop-hole; a hole made by an arrow; BE by-ikhuā mouse-hole; NES bro-khuā prop-hole; NES hi-khuā or ANES may-khuā, BE te-khuā aro used of any hole in walls, clothes, &e., caused by natural or artificial causes.

BEFOR khuh-drags soot of an oven or chimney (Sch.).

BEA khañ-pa or BEE khañ-po a large hole.

559 khuh-bu=55 khuh a small hole (Cs.); § 359 spn-bi khuh-bu the passage of perspiration; hair-hole or cavity.

\$5.3.54 khust-bu can full of cavities or holes.

ISC & Khan-tsi or BE 33 Khun phuhu isi Confucius, the first law-giver of China and founder of Confucianism.

khuńs skyel the act of making over the charge of any office or store in a faithful manner without anything missing, making use in full of that bought over as a loan, &c.: In part of chos khuń dag-pas pure and uninterpolated religious work; also pure

religion : 454BCN544 rgynd-pa khung dagpa of pure origin or lineage. The word MENISM's klucks day-pa is also applied to articles of the best make and quality from well-known centres of trade: aks %5 भेट म की इसमा क्या मुद्द म में य दूव पर बुद मु वाय hdir you rmong-mi-rnamy nas khuñs-skyel thub-paki sun-shu bbul the benighted people of that place petitioned stating the real state (of affairs). BENIA khuns-thub pure and real. original; BENING khung-need or BENIES khufs-fian-pa having no good origin, i.e., mean inferior : 95% BEN atam-khufs historical or traditional source : record : document : माउम प्रदेश व्याप khun s-canvin the source of that speech is divino. वर्जनभाषणादमा इवास देश दर पर साथ हिंद का पर मुद्द मारे दूर के व If asked what is the nature of meditation, it is the secret source of being able to abandon imaginative thoughts (rnam-rtog) together with their seed (Lam. ti., 43).

BENIN khale-ma=\English a dhos-mas
yod-pa original and really existing or an
equipment of excellent quality, same
ns genine was downline flexional agents.
well some of pure descent had reasons
arising from genuine grounds.

চুম্প বুর্ব khuñs-bisua well-founded; gennine; of undefiled origin: ইন্দুর্ব বুম হুম দুম্প বুর্ব বুম বুন্দ্র as described in whatever Bon texts that have a genuine origin.

IS kind cont-lap or any makeshift cloth; wrapper: \$\forall B\S \S \sq \S \sq \gamma \langle \chi \rangle \rangle \chi \rangle \rangle \chi \rangle \rangle \chi \rangle \chi \rangle \chi \rangle \chi \rangle \chi \

and third-pa pocket, pouch (Sch.): (we fill or or an extension or an extension of the entry of t

55 # khud-ma side ; edge (Cs.).

BY khud-ze for BY 95 khud-la goad hold forth the lap of your coat!

 \mathbb{S}^3 khun-ti or \mathbb{S}^3 khyen-ti is stated to be used in Pur. for he or she $(J\tilde{u}_i)$.

13, 4 khun-pa and the uttering of any inarticulate sound; cooing; meaning; the rattling of wheels; rumbling of the bowels; to grunt (Ju.); to grean (Sch.).

BNG Kham-bu n. of a place in the confines of Tibet and Nepal (S. kar. 77).

[]의(적) khum(s) crooked (Ja.).

নুদ্ধ বৰু khamş-lay = ট্ৰ'ৰৰ pkyeş-lay, ইং' বৃদ্ধ থিব don bpyyar-yin diminished; changel: টুই উংই ব নুদ্ধৰ বৰু t if your taith be diminished (A. 85).

MX khur or B A khur-po HIR burden; load for men : 9 3x at Bx Mq 4 the father's burden having tallen on the son (Pag. 23): शुरु बुद् यस वर्षे स बेल one that lives by carrying loads Ja.): BSAS khar-çık wooden polo over the neck from the ends of which loads are carried; a milkmaid's yoke-pole is called Braks khur-hd-in: Brass khurkhur-po he who carries the bodily existence is Pust-gala; a corporeal being; 55 34 59 9 khur-ggis dub-pa HITTHE one worn out by carrying loads; Bu and shur-quis nonpa oue drooping under a burden or load, also pressed down by responsibilities and sufferings : Beines er tig fir get fa teroge were pressed down by the weight of many miseries; as & khur-gla withe wage for carrying a load : \$5.64 khar-rhon, id.

Bম ই ন khur bi-wa heavy load or responsibility: কাটে কিলেব হৈ দ্বাধানৰ being old, heavy burdens and death wore them out (Lam-vim. 74).

ন্ত্ৰ বাৰ u khur-bräan-pa = শৃশ্ব a gyar-wa ভাৰৰ (from ভাৰি) to borrow; to take loan of.

Reset khur-thag = Reset as \$4.50 khur-yohs halpen-thag or agreet hphyan-thag the rope used in suspending loads from the ends of a yoke-like pole; rope to carry loads.

ন্ত্ৰ প্ৰকাৰ কি khur hdeys-byed giving over a charge or responsibility or load.

हर बंद a khur hdren-pa भारिक one who carries or draws a load; one who takes charge of.

間^{本は、kher-pa} and 馬^(森) kher-ne a load-carrier; a coolie.

ন্ত শুলাৰ khar hphrog-pa সাম্ভাৰ the depriving of one's charge; the robbing of one's load.

BER khur-wa, v. BEER khur-tshop.

Badara khur-bor-na **AURINIT** he who has laid down the burden, charge or responsibility. In Buddhism Badan khur-bor-na or βασαλα khur-po bor-na, one who has laid down the five aggregates (skan-dha), i.e., he who will not have again to take corporeal existence; one of the perfections of a Stratake.

Bigana khur blah-pa to take over charge: 454 445 haisenan hbret bjad kyi khur blahs-pas having undertaken the task of expounding (Silu. 2).

Reset (in khur-mani(s) or 開來 wa a khur-neni-pa, 周天孝、khur-tshod fafut, argus dandelion, or the (母原等 ba-plan pc) oxtongue (as it is called in Tibot), used as a pot-herre and medicinal plant, a kind of

巴

edible herb: BEIME BE BUT A UNITED dandelion is useful in fever and brown phlegm.

Syn. 四寸 khur-tshad; 中部 ba-glas lee (此fion.).

শুং ৰূপ khur_tshog or ক্ষাং ৰূপ mkhur_tshog নজ; জ্বীজ the check, the ruddy part of the face below the eyes.

Syn. Bun khur-ua.

हर वॉर्ड khur-b.od-pa आरचन one who is able to carry a load, who has patience to carry a burden or responsibility.

हर अभिव्येष्य khur-la mi-hjigs = अपने sag-hi the earth (अर्त m.).

দুম আৰু Achar-len the charge of: ইম ইন্ট্রেন ব্যালাল্য বিশ্ব কি ইম লাল্য আৰু ক্রিল the resident officer in the Jong about this date of the month: and year took over charge of the Jong (district).

মুখ্য অৰ্থাই a khur-bam che-ua one having a sense of responsibility: ইংটিশুই বিষয় ব্যক্তাই বৰ্ষীৰ এই ক্ষীই general instruction for the necessity of a sense of responsibilities in an office.

[3] Abel 1. jurisdiction; province; domain ; district : 99 \$ 50 Gshis-rtse-khul within the jurisdiction or province of Shiga-tre: Wwa Ba Lha-sahi khul all the places belonging to or within the town jurisdiction of Lhues: 35 pa wasa dehi khul la hdug is subject to him (Ja.). 2. also manner, state, or circumstance: we's Aug Auga gu if you do not know, act the manner of knowing : अंद क विद्यवे त्रव हव if (you) have (it not), act as if you had: बहैबाबर इंट बंद बंद g क्वान देव के जिल्हा I have been doing a little business in buying and reselling from one party to another. 3. a ravine (in Kingwar). 4. the soft down of furs (Sch.). 5. But mal khul-mal small backet for wool.

6. very soft wool of Tibetan goat which grows next to skin, and also called A & khu-lu or analysis tal-hjam: Ba M khul approxim made of the softest goat-hair or yak-hair: Ba S khul-physis felt made of the softest wool of goat or yak.

Syn. see and mhah-shabs; see En mhahhog (Mhon.).

 $\mathbb{R}^{4/4}$ kind-ma the bottom or the side of a thing (Cs.).

to to a great measure, lit from the bottom to the top; hence entirely, greatly (Yig. 14).

59 85 khul-risid an abbreviation of the words 58 khul-u and 85 risid.

khe numeral ninety-two (92).

PB khe-khye or Pa khe-ma 1 profit, gain: Piga khe-tyogg ditto; Piga khe-ma 1 profit, gain 1 profit, ditto; Piga khe-ma 1 profit, gain 1 profit, gain; Piga khe-ma 1 profit, gain; Piga khe-tyogg ditto; Pi

P আ Khe-gad n. of a place, the hirthplace of আই চাৰ্ট্ড ই মুখ্য Lo-tsa-ua Hkhorto grags-pa (Lost. # 30).

AMA Khe gan-risen, of a monastery in China erected by the Chinese Minister Ka-thi-snes (Yig.).

profit to make profit, to gain: profit has bryyah-pa to make a good hargain (Sch.).

A khe-can with profit; profitable.

P34 khe-ñen profit and less; risk; also good and evil, i.e., 44 yaq and 34 ñes.

#4 khe-pa in Amdo = ** 4 tohoh-pa tradesman; dealer; one who makes profit

150

by selling or in business : * 45,4 \$4 4 hofhelas kler-pa teader; middleman.

A ST ME King brang-nelo n. of a place in Keng-po, where the eighth incarnate Korsaga Lama was born

PAS klo-ned unprofitable.

きも通り kta-ru haro-va to fall in price.

9 #4 Klo-le mon u. of a place in Mongolia (Yig.).

HAN By I like-shibs thea-no vory profitable yielding good income.

F 934 Khe-gram u. of a place in Tibet (S. kar.).

विवास kheys, v. P kha.

हन्य । : klarge-per to obstruct : elo : अदय हें देश प्रावेदायायर बहुद दें (the medicine) will certainly obstruct the passage of the womb.

हेबाब व H : == सन् वर्षे mais-pet ह्यूनं स general names for darkness, gloom or obscurity (Minon.).

ZEN 45N klafis-atom boastful words or language

Svn. Bonlin deegs-trig; E'E fia-ro (Mhon.).

PRA 25 M blocks - lim ma = 9 A 5 KM bu-mo dar-not a yeathful maiden (Moon.).

PLEN'U klass-pa wint, zm 1. pride, haughtiness, arrogance. 2. pf. of agrava hkhens-pa to fill; become replete with. 5. nfea pulled up, haughty, arrogant: व्ययमध्य kh हेर्न्यान्यम गर्भिन् one boasts; braggadacio.

Sin RENG resis-pa; 3944 dreas-pa; E 44 ha rgyal (Mhon.).

193795 khon-hdra a kind of cotton doth.

विद्वाय khen-pa 1. wermwood (Schler.). 2. to lean; to repose on (erroneously for मार्थ okhan-pa) (Sch.).

मियास Atale कदन, क्रमत a cover, lid, coverlet: क्या an enclosure round the saorificial ground : FRW 134 klobs-kgi dra-wa min a net (generally of iron) to cover anything; 45 FAN pan-khebs a cover for the lap : arron : napkin : # Fan sya-khels a cover for the saddle; In I fan cog-rtse khels a table cloth; as Fou char-khels a rain clock: \$5 898 thod-khels a cap; hood; 955 FAN gdan-kliebs a vertain beam or board above the capital of a pillar; 955 FRM włoń-klebs, veil; cloth to cover the face : MSA PON melan-khetis W. apron.

PRINTER & Real of the last figure party place a coverover a thing); to cover

pan un kiels an-un to take the covering off.

Kan't khels-pu = नामन्य प gyoys-pa covered, veiled; AGM & khels-net covering (Cs.).

PAN kliem, v. Bu klegem.

南て青に kher-rkyan alone; solitary: & FE 15 989 257 there was only one man, a solitary man.

विर 'क्या'य kher rayay pa to defraud; to usurp (Sch.).

निया अ Khel-syo n. of a district, also that of a mountain : Pa # 2 a gang 5 Khelgo ri-la sdog rgyn-khyod.

मिया A khel-ua 1. to lond upon ; = बहेब व hkhel-na (Ja.). 2. rely upon; depend on: Ban blo khyel-rea, Adwa blo em gran to have confidence in ; at 322 beten khetua to be sure; to be certain; to be certain of anything; absolutely certain: < 32 केंद्र वहत्र वेष वित्र de-rist vost brean-klod-nin (his) coming to-day is absolutely certain.

AN 33 khes-nin the day before yesterday (Sch.).

PANIA khat-pa 1. to hit (the right thing): 455 47844 gnad-la khrz-pa to strike the vital parts; to hit mortally.

2. one who makes profit or bargain by selling; a petty dealer, trader.

The I: numeral 122.

Kho II: the usual word for the pers. pron., 3rd pers., meaning he, she, or it. Although net an honorific term, it occurs in many authors in reterring to both common personages and respected persons, especially in Milarapa and even in much earlier works where klo often refers to kings However For kloni is the and lamas. proper henoritic term of the 3rd pers. pron-In certain districts and in some popular writings # mo is used in-tead of kho for "she," but it is considered a vulgar and illiterate usage. The plural takes on or *, e. g., 译句 kho-cog, they, them; also 首葉 kho-tsho, commoner in W. In C. MER. kho rang is the popular form for "he" or " she," &c.

15 kho-ti tea-kettle, prob. Chineso (Au.).

ই প্রমান ইউটো kho-thay geof-pa to acquiesce in; hope for; be resigned to: ১৬ কুম ইন্ মুখ্য এই বুলাইন নৰ এই ক্রেইন মান্ত বিশ্ব কর্ম ক্রিটোল ক্রিটোল ক্রিটোল ক্রিটোল ক্রেটোল ক্রেটাল ক্

कि अवेद श्रु मा Kho-nathin lha-khan n. of a monastery in Lhobrag. South Tibet.

हिंद kho-na 1. only, solely, exclusively, 2. just, exactly, the very: १९५६ adigpa kho-na sin only : 59 4 15 4 dac-wa khona piety alone: अर्डेन वि skarl-eig kho-na ouly for a moment; २६५ वि ४० वेच a holod khonag bref-waterboseparated even from desire: सेमभ ठड़ विजय परे वर १६५ है as he intended only the welfare of beings: মন প্রথম স্থান दर्भ (Pag. 134) it will be the fault ouly of one's own doing: श्वादेश वर्द य विद भेद that is just what has been wished for by the king (Ja.): प्रमाव न पदेन 5 just us before : पदे वि द विद्यार देश the very same (man) : श्रेद्र मुक्ति बद्दाव just like a worm : इवदेविद्य by the very sam process; \$75 de-klo-na are the etate of being that; true state; real state; truth; reality; opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle.

Syn. 189 ça-ştay; 1993 fin hlah-shiy (Moon.).

F. A hio-pa = F 39 kho-cay or FE & khoi tsho they.

ি ই Kho-po a tribal name in Tibet: শ্ৰ্ৰু ই'ৰ চিন্ন 55 বি মৃত্ৰি পি Nag-le la khe-po dań kho dbra gñig, the গ্ৰু ই Nag-le tribe is divided into two-- চিন্ন Kho-po and চিন্ন Kho-dbra.

দিনি kho-wo আছ 1; myself; শিক জ্লা kho-wo vay: ইংল জ জ হ'ব শিক জা জাই ছব চনা-la kho-wos ho-yakhor yyar this produced admiration in me: বুল্ফ বিং শিক্তি বিং শ্বিক্তি for this system my cuthusiasm increased. In ইপিউন্নেশ্প the term kho-wo would seem to mean "himself"—the soul of man himself.

pean Kho-hom the early Tibetan name for Khatmandu, the capital of Nepal. In East Tibet Khatmanda is still called Yum-bu. P

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Makho-ma = Ma khom knapsack; wallet (Ja.).

Makho-mo I: we (feminine).

P

For kho-gan the thrashing process, which is done by driving a number of oxen fastened together round a polo that stands in the middle of the thrashing Bour

Man: kho-ra is evidently a corruption of Mac kyo-raf. AMERE & wi kho-ra rafm of the man himself (Rag.).

ME II: (('s.) also ME W khor-sa circumference; circumiacent space.

TEME HE kho-ra khor-yay 1. space; also fence; any surrounding wall (Jd.); also a ditch filled with water or most round a city or a fort. 2 3544 kun-nus noma: from everywhere, from all directions; in circumference (frequently in measuring) also roundabout, all round, e.g., to encompass: 154 49 14 5 in the whole circuit, roundabout (Ja.) : वि विवस्त मुन्द्रव देव देव प extending over half a quant or two miles all round.

Fit kho-re 1. in Khams an expression of displemente or anger towards a man : " In a rogs Oh friend! is the opposite of 所 kha-re. 2 one of the early kings of Tibet, son of King Lile-eng myon.

Marka kho-la che-uca 1. a large space (Sch.). 2. dough made of \$30 rtsam-po (parloy flour) and beer.

Tal kho-lag = \$ 34 sku-lus limbs, the entire body : Maqueta a kha-lag yans-pa fully developed body or prominent limbs; אים שב של ב ב חיקב קיש בב מש בוב ב ספת מיקה | ונוא person being well-developed, waslarge and glowed with grace and brightness; 12 au Fun tak anything that is large all

over is called kho-lag che-ug. Also a generally well-developed shape is called kholaa che-wa

西南西 管理用 kho-bia rdsous= 叫 著 SC & Life tsho der-ma youthfulness; full youth (MAon.).

Tal khod, freq. for Kan khod-pa 1. the interior, inside. 2, for Man khogs or along hkhogs, 3. also for व्योक्षाय hgegs-pa; 4 For ca-khog the careass of an animal for ment : विव वहर्त विवाय देर दर श्रे. बहबाम केवाम केता के hisad khon-pa placed das line-armon sous (Jig.) the entire body and one half of the carcass and the parts of the animal (-lain).

Ma ale khog-good chrome disease in the stomach or internal parts of the body.

MY 45 king-chief for FE 5 45 khon-duchud.

বিশ্বাম khog-pa 1. inside; the stomach : Manua Ega the digestion of food in the stomach. 2 the trunk of the body, containing the heart, lungs, liver, &c. : 58 an 引河 rus shal an khou the interior of the body of a tertoise.

Tal'31 khog-ma also K a rdsu-khog not: earthen vessel generally used in Tibet for cooking rice, mest, broth, &c. ; KM9 rda-khog a stone vessel or not used in Khans for cooking purposes; [4934 khogchan large earthen or stone vessels for cooking the food of a large number.

May we as khow-thinks or May 42 a khow-pa che-wa capacious or large interior (Ya-sel. 18); For Ac khog-cife the core of a tree; heart-wood.

Ma gan khoy-cuys a groun; a sigh.

विपास'य khoys-pa 1. imp. of व्यव कृतपु-एम्ब, दर्के म्बाम अध्याप्त विवस नेव stop that goat from eating the flowers. 2. to cough $(J\bar{a}.)$.

គីជ I: khoā an honorific equivalent of kho, he, she: គីជ ឱ្យាម a khoā-gi thugt-ta in his thoughts; គីជ ឱ្យាម a khoā-gi thugt-ta in his presence; ඉሚኒቨርር አር ወዲ የሚቀመ ተመ gygul-po khoā-raā yin dyoāz-nag the king supposing that he himself was meant. Plural គឺជា៥ khoā-tsho they, them.

AL'U khoft-pa the interior of anything ; the inside: also as adv. in the forms khoddu, khofi-na, inside, within; also postp. khon-na, into, within ; khon-nas out of. Certain phrases occur: [42:5:45:4 to be anxious, to bear in mind, be impressed; Ma 44 2 to repeat from memory ; Ma 5 48 4 to collect in the mind; to impress on the memory; to learn (by heart); ME 5 W65 0 not to appreciate (Hbum. 239 to 249) ; 🎉 5 was 4 as 4 not that it was not understood or appreciated (Hham. 239 to 249): Maran Exus and khoff-nas shift phuft-wa ftar as if hearts had burst out: BE A khof-nas sdaft-wa with to be angry or indignant; Mc 48 45. khof-nas pyyuf= 55.4W SE nad-nas phuse was taken out: Kun 55 an khon-pahi drod-la phan it helps the internal heat, i.e., digestion.

神電質 khoń-khro (koń-tho) or 南電質 a khoń khro-ka 知知 the state of becoming angry; passion; also inward wrath, malice; 南電質 a khoń-khro-can 電電 bitter; angry; malicious: 神母電子中、科子 및 可 質 역 경 및 和 전 전 전 전 전 전 전 전 質 역 경 및 和 전 전 전 전 전 전 전 전 전 전 전 전 was done, by one angry outburst may be destroyed; 南電質 本 khoń-khro spoń-ka to put away or subdue anger; 南電質 a khońto khro za-wa to conceive anger, take dislike; to be indignant; ጆፍ ፫፭-ልናሚያ ልናብ khokkhrohi ruam hyyar med-pa free from the state of passion or anger (Pag. 150.).

FER THE khoft-yan full inside; solid.

Syn. \$5 45 tshod-yod; for \$5 khoy-chud (Moon.).

+ Kr Ku khoh-shom = 45 304 yid-shumpa of even temper.

par khon-mar butter used in making cake-like offerings to the gods.

শিল্পের কিন্তু khoń-sman ser-po the yellow medicine from the intestines, i.e., bile or gall (Şman. 66).

The 34 khon-tsil suct.

ME also bkhon-hdsin = ME & khon-khro anger; vindictiveners (Maon.).

Mr. whe khon-sen secret holes in rocks.

FCN khons the middle; the innermost; fcang or fcans in the midst: khons-su htshud-ra to go into the midst; to understand; byed-syo che phra som-lus med-publi khons byros yosh-va the more and less important works, not leaving out the simpler ones, should be well studied. Hyro-na rigs drug risis pahi skabs-su klu-ni dud-hyrohi khons-su hdus when reckoning the six kinds of animated beings, include the Naga among the beasts; and the right was faithful and faithful and

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etc., are included in the continent of Dzam-ling: १९१३ विकास सुन्य विकास (this) is contained, i.e., included in, that (Ja): annual and and any and any and a sill-ri kha zhomewahi khohe-skyibe na in the protected eleft of the cool mountain where the snow is levelled (Ya-sel. 35).

নিম্পা khohs-pa কর্ম 1. highly injurious; violent; oruel; rough. 2. adv. crooked: শ্ৰেক-হ্ৰ khohs cha-hdug it is bent, curved, warped.

Make & khohi-ril crippled. (Ja.).

The khad= En has 1, the external appearance; outward look; surface: You un 165 sa khod-snoms-pa land of even surface; plains; WEN YAN 4 even and regular teuth: an make enn Till las-ka la khodsnoms-po guis in doing a work (business) be of even temper: anage 34 ase a way क्ष्मार के shal-wa dan tshon blan-rayu-la khod-shoms-po gyis in plastering and in painting rake the surface even: A ME Z3 दान वर्षा वार्ष्य ब्रेंभव व क्रिय mi maf-pohi beah blast-la khod snoms-po gyis in giving food and drink to many people make the distribution uniform : 24 439 145 244 4 srab hthugkhod-snoms-po fine and thick levelled into one. 2. v. atta hkhod-na and affa haud-pa.

हिंद्दिश्चरण an average number (Yasel, 35).

ু বিষ্ণা বিষয় shet. anger; gruige; resentment; enmity: শ্রেষ্ট্রেমনিক hdsin-pa or শ্রেষ্ট্রেমনিক khon-du hdsin-pa or শ্রেষ্ট্রেমনিক khon-du hdsin-pa grafts to toel rancour, hatrod; শ্রেষ্ট্রেমনিক hon baod-pa forbear, endure, forgive; শ্রেষ্ট্রেমনিক har gug-te sada-pa lit. to sit waiting out of vindictiveness to take revenge upon; শ্রেষ্ট্রেমনিক hdar in W. sting; the burning of anger or hatrod in

the soul (Ja.); [4, 4,44] [4,44] are graph, getting more and more spiteful.

II: a technical term in Tibet and Chinese astrology applying to one of the eight mystical signs or parkha of divination; Miq one whose lot is cast in this division.

khob fat; heavy; clumsy (Sch.).

Mage khob-khrob the sound caused by the tapping of one thing upon another.

নি khom wallet; leather trunk; felt or hide bag: প্ৰাৰ্থ few grigs-khoms a great man's trunk: শিল্পাৰ khom-blog a bag usually made of leather for carrying apparel and other articles on a journey.

AN A khom-pa 1. to have leisure, time to do a thing, 2, to be enabled to do a thing by the absence of external impediments (Schtr.): For a Na khompa min I have no time; I cannot do it now; क्रिक siod mi khom no leisure to stay : E Man Ra khom I am versed in : A Man mi khom not practised; A few 4 545 mi khom-pa braund united: the eight obstacles to happiness caused by the rebirth in places or situations unfavourable to one's conversion to Buddhism. Such re-hirths are: -- - Swar 84 544 4 sems-can dinual-un mentin Ba hell beings; 55 वर्षे dud-hgro तियंश as beasts, reptiles, flies, etc.; & 5qu yi-dhage un ghosts , अप्रदेश tha tshe-rift-po दी जिलिहेद the geds who enjoy very long life; ब्रॉबर में mthuh hkhob-mi प्रत्यक्त अनपद the berder (wild) people; sqr. v. u. dr. q dwah-po matshafi-un afradam those who are defective in the faculties of the mind or of the body: वेब्यर क्ष्य log-par [ta-na निष्कादमैन following false or heretical doctrines or theories; दे वहेद महीमाभ व दशमा भ पुर व de-bahin gerg-pa rnams ma byun-wa तदावसानामहण्यात the



place where the Tathagata has not (yet) made his appearance.

continually (Sch.), v. [4.19 khor-yug.

কি মিন্তুৰ khor-mor spyod-pa continual and uninterrupted suffering (in the hell): মুখ্য বহু বুলাই কা কিছিল কৰিছে কিছিল কিছিল কৰিছে কিছিল কৰিছে কিছিল কৰিছে কিছিল কৰিছে কিছিল কৰিছে কিছিল কৰিছে কিছিল কিছিল কৰিছে কিছিল কিছিল কৰিছে কিছিল কিছিল কিছিল কৰিছে কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল কিছিল কিছে কিছিল ক

ৰ্থি য়ৰ kher-zug an obsolete form of বিশ্বৰ kher-yug, also ই'ব্ৰিং নি-hkher হবি-মনৰ

हिर पुन knor-yeg 1. १ कोईड ñe-hkor; पुन्द knor-nag समलतः चलवाच the horizon; the outmost limit; the outer line or circumference; १४ व्यक्त पुन्द के all times, day and night. 2. १५ व्यक्त कि पुन्द के इंडिंग पुन्द के इंडिंग कि प्राप्त मार्थित है इंडिंग कि प्राप्त मार्थ के इंडिंग के इंडिंग कि प्राप्त मार्थ के इंडिंग के इंडिंग के इंडिंग कि प्राप्त मार्थ के इंडिंग क

首气·N khor-sa= n kho-ra.

Mu khof or Mus khof-bu abridgment; epitome; Musika khof-du phyuk-wa abridgod (Os.).

বিম' শকু khol-mehu the mouth of a bellows.

May 5 khol-du=3.5 sur-du in a corner; marginally.

বিশ্ব khot-ps boiled (Cs.); boiling; bubbling (Sch.).

নিয়ে বি khol-pu = কাৰ্য gyog-po বান a servant; বিৰ প্ৰ4 khol-bran a slave; বিৰ হৈ হৈ প্ৰথম a khol-por rjes-su bsuh-ua to take; to hire for a servant: এইবা টুন মুন্ধি কি hjiy-rlen srid-pahi khol the world is a servant of the evolving principle. Main khol-mo a maid-servant; a female slave; Main a servant is s

AQ' & khol-bu a bit; a small piece.

1. a window; a hole in the wall or roof of a house to serve the purpose of a window or sky-light; acc. to Sch. an outlet for the smoke in a roof. 2. anything boiled: হংক ইল্ডান্ড বিশ্ব ল বিশ্ব নিয় sogg dykol-pahi khol-ma tea or water that has been boiled: হুলুবাই ভূতিৰাৰ dmyal-cahi khol-ma the boiling or molten matter of hell: হুলুবাৰাৰ ho-thug khol-ma boiling gruet.

স্থান : khoi-mo 1. ক্ৰিল্' gyog-mo হাৰী maid servant. 2. a coarse sort of blanket usually given to slaves in C. (Schtr.). 3. mowed corn; a swath (Ja.). 4. among the hordsmen called Dog-pa, a bellows made of an entire goat skin.

বিশ' khoş imp. ef আৰাৰ gaş-pa to split: পুশুইং-জালিন নিল dyza-bohi myo khoş çig split the head of the enemy.

5.2.3 khya-ki-tse the running handwriting of the Chinese.

B'd knya-le or Fickha-le as much as fills the hollow of the hand; handful, e.g., of water (Cs.).

P

Bপ্ৰাথ 1: khyag-pa, seldom চুক্ৰণৰ khyags-pa 1. frozen. 2. the frost; ice; চুপ্ৰাক্ৰণৰ khyag thog-khar on the ice; প্ৰস্থা কিkhyag-pahi Bod-gul, Tibet, the country of frest; চুপ্ৰাহ্ম khyag-lashyar soft, it has stuck fast by freezing: চুপ্ৰাম্থা khyag-shu k)-ko acc. to Jit. in Tsaug, mud caused by a thuw; snowwater; চুপ্ৰায়্ম khyag-rum or চুপ্ৰায়

চুপুৰ 11: to undertake; to be surety for: এই টুই চুম চুপুৰুষ এটুপু hit kkyod khur khyaq-gan mi kkyay can you undertake to do this or not: ৪ জন ইব্যান দি চুপু ইং ব to stand as security for a loan, etc.

E5 khuad 1. difference, distinction: ar ask a ms as gad blan-na khued-med it is no matter which you give me; 555 35 9 SEBS As dut phrad-pa dan khyad-med it is quite the same as if they came to myself: Asia a BS 35 sems-la khyed-byuk a difference of opinion arose (Jä.). 2. something excellent; superior; 55'34'4444'4 greatly exalted; af 55 bzo-khyad an excellent work of art; neum un my me begrubenahi khuad-una there will be some advantage in accomplishing it; BY K khyadnor the principal or chief wealth; 55 34 khyad-don the principal sense or reason; advantage. 3. is added to an adi. to express the notion derivable from any quality: Mara thick; Mares thickness; went wide; wentes width; Thurt soonstomed: जिल्लाहर a habit or custom.

55.55 khyad-khyud, said to be TRM 5. R. n. of a number (Ya-sel. 57).

65' khyad-chos superior or excellent doctrine; a good religious discourse, hence those who possess special qualification for miracles are called and an as a same a "in sublimity superior to others."

555 khyad-du=5545 khyad-par-du or 5 375 hye-brag-tu especially, particularly; also superior and excellent; 555755 to do the contrary (out of pride or vanity); to despise: 5 35555 for 3555755 for hu-rgyal dech-gis dmah-lu khyad-du gsad from pride he speaks ironically to the lowly.

ন্ত্ৰং ক্ৰীংৰ khyad-par bkod-pa, ৰুখাই শব্দ rgyal-pohi pho-brah an edifice of special design; palace of superb make.

55 as § age: a khyad-par-gyi hehid-ua fava that which binds particularly, i.e., worldliness.

Bigs ak khyad-par-can special; specially good; superior, excellent, capital: Bigs and affigured with two special achievements or exploits (Yig.): Air Bigs achievements of exploits achievements of an excellent spiritual teacher.

BY UN 3 khyad-par-du, adv. particularly, chiefly, especially: BY UN 3 RAMEN A khyad-par-du hphags-pa particularly eminent, noble: BY UN 3 RAMEN A khyad-par-du codpar byed he acorns, despices, ridicules, vilifies.

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Be an and khyad-par gnas=# 4 fa fa fa. the Bodhi or Pipal tree (Maon.).

BS 42. In Khyad-par lo-ma excellent leaf; further n. of an individual (A. K.).

55'43'84 khyad tehar-can = E nda 24 do mtehar-can wonderful; curious; strange.

55.99 khyad-gahi the superior basis. A superior basis is alone possessed of khyad-chot, i.e., virtues which cannot be found elsewhere. The god Brahmā is called 55.99 km & Khyad-gahi Ishaāt-pa, the god of excellent basis, for Brahmā is possessed of superior moral merits, resplendence, and longevity.

म्या khyal-pa= १४व (gyas-pa बापिन, wis, water 1. to fill, penetrate; also to embrace, estimate, comprise: aw Bara hbran-pa mak-pos khyab-pa full of, or quite covered with, pustules; May 44 344 mkhris-pas khyab-pa filled, impregnated with bile; Feequite and affering. द्वन् र केर सम्भाष्ट्रिया में हुदाय देश देश है unnumbered immeasurable kalpas ago; beyond what the mind is able to estimate. In grammar: capable of being joined to any word, inclusive of all; End a khyab-che-wa comprehensive; everywhere and nowhere; to be met everywhere; used also in the way of сепяште (Ja.). दमाअमधे अवद हुवाव देशस्या दूश है। अन्देश वर्ष जेन अप the wisdom of Buddha encompasses the bounds of heaven: चेवा. चेतु. सिवा देशका है देश कोवत अवत देट अप्रेस ततु विचाय the domain of knowledge is commensurate with the very extremity of the heavens. 2. East a khyat soft-wa all-sufficing; allcovering.

gas khab-cha=8's byu-wa duty, general business (of a man); work: lugs suf-gi

khyab-cha lhos med-du mcis am executing without relaxation the general duties of both parts of life (i.e., the spiritual and temporal) (Yig. 44.).

Buasa Khyab-hjug fam the All-pervading One, i.e., Vishau. His several names are: -- 549 98 545 Bas Dogh-wahi duan-po affect the Lord of Pleasures. Govinda; 34 4 54 Call at 14 Thig-le drugpa hgro-wahi tog: 4 3 8 84 35 45 9 Thaquhi lto-can ared med-bu: at at at at The Gyo-med glast-rulsi skra-can good the immovable Gopala-the killer of Kes i: मिले केष पद्मक व चक्क Mi-yi they-pa dpah-bo bravud. 3 494 404 & aga miss Ne-duah dpalqui behus mishan चयेन्द्रचीवस बाज्यन the sign S'rivatra on the breast of Vishpu; us and a was sor in Padmahi lle-ua hoa duch skyes; Sua Ban unge ge en Dpal-yui lag-pa gyul drul can; किन्दी ह व नाम अ है भ Dhyig-gi Ho-wa nabe-so skyes; K= 4 04 4 ५८७ है ५५९ Sbyor-un bryya-pa dpal-gyi bdag : age and all as Bing-pa beu-pa miku thus THE the dwarf; be of the ten incarnstions; कॅम वश्रम वस्त दर हैवन द्या वस Gom guum quan dan stobs-idan belu; MA ge eq mag. ATT THE Mkhah IdiA rayal-mishan hkhor-lo phyay : I to TE TUS THE DA Zla-wahi shist-po pad-dkar mig gurlars the lotus-eyed; Vishpu; Mata St. 12 49 54 Ma hasag dan ni ruca gehu-can; अ. हेनाथ बहुनाथ रन है अहेन के Snatshogs grugs can khyu-retshog fo. 599.4.44 प भरे प्रवेश Dyah-ica bryya-pa mthon-pohi tha: 直引星和气型 首 新祖 韩 34 Shuin-skues darabo wos-ser-can: A Ja & a spex ad SE Me-toa tto-ca mkhur-wahi dyra; मे वि केट वे Bu बहुन क Mi-ni seft-ge Khyab hjug-go naffin fam Vishou or Nrisimba.

ga aga aga Khyab-hjug rkan-pa = river -Ganges. Based in khydo-hjug skyes=5454 [1] in it tun-dan shral-gyi shih-po utnatusa the fragrant sandal wood tree. Snakes generally coil round its branches; images made of it fetch very high prices.

59 459 599 M. Khyab-hjay dyah-ma = 59 459 65 M. khyab-hjay chaй-ma fasytsi Viahpu's lover or wife.

চ্বণ হ্ৰণ হ'ন khyab-hjug chuń-ma বিজ্ঞা পিয়া Vienu's wife. Her different names are:--এংম ১৪ Padma-can, ঘছাৰনী; এইণ ইং খুল Hphroy-byed gum, ব্যৱস্থা Dpul-mo, ত্ৰণ ব্যৱস্থা Khyab-hjug dyah-ma.

ga बहुन देनाम पर निष्ट khyab-hiny dr: ys-pahi gdon = शुरु का sman-chen aconite (Sman, 97).

place of pilgrimage in Gaya, the temple where there is a footprint of Vishnu.

四年4年年4年 株hynb-hjug gnon-pa = 25.34 spak-gyun lit. the ornament of grass or 列 うか列(cton-gyi me-log, an autumnal flower (Mhon.).

Bu বুল আর্থ Khyab-hjag behon-pa the golden eagle on which Vishuu rides: ৪৭ বছুল ক্রিম বুলুল ক্রিম the different names of Caruda, the conveyor of Vishuu—দুইনম বুলি Skya-r-নিয় nu-ho the younger brother of the dawn: ইন্ত্রুম আন Hod stafe ekyes আমান ভ্রম ক্রমে বুলি Mehab hyrod duan hybyng, মুক্তর ইন্ত্রুম বুলি Mehab byred নামানাল, ক্রমে ক্রমে বুলি Mehab can ইন্ত্রুম Adorrhimeha, বুলি ক্রম ক্রমে বুলি Hod-chags ech-ge entire hito hyro-za, ইন্ত্রুম Adorrhimeha, বুলি আরম ক্রমে বুলি স্কর্মিক প্রত্রুম Raam dul-ekyes, মুম্মিল বুলি হান্দ্রের মুম্মুল বুলি Raam dul-ekyes, মুম্মুল বুলি প্রত্রুম hital-ekyes, বুলি ক্রমে বুলি Hod-chags rgyal-po, ক্রম্মুল ক্রমে Mehab-lift (Mon.).

চুৰ ৭৪ ৰ পাই Khyab-hjug gwr or চুৰ ৭৪ ৰ বি khyab-hjug nad, also মাট্টাৰ Ra-hu le ne, epilepsy, which is supposed to be tent or caused by the planets or the Hindu deity Vishnu.

Bৰ'ৰ্থ khyab-gdal spread out slowly and uniformly in all directions; to absorb all, as does Çunyata; voidity: চুণ ইণ্ডা ক্ষান্ত ক্ষান

59'859 khyab-bday fan the all-pervading lord.

BA A 5. khyab-hdod wishing everything.

Ba प्रत kkyab-brdal= Ba प्रत khyab-gdal all absorbing; all-encompassing: १६ व ५ प्रत ये द्वाया द्वाया क्षेत्रकार्या dkar-pohikhyabbrdal du-sprl widely diffused like the sunlight.

Bound a khyah-par hyro-ma to move, covering everything in the way.

हुद वस्योदाय khyab-par hdsin-pa निश्वतिः to envelope.

5°\$5 khyab-byed=5'\$ ru-rta 1. n. of a vegetable drug. 2. met. the eye, 3. met. the sun.

BANK khyams-stod upper courtyard,

BANG khyams-pa, BAG khyar-wa or BAG khyal-pa, v. ABANG hkhyams-pa, &c.

BANK khyams-ra open space before a house or on the roof of a house used for airing, walking, or sitting; also playground.

B khyi, in Tsang pronounced as kyi or kili, कुब्र:, बन्, चवके, जिज्ञाप hound, dog; Bu khyi-mo a bitch; Butter the deg will bite; Buguarage khyi bos-nas ma-brdus "after calling a dog, do not beat him" is a Tibetan common saying to explain that it is not proper to beat or insult an invited person even if he be a bad person. Acc. to Sch. B'AF 434 khni-rkan gnis a bustard dog, a cur: prob, an inferior breed is meant. 3 विश्व विश्व श्रद्धमा बहुत धर केर्द्र khyt-yt ke-vis rma rnams hdrubs-rar byed the tongue of the dog causes wounds to heal; Boliaguage As khui-yi rlig-pas bu ro hbyin the testes of a dog draw out the doad child (from the womb) : वि भी क्राप्तम में विविध मेन ब अन khui-ui klad-pas hgrib mig-la phan the brains of a dog are useful for the cataract of the eve: ते विश्व के अरे दर केव dog's blood removes leprosy: Bull-a was as a dog's flesh dries up water, i.e., heals dropey; ले जे व नाम के बाद कर मार्चन khy -yi gru gehoo thou skraft guon the burnt bair of a dog absorbs swollen ulcers; Bagaga नाइर वहें सहस्राय के khyi-yi drun-gyis gdon hiom skrang-pa shi the excrement of the dog subdues evil spirits in one's body and soothes swellings; 3 34 6 00 1 0 34 (4 415 khyi-thug chu-yis kha-yi rul-rdol good the urine of a dog is a cure for ulcers in the gums (Sman.); Barra khyi-yi spyod-pa the habits of the dog described by Masurakea are as follows: ***. 5 574 man-du sad-pa voraciousuces, F. 57 14

cuft-zad chog contentment with a small quantity, ইন্ধান বিশ্বনি বিশ্বনি হৈছে par ghid-log always sleeping, মুন্দ্ৰমে myur-ucar sad easily wakeful, বেশ্বন dpal-la intrepidity, ইন্টার্ননি faithfulness, জন্ম belan-pa firmness. ই সম্ভূনি কুঁ khyi-nal rgyug-lhod is a common saying, to cause a sleeping dog to get up by poking him with a stick, i.e., to rouse to action one who is silent.

Syn. र्हे भाषा प्रति-गृतिः कांग्रह-ma; वर्षे हेर हरू-byed; वर्षे राष्ट्र bdod-duan; कर वेरे रेषा इसी-gehi rigs; है क्ये कस्त इक्षर-स्वकां cha-can; श्रेषार व इता हुस्ती-स्व; श्रेर वेष्ट्र-वर्षे yron-gi gean-gean; व है ça-khyi (Mhon).

Khyi-klus n. of a place and valley in Tibet.

B. 577. 55. 9. 947. 1. 33 khyi dkar dun-gi thag-pa-can n of a vegetable possessing medicinal properties for healing wounds and sores (Sman. 356).

Bus khyi-skud the barking of a dog.

Brakhyi-khari dog kennel.

5.3 1: khyi-gu in W., bud (of leaves and branches, not of blossoms); the eye (of a plant).

5'3 11: a puppy; a dog.

 $\widetilde{\mathbf{D}}$ $\widetilde{\mathbf{D}}$ Kyi-kyo n. of a place, also of a fabulous country to the east of Asia, prob. Kamschatka (J. Zaf.).

BINITA Khyi-ston jo-ye u. of a Buddhist teacher of Tibet.

§ <= khyi-dam lit. dog's seal; a mark burnt in; stigma.

3.54 khyi-day the poison of hydrophobia (Sch.).

2 4554 khyi mdud-pa pairing of dogs.

Brown kyi-pat jor in W., Blitum virgatam.

19

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विमा

 $\beta \in khyi$ -pul a dog kennel; dog-house (Ja)

Bu khyi-spyah (khib-jung) a jackal.

B'g khyi-hru a vicious, biting dog (Sch.).

है रूप khyi-ra-pa= १६ प rhon-pa, जास, जार, तरा l. a huntsman; one who kills wild animals by chasing them with degs, &c. 2. के रूठ Kirata किराज a tribe in Nepal who live by hunting.

Bus khyi-shraf a flea; lit. dog's fly.

• ትርጅ khyi no bitch or female dog: ዓና ሕር ትር ትር ተመመመ ከተመመመ having transmigrated into a red bitch" (Mil.).

figs khyi-myok a rabid dog; also canine madness; hydrophobia.

Bosk khyi-tshas a dog-house.

B'255 khyi-htshed was the baker or seller of parched rice, millet, &c.

+ 資子門 khychu-ka the remainder of anything cut or chopped off.

টুর্বীট্র khyihuhi-khyihu, টিলুগ khyiphing cr টিলু y-khiyu, puppy; pup: টুর্বীট্র বুর- ক্রিডুগ দু khyi-hu-hi-khyihu dhyuh-uahi tehul-du শ্রনিমন্তানিশ্বীব্যান in the manner of a puppy being brought forth.

cially of a single huntsman, not of a party; in W. khyi-ra la ca-ce, to go hunting: BRAY-MANGA khyi-ra la chays-can one who is fond of hunting; eportsman.

ট্ৰ''ম' ম' khyi-la wa-ri = ইংশ্ব sest than sets the tree Acacia catechu; also Terra japonica.

है नेन khyi-çig चलात् कीय a flea.

B'Ak khyi-çin a tree-drug which cures diseases of the lungs and the eye. It also expectorative (Mct.).

養養 **2.4** khyiso-rgyab-pa the bite of a dog: 養養54 A khyiso tah-çe the dog will bite—Ladak dielect.

Ba khyig, v. Ba a hkhyig-pa.

B5 khyid breadth of the hand with the thumb extended to form a span.

AN klivim 1. resp. Pa khab zzw. WINIT a home, residence, dwelling-place: Bas khyim-na at home; \$#5 khyim-du at home, in the house; Bu and Ratis khuim-bdag rinpo-che zzyufava the ideal householder (of the Buddhists). 2. Trfu the signs of zodiae: विभावश्यक्रिय khuim-ben-quis हादवराचि the twelve signs of the zodiac; राजिएक or But a khuim-qui hkhor-le the zodiae : भेष, अब lug the ram; इव, 📭 glafithe bull; नियम, बोलाय hkhriu-na (husband and wife in union) the twins; and , The kar-kato the crab; tow, and seff-ge the lion; want, 9 to bu-mo the virgin : 7781, 35 sraft the balance; 夏旬年, 劉明4 sdig-pa the scorpion: wa: 45 ashu (or bow) the archer: सकर, ६ धें 4 chu-erin the sea-monster (capricorn); gw, gwa bum-pa water-pot; waterbearer; and नीन, 3 na fish. Besides these there are mentioned twenty-four minor signs of the sodiac such as arms, Agrac minu thun the dwarf; Tugar, 3 00 500 ncuahi bum-pa, 495 95 bbrin-gar, &c., which raise the list of the signs to thirty-six (K. g. 5 129). Acc. to Ja. there is moreover a division into twenty-seven lower mansions much in use, v. 4 45 rgyuskar. 3. double hours; the time of two hours; the time of the passing of a sign of the zodiac through the meridian (Ja.). 4 halo or circle round the sun or moon (C_{h.}). 5 symbolic numeral 21 (Ja.).

हैक हैब khyim-इक्ष्पृटङ् स्टब्स domesticated; indigenous.

Fig. a khyim gkyon-wa to have a household; to gain a livelihood (Ja.); to stick to home and look after it.

pu Ma hhyim-khol= garaquaga a skyespu hhrus-phyus-wa an ennuch; also ng was a domestic slave; one belonging or related to a family.

Be ই পুৰ বেশ্বৰ khyim-gyi kun-dyah ravu = ই শৈশ skyed-tanal a grove or garden attached to a house (Máon.).

高い当時等。 khyim-gyi glor-za 長^元5年年 chuhi bya-gag a groy species of duck (概句の.).

ি টু বৈশ্ব khyim-gyi dag-ra, ব্ৰেম dañsra হেৰায়ল yard, courtyard. The বিশ্ব day-ra of a temple or tomb is called ব্ৰথম hkhor-sa or পুল্ব দল-hkhor.

for \$ 4x & khyim-gyi nor-bu (lit. the gem of the house) = (4 h sgron-med or ***; 35 %.

\$5 matshan-mohi snad byed and **** a kbar-wahi ral-pu a lamp, light (Mon.).

हैश ने क्या khyim-gyi gyabs सर्वि verandah or portico.

Bugana khyim-gyi ca tais household; house-keeping; farming.

Bu; khyim-na a whale; a fish of the size of a house; a mythological fish (Son.).

But a Rana khyim-he-scale rin-po-che zwiwa the perfect ideal of a lay subject of a king and second only to the Busya Rana khyim-hday run-po che.

Brea khyim-thab or Bream khyimthab husband; frequently also wife; Br ara Mr a khyimthab-ka sloft-wa to give in marriage; to give away a woman for s wife; है अवदार्थ khyim thab-mo wife; housewife (Cs.); है अवदायायायुँ व पतिवता अ devoted wife: व्यव्याप्ति देशवायायुँ let you and me be married.

Byn. F.39 khyo-çuy; am hand-teho:

Busk hyim dan khyim-na house to house, each in his house.

But 34 khyim-du nul=8 ula u bya-mchilva the swallow (Mion.).

है अपद्य khyim-bdag ग्रह्मित a householder; a master of the house; husband; owner of a house; a citizen. Very freq. in the older writings है अपद्यानि देवा के स्वादेव के सुद्या ग्रह्मितमहासाल कुल the house-holder class is like a great Sala tree.

Bunga sa sa khyim-bdag drag-çul can a rough uncultured householder.

Berara राज्य हैन kkyim-bdag dpal-sbyin, वेश वादे वर्डका कृत वर्षण के राज्य मुद्दा वर्ष क्षेण वर्षण वेशको केर सोहस n. of a householder who was devoted to Buddha (K. ko. 5 555).

हिअन्त्व में khyim-bdog-mo स्टब्पकी a house-wife; also a female householder.

Syn. agu ayur betul shugs-ma; Bu ala khyim hilsiu-mu; parala u khab-basin-ma; kan gu bu rigs ekyoh-ma; kan gu rigs ekyoh-ma; kan gu Khou.).

Bunga khyim-hlan, v. suna rtsafis-pa a lisard (Milon.).

हुं अन्य बहुर व khyim-nas byuń-wa = वेष् देव, हुर हुव हुंद नेर में में भ they-chen byañ-chub lionçiñ-gi lo-ma a leaf of the Bodhi-tree (E. d. 4 327)

है अनुष्य khyim-gnos, दूम कि देवच को भी परेष व है अनुष्य bram-sehi rige-hehi-yi goig lakhyim gna; एष्ट्रचापम acc. to Brahmapical religion, the worldly life, a house-holder's life (Ya-sei., 55). টুণ a khyim-pa layman; married man: টুণ এই পুৰুষ পুটুর এ khyim-pahi phyogs-sa shyin-pa to give away to a layman: টুমটুণ এই বিশ্ব কর টুমবাইন a phyis khyim-pahi tshal can-gyi rnal-hiyor-pa a devout man or yegi who lives outwardly in the manner of a layman.

ট্ৰুমাৰই ব্ৰাহ্ম khyim-pahi spod-put can be who betakes to the life of yogi; ৰুম্হ মুৰ্মাহ বুৰ gehon-nu gdun-dung an epithet of Kumāra Shadānana (Māon.): টুমাৰই বুমান ক্ষেত্ৰীৰ do not revert to the life of a layman (Māon.).

हुआ वृष्य देश्वर khyim-pa rtay-pahi dpyad बाब्द्रविद्या the science of discerning the fit place for the residence (of a householder).

हैं अपर क्षमा khyim-par gnas pa बाख, दश्य one that abides in his house; one living in his house; a worldly man; he who lives as a layman.

families (K. d. w. 15).

देश's khyim-bya (khyim-cha) इनुत, इनुस domestic fowl; cock; hen; poultry.

Bus as a khyim-by mtshal-lu a very large species of fowl which is also called a street a. The bile of this bird is believed to be a cure for poisor.

in a straight shyim-byahi spyod-pa the four habits of the cock acc. to Musuraks.

are the following:— ৰ মান মান কৰিব লাভিনি কৰিব লাভিনি

But khyim-tshan a family; a house-hold.

The man khyim-mthes a neighbour; BW man 5,4 ast and khyim-mtshes dus-nu htashhord nearness of residence; neighbourhood so near that the smeke from the fire-place of one house mixes up with that of another; BWMAN khyim-mtshes-na a male neighbour; BWMAN khyim-mtshes-na a female neighbour;

34 49 khyim-shaq a zodiacal day.

Ra & khuim-zla a zodiacal month

But XLQ khyim-la hon-wa, MXQ gtonwato get married, to be given in marriage on the female part (Ja.).

है अपने देहर khyim-la shen-pa a lover of home; one attached to his home; homesick.

দুলপুৰ জীৱ ৰ khyim-sun hbyin-pa হল-বুৰৰ vituperating or blaming the secular state or a domestic abode.

नुस में khyim-so र स्वाकृतिक homenck.

টুএ ই আৰু khyim so-sor hego-tra কুম-শ্লিকভাৰ্থ one who creates dissensions in a family.

Bugus a khyim-gsar-ma=qq bag-ma or aq as hag-hasin-ma, also qq sq sq khan-cig spyod-ma a bride; wife (Mon.).

B kyu flock; herd: उनके हु lug-gi khyu a flock of sheep; के हु rluhi khyu a herd of horses; वस्त्र के gang-gi khyu a herd of cattle; के हु byahi khyu or बन्द tshogs a flock of birds. I ANGNIA khyn gsays-pa to collect or gather in flocks (Sch.); I ANGNIA khyn skyoñs-na to keep; tend a flock or herd; company; band; gang; troop: I mi-khyn a company of nen (Cs.); I M D hu-mo-khyn a bevy of girls; SNG Mag-khyn atroop of soldiers. I ANGSA khyn-nas hhnd-pa to exclude from the flock or company; I NASA khyn sna hdren-pa to go before; to take the lead of a troop or of a flock; Hya ser-po khyn-re hgroys mañ-po yellow birds; many companions in each flock (A. 34).

दुश्रीण khyu-mehoy पुत्तव, खन्म, ब्रुवर, दुवम, विच्यु 1. chief; king; the bull; Vishnu. 2. ब्रुव्यक्तमय ala-wa gsum-pa the third month of the Tibetan year generally corresponding with April.

Syn. 135146. dpyid-tha chuk Tan, Tu; 1440 nug-pa; Et & sbrak-ta: Yu 5, myog-byed; ? Inug-dri-shim blan; Ac 2200 yid-srabs; Ac 2500 hdog-hau; Ac 2500 mid-bougs; Ac 4500 hbrug-che; Ac 4500 chuc barnea gaum-pa, the third month of the Tib. year (Besi.).

চুনাইৰ্ণাৰ্থিং khyu-mehog bgrod-pa=8' nda'u bya-mehil pa বৰুত্ৰ a kind of swallow (Moon.).

हुं अर्थन क्षेत्र अर्थन khyu-mchoy egyul-mtshan = ५०६ दुन देन में dwanf-phyag chen-po स्वयंत्र n. of Muhadevs (Moon.).

g *** I shyu-mchog can = # " " a skawa bryyad-pa or # " # " a sc = ston-ska bbris-pc the eighth month of the Tibetan year corresponding with November (Etsii.).

gully said a khyu-moog mishan-pa 1.

THE one with the marks or signs of a bull or one who carries the bull ensign.

2. n. of a drug called true (the plant Jastica genderussa), which is used for purifying the blood.

कुञ्च khyu !to-wa इनोहर with a belly resembling that of a bull.

5.25% a khyu hdus-pa ex collected in a herd or flock; also heap, multitude; an aggregate.

हुन्द khyn-lilan, v. अवनेद tsha-un len पिषुच, the tamarisk (Mfon.).

5.37 khm-byng, n. of a large bird of sweet note, which, according to the Tibetans, migrates in summer to cooler regions and in cold weather returns to the warmer zones. In Jü. 5.3735 probably signifies the note of the black Indian cuckoo.

🛂 khyny, v. 9394 hkhyuy-pa.

gegn khyng-khyng kun kung sig-zag glog-gi hod khyng-khyng byed a zig-zag flash of lightning.

दुवर्डम khyug tsam = १व र्डम tig-tsam or देव र्डम or देवर्डम srib-tsam a little; a little while.

BK I: khyuk herd, multitude.

BK II: (Sch. also khyuh-mo) the garuda bird, mythical chief of the feathered race; the golden eagle: Brigg khyun-skyug a kind of gem said to have been brought from the Sumeru mountain by Garuds and vomited by him: BE 19 394 45 34 จริงเพายจิ:พรีๆ khynfi-skyng dug sogs nad kun hjoms-pahi mehog, the khyuf-skyug (the cagle's vomit) is the chief remedy against the effects of poisonous drugs: BE 4734 มีพ.ฐ.สุรุาสุโพพ khyud-gi sen-mos khi nad hjome the toe of an eagle is used as an antidote for leprosy. BERTHER OF THE STATES क्ष्य में में a khyun phrug skyug-pahi bdud risichag paki kha-chu the watery substance vomited by locusts; a mystical expression (Min. 4).

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BE 24 34 1: khoun shon-skues जवहायक the first-born of heaven; the one that was born before garuda; an epithet of Aruna, the charioteer of the sun. 2. = HR skya-ren dawn. 3. Mr. 49 54 khuun cog-can the early morning which advances with the wings of an eagle; a name of Vajrapani Bodhisattva.

BE Man II: " Na p da ni-mahi kha lo-pa the charioteer of the sun (Mflon.).

B-3、4 khyuf-thur can 二 ずる go-cha or TEQ go-khrab coat of mail (Mfon.).

BE'Es khyud-sder claws of an eagle (Med.; Cs.); (Garuda-claw) the n. of a medicinal root: BERSTER khyun-sder dkarmo the white species of this vegetable drug, so called on account of its resemblance to the claw of an eagle: BERTHAL khyufsder smug-po the dark brown species of the root, in appearance like the claws of an Both these roots are used to neutralize snake poison, &c.

Bull khyun-po many collected or assembled together.

BK 595 khyuf-dpyad a small round basket of reed (Cs.).

BC. 8. 244 Khyun-rise deoups monastery in the valley of Panam in Trang.

BE a khyun-ril is said to be a large! cylindrical basket, the same as kun-dum in Ld., v. Ma tkon-pa.

B5" khyud-pa ustyma to worship, adore.

B5'8 khyud-mo 1. 5'84 rtu-chas the equipments of a horse. 2. rim of vessel (Sch.).

BX'E knyur-po=24th ril-po or at-u syan-po entire; full.

胃スプス khyur mid-pa to swallow; to eat the food without chewing, in the manner of birds, snakes and fish: 5 - 15 5 khyur mid-du soft-ste suffering himself to be swallowed.

BN kkyus wall side (in Tsang) ? (Ja.).

A'U khue-pa wat wide.

A A khue-bo. 9's bu-tsha children.

B. A khye-ma n. of a disease (Med.; Jā.).

BS I: khyed n. of a tribe in Tibet (Vai. ker. 150).

55 II: pers. pron. thou, you; is the ordinary resp. form of 35: 35 39 khued-cay, plur. of \$5 khyed, is generally used in addressing lamas, but seldom in addressing superiors, such as parents, uncles, and brothers; is used to those senior in age, and sometimes contemptuously. B5 🛰 kheed-raft is common colloquially for khyed; 35'44 Barena, Bar you, or you all: 59 64 केर बीम dge-tehul khyed gnis you two novice monks; By Et a sece ga da it will be as you (all) think.

BA'5 khyen-te in Porang he; she (Jä.).

A BUN khyebs=Pan khebs cover.

Bolkhvem= | khem a shovel; Buck. *44" to shovel away; to cast out with a shovel: 🖻 🗗 🕽 🔍 🕶 khyem-gyi kdab-ma the blade of a shovel (Ja.): But Tu khuemqui-vu-vo the handle of a shovel (Cs.); TBu gru-khyem, CBu chu-khyem oar; in W. gan de kage khyem iron spade; ABe

mr-khyem fire-shovel; The wa-khyem a scoop; But khyem-bu a spoon (Cs.).

BS khychu eiven, also minere, faux 1. a boy; an infant child. 2. a youth, esp. in Dzang-bun.

33'r khychu kha=Ar a ans yr agu a çin-lo gaar-du kha bhus-pa the tender shoots of leaves (Mnon.).

B3 * 44 a khyrhu mthon-pa, B3 B a khychu bye-wa the d-livery of a child; child-birth. In Kahgyur and Tangyur B3 alwa khyehu mtsaz-pa = 8 B a bu zkyez-pu the birth of a male child.

BY JE khyer-rkyan one who is specially authorized or responsible to make payment or receive deposits in money or in kind in a Jong or district. An Baga and the Frank and a won-zgoz che phrahi rigz Ritson-zdod khyer-rkyan nas wadu-wa all proceeds (collections) large or small should be collected by the officer resident in the Jong (Ritsii.).

ষ্ট্ৰ প্ৰ্ৰণৰ khyel behuge-pa n. of a posture in yoza; a mode of sitting: অনুৰাছনৰ ক্লীজন dug-staffs kyi miń or ইপাইণ্ড-মন্ত্ৰণ resogtsog pur ddug-pa (Mison.).

貫可 khyo-ga husband; also emphatically man, as 夏明泉と気で質可能 skyes-bu da Hor-ya khyo-ya yin, I, a Tertar, am a man (sa distinguished from effeminate people).

B 4 5 khyo-ga-po a hero.

हैं व्याप khyo bdam-ma= व्याप bag-ma a bride. ያቹ khyo-pho husband: ፭ና 3፭ ፍር 3 ዓሜ ቹ g khyog-kyi khyo-pho de che-shiy lta-bu what like is your husband (Sāiń.).

हुँ भेद्य khyo-med-pa, चथवा, विश्ववा a widow.

5 khyo-re to stand erect, upright (Yig. 51).

টান্ত্ৰ khyo-çng কেন্দ্ৰী husband and wife; a married couple; some as কেন্দ্ৰ brah-tsho or কেন্দ্ৰী brah-nsi (Lic. P. 4)

I 34 44 thyo-sug gnas creat the place where a married couple pass their honey-moon.

图写 資本 khyog-than (abbr. of 1 n khyoga and 本 thon) in W. a young man; a youth (Jā.).

(Cs.); also cunning (Ja.).

हिंगा Ahyays, वेदश पुत्रमा phebs-byams चुन्हि, दोष्टा 1. a sedun chair, palankeen; also a scaffold (Cs.). 2. litter, bier (Jā.).

* Ban khyogs Eine a swing (Schr.; Kaluc. T. 146).

Ban's khyoge-pa=1473 they-pe a vehicle or conveyance.

In khyon= is skyon, or is a khon-wa, in colloq. In it sin-khyon, one day's entertainment.

B5 khyod pers. pron., 2nd pers., thou, you—is the ordinary form of sudress to inferiors or to equals: B5B khyod-kyi your, thine: B5 and khyod cap-gi your of you all: B5 khyod-tsho or B5 and khyod-name you, ye: B5 a khyod-rafe thou, you, yourself—very common in the college of C in place of the simple khyod.

Briggu khyod-çuge Ann a pair; pairing, v. Bigu khuo-zuv.



P

ইণ্ড্ৰিশ khyon-sgril altogether; all taken together: ইন্দেশ ইণ্ড্ৰিশ বিষয় প্ৰকাশ glon-ray khyon-sgril you somme cotton cloth for wicks all together (Rts.i.).

र्दुंद के khyon-che-na विकीर्ष, चायत broad; very widely spread.

54 24 khyon-sdom all together; sum total; contents; acc. to Us. narrow extent.

ট্ৰ বৃদ khyou-mag thoroughly; সুৰু বৃদ্ধ ই ইপু বৰ an out-and-out sinner; সুৰু বৃদ্ধ এই ব not at all (An).

BN BN kyem-khyom oblique; awry; irregularly shaped.

ট্রী বি to move totteringly; tostumble; be dizzy; defined in a native author as ক্ষাইন্থ কুলাব্যাইন প্রাথম কাল্যান্ত asif one went with a hungry belly and without strength"; কাল্যান্ত ক

STA II: as much as fills the hollow of the hand; STAR khyor-no gan a handful (of anything); STAR khyor-na do two handsful.

BUIL khyol-wa, v. Man hkhyol-wa, to be brought or carried or Man khyos-ma.

I : k/ra (thā) www 1. a cheat. 2. a kind of hawk or falcon; sparrow-hawk used

for hunting: A save a safety a sac khrayi sgo-nas sa-hon hisag-pu herna the egg
of the hawk is curative of the disease of
involuntary discharge of the semen; A saga a s

Syn. 450*44*54 # hdab-chage dah-ma; Rus ri-kon-za; 皇日 bya-khra; 中旬 a gyowa (Muoh.).

II: n. of a tribe in Tibet (Vai. kar. 160).

HI: wells 1. a lic, falsehood; also a liar. 2. n. of a Naya Raja (snake king).

国 IV: or 5 ** khra-ma (tha-ma) a letter; 資本日 skycg-khra a letter with a present.

BB khra-khra (tha-tha) = B\(\vec{A}\) khra-wo party-colour (\(\vec{N}\)ag. 10).

电筒码 khra khro-car (thu-tho-cau) defined as 極直筒 3 00m 音楽なる a passionate or wrathful individual.

মুণ্ডু khra-rgyu variegated colour; হুম-বৰ্ম-ব্ৰেম-ব্ৰম্ম ইন্নু ব্ৰম-বি- snum lag rked thas la dkar-po khra ryyu dgos çin.

plan khra-ggrige (tha-dig) planed hra-rim behin ggrige-pa arranging in variegated colours with rows of turquoise, corals, pearls, &c.

त्रभेड़ Khra-sna-ke-ru n. of a place near रद Hon in Tibet. Bu khra-pa a falconer.

🖺 🍎 khra-bo (thā-o) चित्र, शबस, शबस, तिसक, करेर 1. many coloured, with one predominating colour as in chintz; partycoloured, as in the case of cattle and wild animals, such as a tiger or leopard, and in birds. In 574 B dkar-klara, the white (dkar) is supposed to predominate. In 545 2 dmar-khra, red predominates. In the common saving क्या है हार्च के बार्भर, अले हा 5 45 a 45 stan-gi klira-bo phyi-la god, mi-yi khra-bo nafi-la yod, the tiger is partycoloured externally, but man is so internally-the meaning, of course, is that it is difficult to know a man even by the traits of his mind. 2. Acc. to Ja. a distinction is to be drawn between khra-wo and khra-wa, the first signifying only two-coloured or piebald, and the second party or many-coloured. We have not found this distinction ourselves. The significations of the various compounds of \$ khra have all a reference to the poculiar effect produced on the eye by the blending of two or more relours together, especially when seen from a distance : so E 34 A khra com-ue is said of a rainbow, tinted meteor, etc.; Bund khra lam-me or Bunk khra tham-ne of a similar phonomenon; Bis khra chem-chem of a flight of birds: व्यापे व्यापे kira chamse khra chem-me or B 200 khra chem-se in !! = 24 m ac chem khra sprif-fie in Ld. Such compounds have also assumed the character of an adverb, as in Bat khrame-re, together; altogether.

Pil khra-ma 1. a register, index. 2. s judicial decree. 3. s kind of grain, a sbru ungu. 4. acc. to Vai. ga.= *juu apgyogs-nas a kind of barley grain,

growing and ripening rapidly within 60 days, v. 44 24 quo-khram.

্র শাস্ত্রশ khra-magniz agrom in jewellery or lacquer work when these is a variegating with two colours.

§ ** khra-mar a kind of biscuit made in twisted cross ribs and painted red. These are given only to Government officials at state dimers in Tibet

A & khra-rtse a kind of biscuit or pastry made in the shape of a grating.

BE khrn-sur a species of eagle (Sch.).

BA khou-da (tha-da) = \$ \$ \$\frac{1}{2} \text{w} a \text{show-da} \text{ghis-pa or \$\frac{3}{2} \text{\$\frac{1}{2} \text{\$\frac{3}{2} \text{\$\frac{1}{2} \text{\$\frac{3}{2} \text{\$\frac{1}{2} \text{\$\frac{1} \text{\$\frac{1} \text{\$\frac{1} \text{\$\frac{1} \text{

He khra-rin a striped long scarf. This is also called My Awy R. hkra-rin, khra-rin, the auspicious long striped scarf which is generally attached to flag poles:—thag-par pho-bran rtsc-nas khra-rin dan dar-phan dan dan rot-ma sogs sbro, moreover they exhibited from the top of the palace long scarves and pendant silk and played on trumpets and cymbals, &c.

paray (J. Zan.).

विश्वसानीय khra-sems çeş \mathbf{r} . of a bird (K, k). $\mathbb{T}[3]$.

Fig. khrag (thag) & Mar sku-mishal, resp.

afer, when, wifen. The fiften blood: W. Ha shad-khrag blood of child-bed. A Ha shad-khrag or vulgarly is Ha dsak-khrag signifies blood of the menses; AS-HA shad-khrag had hourishing blood (Cs.); ANH nad-khrag bad or dispused blood. In Sikkin khrag is pronounced khyak. Ha ANH shad-good in of a medicinal herb which stops bleeding (Med.);

=19

ৰুত্ব কৰিব to stop bleeding; মুৰ্পুৰ্ব ব reseation of bleeding: ইংগ্ৰেপুৰ্বৰ বৰ্ণ in W. I feel my blood throbbing, e.g., from ascending a steep hill. মুন্তুৰৰ defining of the blood, generally applied to menstruction; মুন্তুৰৰ delotted blood; gore (Cs.).

Syu. Ağın yma-skyes; Asaşığı çar hygar-lyed; Ağınışı çaşı sa-bon; nişqayı ğın mitshan-binun skyes; Bunga khyabynas; Ağı mi-than; zuğu tas-skyes; ni un 220 u yma-taş hbab-pa (Mion.).

四角線 kkrag-skem, ke 8 span-risi n. of a vegetable medicine very useful in stopping bleeding (Sman. 55).

青年青年年年 khrag-khriy snak-ua=**皇子**貞 smig-ṛṣyu a mirage; an optical illusiou (妊娠の.).

REES khrag khray (thay-they) all in disorder; promiscuous state; like a troop of fighting men, or like the loose leaves of a book when out of order (Zam.).

An annual khrag-hkhruga agitation; flutter; crgasm of the blood (Sch.).

門可 khrag-khrog (thag-thog), v. 99

gadead khrag-ge khrug-ge (thag-ye thug-ge) when two men do not agree with

each oher, there is said to be thuj-ye thug-ge among them—a falling-out, disagreement.

মণ্ডুৰ khray-ryyna মাৰিবাৰৰ the running of the blood in the veins; circulation.

BT**94'\$ khray chays-rta a blood bred horse, i.e., a real horse, opposed to a metaphysical ore (Mil.).

8935 khray-hthm 1. a class of terrifying deities of the Bon and Tantrik Schools. 2. 355 skyn-ra-ra पानकी; Myrobalaam emblica (Sman. 304).

हुन वर्द वर्द khrag åthufi-þbu the worm that drinks blood.

মুৰ্বাদ্ধি বু khrag-hthru spin-bu a leech (Mion.).

প্ৰথম khrag-Įdań আন tigei; নি-১লং কাৰ্ন্সেন: çiń-dmar ram ger çiń n. of a red tree; the red pine called কুন্দ; a species of mahogony (Moon.).

মুণ্ডিংশ khrag-Lian ma described as 95' মুণ্ডাৰণ্ডেইণ্ডাৰ woman at her monthly period (Mnon.).

pq & is a khray-por zkyc-wa a botanical term applied to the leaves of plants (Vai. 26.).

39 444 khray-hbab = 6 4 5 cha-bo si-ta a name of the river Sita (Mion.).

B¶₹ khrag-ro crotted blood.

By a. khrag-lift a clot of blood.

ন্ত্ৰপ্ৰতি khray-çaş ehe-wa plothoric (Med.; Ja.).

图写本 kirag-çor hemorrhage; bloody-flux (Med.; Jä.).

हन्यन् khrug-bçul flooding after childbirth; profuse mensturation: ह मंत्र्यन्ति वर्षः वर्षः वर्षेत्रः हुन्येत्, हन्यः न्यान्येत् it stops the flooding and intermal spasms in the blood discharge of a healthy woman: भ्यान्य हन्यान्य हिन्देशेन्यतु. EL' khrafi (thang), v. 48€ mkhrañ.

ES'U krad-pa (the-pa) stretched out: ES'U K a khrad-por glod-pa to sit with the legs stretched out (Ja).

BA khrab (thab) ususers: shield; buckler; coat of mail. The coat of mail used in Tibot and Bhutan is generally made of iron rings or thin disks resembling the scales of a fish netted together. Two kinds of khrab are known in Tibet; one is called as \$\frac{1}{2} \frac{1}{2} \frac{1}

RPER khrab-khrab (thah-thab) a weeper; one that shods tears on every occasion (Sch.).

Anab-akhan one who makes or
 Wears armour.

BQ 54 khrub-can scaled; scaly; wearing a coat of mail.

R985 3 khrab-byah gu scales or iron foils used in a coat of mail (Rtsii.).

Rasawa khab-byin lus khab a coat of mail for covering the whole body (&tsii.).

Note: a cunning man.

 kyi mih, harp a ana khram-kha la bahi in explained: Rayakaus and Rayak

B* B* khrom-khrum fragments; taked fragments: মাধ্য বাব বাং বৰুৱাৰ্থ ই ক্ষুত্ৰ বাং ক্ষুত্ৰ বাং ক্ষুত্ৰ বাং ক্ষুত্ৰ বাং ক্ষুত্ৰ (raw) brick containing prints or engravings thereon when burnt are said to be baked fragments.

हुआ अने khrem-klan आधा a tiger.

말하음도 khram-byed, v. 역적 85 gyo-can or 및 화용도 phra-ma byed; 혈역가의 fee ghis-pa double-tongued or double-dealer (祖初の).

प्रभावित khram-çin or विश्व । प्रेप्ता विश्व के khramşkyi kkram-çin a hoard on which the body of a culprit is stretched to flog him on the back (Nau.).

দিব khral (that) বাজিল, হুত 1. tax; tribute; duty; forced service. 2. punishment; chastisement for sins; visitations: প্রথ লাগান khral bkal-na to levy taxes: ১১৭ ছব dinl-khral tax to be paid in money: বুলুল hbru-khral tribute paid in corn: ১৭ কুলুন বা-duar khral tax to be paid in red sesamum.

Syn. 53 dpya; कुष्य gdud-pa; पुष्य प्रव gyar-khral; अंपम ço-yam; प्रय रेपम khralriqs (Mion.).

ह्य बुन्य kiral rgyng-pa to perform forced service (Rtsii.).

हुक्ष्यक khral-hjel-we or हुक्कार khral skor-ue to pay taxes or customs duty.

Syn. Angra khral bhul-ua; 53'98'99 dpya hjal-ua; Angra bhral sprod-pa (Mron.).

Bu ga khral sdu-ua to collect tuzes; pf. Bu aga khral-bsdus, pf. Bu aga sa khral-bsdu war-bsdus tshar, fut. Bu ag as khral-bsdu war-bya.

ETER khral-khrag (ETW) n. of a very large number (Ya-sel.).

ह्न हुन khrul-khrulis defined as क्ष्र वसङ्घ ह अवस्था कर का बार के applied to any broken things, such as furniture or utensils.

A I: khri (thi), A 200 khri-khrag, A 1254 khrl-grafis for number: चतुत ten thousand; a myriad: A 250 khri bye-ua कोडि, बबेट ten millions.

II: us, nu seat, chair, throne, couch; also frame, sawing jack, trestle;

पौडिका 1. a bedstead or stool: a small chair or table; figura a khri-la biko-wa to raise to the throne; to place on the chair; A 44 4 khri-la hkhod-pa to preside; to occupy the chair: sed-ge khri throne; a chair borne (in relief) by a carved lion for rulers and incarnate lamas; A geer-khri golden seat or chair: seat for royalty: Bull sias-khri a contrivance to serve the purpose of a pillow; IN chos-khri a professoral chair; pulpit; reading desk; table for books; rehool table; 34 B nal-khri rosp. அன்ன இ gzing-khri bedstead. 2. MXCRA GREEN the upper pedestal of a chaitya or Buddhist votive tomb.

Syn. 34 fi nal-khri; 94 fi zgyun-khri; 459 fi hdug-khri.

ished with legs; a bodstead.

Rankhri-chen a great chair; a title of the abbot of tialdan monastery.

- ° क्षेत्रस्य इत्रर भार्षण श्रम Khrischen Ragdieun mehog-ldan देव क्ष्म स्पर्ध भाष्य श्रम Drineen nug-dieun mehog-ldan (Sehr. 17 A).
- ° क्षेत्र क्षेत्रक राष्ट्र प्रदेश स्तार्गातिक Bloberh belan-pahi संग्यान क्षेत्रक श्रेष्ट भागे क्षा bloberh संग्याम elaby (Schr.).

हे हुन् अन्ये khr. sñan sa-le skin of the black autolope; क्षणबार a devotee sitting on it remembers the vows as well the duties of a Bodhisattra; A 4444 44455 5 45 spreading a skin of black antelope for a seat (A. 11.).

है दूस देन दें khri pian chen-po बद्धादन a large couch or bed; है दूस स्वेद दें khri-pian mithon-po बद्धादन a high couch or bed (forbidden to the devout).

র প্রথম khri-g dugg the sun.

• वि अब बेट बेटे ऑर्डर khri-ldın seh-gehi mdsod चासनविश्वताम (Schr.; Ta. 2, 44).

自治、下雪和 khri-phyed dan gnis two thousand and half; 为自 ni-khri twenty thousand

Aux khri-hphan the height of a chair; a high chair (Co.); also the official rank.

ने मेन = वर्षेत्र हार bleon-kh-n a prison; jail (Mñon.); also ने सन् khri-nun a prison; dungeon.

विद्रहर khri-bar अभिवासिक n. of a bird (Ya-sci. 7).

An khri le-wu fear, in C. (Ja.).

育等に 1: khri-çin or 智 khrihu a chair. 音等に 11: (thi-s'ing) 可知 a crooping plant; a crooper.

Fig. 244 Khri-sron ldc-btsm the celeberated King of Tibet who formally introduced Buddhist monarchism into Tibet, exected the great monastery of Sam-ye, and caused numerous Buddhist sacred books to be translated into Tibetan.

हिंद्धः व र्षेत्रः य khrihi rkan-pa chos-pa पारक-सम्पादन a bed furnished with legs or supports; fig. to discipline the mind so that religion may take hold of it.

hand the legs of a chair.

khrig khrig (thig-thig) 1. proper, suitable; not less nor more : \$47

ইম্মীন্ম বিদ্*khrig-khrig bagrige-aof* it has suited well; it fits exactly. 2. quivering, as of the body with cold, or chattering of the teeth. 3. v. ইন ইন khrib-khrib.

PUN khrigs (thiy) प्रश् है नम व gral khrigspa 1. arranged in proper order or now without deviation from the right course or line:
है नम बनाय प्रश्निष्य khrigs chags-su bkod-pa
scated or arranged in proper order where
men, women, the old and the young,
the great and the low, all are put in their
respective order; 2. also in reference to a
priest conducting a religious service, his
demeanour when he does not look this
side or that side but is intent on his
duties and ceremonial observances; he is
then said to be है नियम क्या यू की एम khrigs
chays-su bkod pa.

ইপ্থৰ khariys-se plentiful, abundant; thorough: ইপ্থৰ ক্ষিপ্ৰতি khriys-se gan quite well; ইপ্থৰ khriys-se bycd-pa to treat; to entertain plentifully (Sch.).

নি I: khrid (thi) instruction, tutelage;
বিশ্ব বিশ্ব you-tun khrid-pa instruction,
teaching; প্রশ্বেম্ব khrid-pa instruction;
teaching; প্রশ্বেম্ব khrid-pa teaching; hrades-pa to
give instruction; to instruct: শ্রিম্বর্ম্মব
khrid-pas cheg I am willing to give
instruction; you may have lessons with
me (Ja.). প্রশ্বেম khrid and to an ovil purpose; reduction; শ্রিম্বর্ম
khrid brad-pa to give instruction; to
make admonitory speeches.

ন্দ্ৰি II: or মুখ আৰী row; order; serial order or arrangement: ইপুমানুহাৰ আন্ত্ৰী বিশ্বাসী in the same manner there are four stages in the way to saintly perfection (Lam-rim. 4).

BS III: pf. of 4354.

and khrid-phrug (thi-thag) scholar; pupil (Jā.).

n. of a large number (Ya-scl.).

चित्रस khrime (thim), बासन, न्याय, निषष् law or right in general; the laws of a state; any particular law. There are two kinds of laws- - हिमस व अंश हैमस दर कुत हैमर विशेष 45 khrim-la chos-khrims dat rgyal-khrims anis god state law and spiritual or religious law. The proverb says: अब हैलल अमेर-बे बाउव शेर. अंश श्रेमधा दर बे अन्द्र य क व जीन Rayalkhrims aser-aui affah cif. chos-khrims daran milid-pa Ita-bu um the state law is a golden yoke, but the religious law is like a silken knot : BHH B HQH H GM BHH GSQ for laws they pass decrees, statutes : Baura many khrime-la gnay-pa to be subject to law : वक्ष्यमा देवमा दूर हे मानु दश य दशमा देशमा न मृत्या 4 94 holy personages and the incarnate race are also subject to law.

Syn. for laws of state:— and lugg; adaigh Amu hjig-ten khrims; ya su yulchos; Amu khrims; Amu'anu khrims-lugs (Moon.).

Busines khrime-khan court or place of justice.

Syn. Hankê Para khrims-rhuhi khad-pa; TEAM sgra-Idan can; Han Lan khrims-kyi 'a-wu; LaTa dril-sgroy-sa (Mnon.)

Blun-po a minister; a legal officer (Uñon.).

ANN USAN'S khrims begrage-pa, v. 479.

4594 bkah-birgs, a proclamation or proclaimed order.

Hunges khrims-good=3nu que ñes-pu gros to inflict punishment (Mñon). Been as q = khrims-hjags = Been B Lq all a khrims kyi don behin acc. to the meaning or spirit of the law <math>(Rag.).

Bungs khrims-shyor=Bunngan khrims In skyal-wa to deliver up to justice.

मेय khril (thi), v. बीब khril.

A khriş (thi), huakqua khriş hjogşpa pence, v. 4890'ü hjugş-pa.

Fig. 1. (thú) Est khru-ma we one-fourth of a **\sim hdom or fathom; a cubit; \$\frac{1}{2}\$ Itsc-khru or the measure of eighteen inches, from the elbow to the extremity of the middle finger: \$\frac{1}{2}\sim \frac{1}{2}\sim khru-gas \text{Itsam were about the measure of 15} inches from the elbow to the fisted middle finger is called **\frac{1}{2}\sim khru-khru, or cubit measure; \$\frac{1}{2}\sim \frac{1}{2}\sim \frac{

A'a hkhru-wa, to wash.

5:45 khru-gear a kind of stew-pan (Sch.).

ENT khru-slog or ENT khru-rlog tilling the ground; acc. to Sch. a pit filled with corn; ENT khru-slog-pa digging; breaking up the soil; gardening.

khruh-khruh (thung-thung)

The crane, grus cincrea; also the stork:

Executive a apparate khruh-khruh rus-pas

chu-hgags sel the bones of the crane remove

the stoppage of urine. When milk mixed

with water is given to a crane it will drink

the milk, leaving the water in the basin.

The reason of this, according to K. d.5. 110,

is that as soon as the bill of the crane

touches the milk it turns into curds, which

are eaten up, leaving the water in the

basin.

Syn. #\$40'K0'R5 mgrin-pa rah-rid; Aqi B4 "K9' w mig sman mjug-ma; Y3' 8 kruñ-ca (Mhon.).

But a a star khrus. khrus hjoms = sa ga a gun a star gast sa dos sphyng-yi hu chus-hu gshon-nu gdos-druy a name of Kumara the second son of Is'vara (Miss.).

55.4 khrud pa, 345.4 his khrud-pa to wash; cleanse out dirt or fifth from the body (Kan.).

भित्र khrun (thun) चारीफ, परिसास height; length; extension (Cs.): हुन वर्ष के khrun phad stid height and breadth (equal).

[N] [] khrum-khrum (thum-thum) (S.h.): Bu Bu Bi a khrum-khrum byed-pa or Bu Tu azi'a khrum-khrum byduh-ua to pound in a mortar.

ANN khrums (thum) भार-पर n. of a constollation: gaus skhrums-stod the name of the 24th constellation, पुणे-भार-पर.

Syn. 248 bya-mehu; 23 gá ribi lhamo; Ashin gnas-ma; Ashin ba-gl:A thah (Mhon.).

हुम्म १८ है १ म khrums-stof-kyi ña-wa भाइ-पर-पीचेनाची the full moon of the month of भाइ पर, July.

EASIES khrims-smad the name of the 25th constellation, SWC-NIZ-UE; acc. to Hindu astronomy the 26th lunar mansion, figured by a conch, and comprehending two stars, of which one is Audromeda.

Syn. 33 sehn ; & Talk shrul-hehis (Mnon.).

gue a khrum-sla (thum da), v. a a aşça sla-ba brgyad-mı acau, anız, the eighth month of the Tibetan year.

Syn. AANHU blings-pa; Bind byu-mchu; Anga nor-ldan; Bindmaa khyu-mchog can; a an an an bo-lah rhah-bosh: धून वर्षः शाराकbosh; वेदाय len-pa; द्ववेद्वाय byahi ola-wa; क्रिक् वर्षेट्र ध eton-olt blriñ-po (Mhon.).

For khrul (thut), Equips a khrul glosna to let fall; to drop (several things at intervals); and regards methods thrul behad to shed tears: I I'm zla khrul in W. intervalary month (Ja.).

Bu Z khrul-po in C. 1. cheerful; merry 2. fornicator (Ja.).

FOLK khrul-ma 1. in W. crooked crauk, handle (Ja). 2. a whore. 3. 544 khu-ua khrul-ma rica-water or water in which millet is washed.

BN khrus (thus) चण्णम्, स्नात, चापुत, मर्जे bath; washing; ablution.

દ્રમાં ઉત્તર કુમાં અને khrue-kyi btal shugs can=55 મેંડ draf-srof a Rgi or sage who observes the vow of abilition: દુષ્ય કેડ પર કુમાં કુક કુક khrus byeg-pahi [tuh-byed जान-पार्विश्व का faults committed while bathing: દ્રમાં લુખ મેં પાર્થ માર્ચ કું કું ડ્રેપ્યુપ્યામાં having bathed put on clean clothes and take milk, curds and butter (Loft, 9.32).

S.n. মুন চু বু kun-tu rgyu; ১৭৭ এব কর dkahthuh-can; হব অহমম ব hag badanu-pa; ১৭ তন ছব-ম dge-war sloh-wa; শুর মবে এব ñon-mońs thul; আই ই পুর প্রচান-po thul; স্ত্র ব smra-ba cadpa; ক্রিম মে স্বল্প gtah-bar gurs-pa; করে অবং ইণ্ড tshuñ-par spyod-pa; ইব্র ইল্প ব rigbyed klog-pa (Mion.).

ENDS khrus-kyi risa, II ku-ça the grass Ku-ça (Mron.).

gu ger khrus-kyi rdsiń gu gu na be. khrus rgyah-sahi rdsiń a bathing tauk.

Bull khrus-khu water for bathing (Ja.).

Bullet Adams khrus-khas hrtsess-pa the
making of a bath or bathing place.

R

5 klirus-mkha. Seek on who bathes; he that has bathed.

हुभक्ष khru-chal धानीय washing materials, soda, soap, etc.

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gue khrus-chu bathing water; water consecrated by a deity being washed in it.

5*55 khraş-dar seraf or good linen towel for the toilet; searf of silk used in washing the images of deities (Rtsii.).

Sym. 2ng bam dar , natignasque 200sor khrus blags-ri (Māou.).

5 N दे Khrus ster basin; washing bowl. इस प khrus pa (fins pa) जत्तीक, परिकृतम्, धाव washed; also washing.

Syn. 588 khrus-bya; 958 hkhrud; 59 khru-ra (Mñou.).

54.34 khrus-hum unus wushing pot or jug.

54 " 55" khrus-m. khrud-ma washings of rice or any other millet; also the remnant of water in which rice, &c., is boiled.

ENEW khrus-rdsus articles of washing or to wash with such as soap, etc.

Syn. २०१२ (dag-chal; En & khrus-rtsi;

हुआ पूर्वर khrus-gshof सेचन-पाच hathing tab; basin used for a bath.

हुभारत khruş-raş खानवाटक a towel; a bathing towel.

 $\xi^{W} q^{Q_N} khru_{\ell}-q_{\ell}rr$ bathing water. Acc. to Jd, this word (in Ladak) relates to a certain medical procedure or method of curing.

Emajora khrus-ysol-va resp. for Emils a khrus-byed-na, i.e., when applied to bathing places used by diving beings and great mon: @Pracu Manu apuls a tha-mi khan-pa sogs ta khrus byea-pa "gods or men taking a bath in their abodes and so forth," to administer a bath to another, especially is a religious ceremony, consisting in sprinkling with water.

নি khr. (the) millet: নি ই ই নম্বৰ মুধ্যৰ ম কুম ইং, হুম বাহাৰুম ব্যাধন মূল বাই হৈ millet, being both heavy and chilling, causes wounds to swell, but bones which have been dislocated or fractured it causes to unite. নি মান khre-rgod আটা millet; নি মান মুখ্য বাইছে ইন হুবাইৰ ইং হুবাইৰ ইং হ্ৰাইৰ ইং হুবাইৰ ইং হুবাই

নীতি khre-tse Chinoso vermicolli (Ja.). ইবামাৰ khregs-pa (theg-pa), v. শ্রীবামাৰ pkhregs-pa.

ह्मभाष्ट्रेस khrem-yñer, v शामकेस chu-yñer (Mion).

ন্নথা klir t-po shameful.

ENNU khrems-pa (them-pa) 1 irrigation; also to water gardens and cultivations; to sprinkly water. 2. n. of a book: ৪০ বিলা প্রথম প্রস্তুত্ব সূত্র সূত্র কি byah-khog khrems-kyi luh rin-chen hod hphro-nea (Sorig. 81).

্রিথ khrel (thel) resp. হ্রকটোর thugekhrel 1. বিশ্বর kind of millet. 2. ব্যাস্থা shame; diffidence; bashfulness; modesty. 3. piety acc. to Ja., especially in W. 4. in C. disgust; aversion.

Buss kirel-god a scornful laughter.

हेव स्व khr.l-can possessed of shame; हेव स्व khr.l-can bashful (Cs.): also earnest, conscientions.

ন্ত্ৰ khrel-flos pusilanimous; slamefaced.

ট্রপান্ত khrel-gdon (lit. a face capable of shame) a bashful face.

資本文字等 khrcl-hdog-can in W. ready to shame others.

विषय्त्र khrel-ldan, v. टें.बे.क्याय flo-tsha çespa चपविषय् modest. 日本中 to be a shamed; to provoke shame: 資本できるまである khrel-wa dan no-t-ha-wa med he has no shame or modesty.

द्विषाभेद्रय kined-med-pa, द्विषाभेद्रभ kined medma चनपन्य iramode t, shameless.

ট্ৰম ম্বি khrel-yod অবস্থা modesty; chastity; decency; ট্ৰম ম্বি ম khrel-yod pa to be chasto; ট্ৰম ম্বি ম জিল্লান্ত khrel yod-par byed-pa to behave chastely, with modesty.

Syn. B. 9 khur-pa; B. 93 kg khur h.drenpa; go J. 190 kg u rg,ab-kyis theg-pa; B. 5 4 khur stsa-pa (Mion.).

A sit erect; falling down: Ander his his erect; falling down: Ander his his his and another his his erect; falling down: Ander his his his another his erect; falling down is a single his his his erect; he asked the physician what would be of use.

khro (tho) was a kind of bronze, of about same quality and worth as bell-metal (\$45.2 hkhar-aa), but inferior to to. The kind of bronze called khro-mag or dark bronze is also called thank khro on account of the predominance of iron in the compound. The kind called \$5.55 khro-dkar, white bronze, has more zine and the time. The dark-bronze is largely manufactured in China; the white-bronze

南雪木 khro-ryyan ornaments made of bronze. 高^第四年等 *khrohi khug-til* bronze pot to boil tea.

F& khro-chu 1. liquid or melted bronze; acc. to some author melted iron before it is east. 2. n. for 55% diut-chu quicksilver; (a mystic) term (Mis.).

per kiro-chu sdom-pa to fill up joints, grooves, &c., with melted bronze; to solder.

B'344 khro-ñame = 244\$5 rham-hrjid or 244\$94 rham-hjigs or E44\$5 rhom-hrjid to sit in an angry mood (Mion.).

পুৰীৰ khro-guer অক্তার, মুক্তাই wrinkles on the face and forehead expressive of wrath, indignation, anger; also indignant.

資明於 84 khre-giver-can 电影话 she whose face is wrinkled with anger; also frowning.

* শ্রাশ্বাস ভাল khro-gher can-ma (Schr. 36 C.).

श्लें मुक्त भेद a khro-gier med-pa व्यवनसम्बद्धि free from frowning or anger. हें बुदेर की बीट क्षेत्र khro-gher gai-brjid laun-pa, श्रद्भ çu-daj n. of a medicinal root (Sman. 102).

Bakhro-pa in W. for B khro.

ৰূপত khro-gtum-po furious with rage.

E'A khro-wa, (tho-wa) \$4 brtse-wa मन्य, चरिका ebst. auger, wrath; also adj. angry, wrathful: 西京 東 khun-khrowa smouldering wrath : ฐัจจัุง khro-พล bzo/-pg subduing or abstaining from BIRDET : में व वर्षेत्य देश वर्षेश्व य श्रद अब है वर श्रे बहुद र khro-wa bzod-pu fies beam-pu ster-yed skys-war mi-hgyur-ro anger having been subdued and inwardly suppressed, it will not grow again (K. d. 5 68) : B 49 इस में बहु महें बहु व्याद 4 the chief remedy for the poison of anger is forbearance (K. d. र 69) - हैं वर्ष सेमस रहे गडेन वर्डम व, द्यार नम्म कर THE SEAS if the wrathful mind be once subdued it is tantamount to subduing all the enemies one has. Has \$50 or Bus ASK 4 to be or to grow angry (Ca.) : BAGS BENES though angry, to be as if not appry : B aw # = Aq B aw g a appry looks ; to look back with anger (Minon.).

ॅ्रह्म Khro-ua ma क्रोधना n. cf a goddess.

हैं दें khro-wo (tho-wo) कीची, भेरव an angry spirit; a god or Bodhisattea in his assumed wrathful mood or manifestation.

• हॅ रिम्बल न्युन इस कुव हु क्रिन् khro-wo khama-gaum tuan-tayad sprut-bead क्रेस-चैचोक्करकार्याचितमाथा (Şekr.; Ta. 2, 276).

A#14 kiro-uo chen-po wataivi an appellation of Mahakala, the Lord of Death—the terrific god or guardian of Buddhism.

* বুঁই দুৰ্মীৰ khra-wo rta-ngren क्रोध-শ্বহাৰ (Schr. 71 C.) • 首角 響い立る khro-wo stobs-po-che 明智明明 (Schr. 73 B.).

ैं विष्युत् है बहुबाब klaro-uo balud-risi bkhyil-pa ब्रोह्मास्त्रास्त्रास्त्रा (Schr.; Ta. 2, 103).

শ্রি বিবাহ বুপ khró-wo bdod-gyyal বছা হাজ
(Schr. 72 A.).

भूति हिंस रेंस् kliro-teo rdo-rje su-hog बच्चपाताच (Schr. 74 B.).

• ह्रॅ वॅ ५२व ए हेर्न दिस्तार and dby ay-pa sionpo नीबदण (Schr.; Tá. 2, 161).

* টু ই ম শুৰ্থাৰ khro-uo m:-yyo pa জীঘোশন (Schr. 68 C.).

•黃百寶 u us qui a khro-wo sme-ica hts yspr (Schr. 58 A.).

• মূ ব প্রবৃদ্ধ প্রথম ags khro-uo glang tor hkhor-beggur অভবীৰ প্রথম (Schr.).

·黃章 雪氣 賣來 \$ 59.4 kheo-wo yshan-gyis mi-thub-pg (Schr. 71 A.).

• हॅ द व ने4 हे पने5 khro-wa gçm-17e-gçed यमानाकोष (Schr. 71 B.).

ă 35 khro-byed रोवच, चढ trightful.

ম বিংশ khro bycy-na বজা 1. s name of the goddess Paldan Lhamo. 2. বংশ্বর বুলুমা buy-ned grum-no মাধ্যম a fearful woman (প্রান্ত).

हैं भिष्क khro-mag = भिष्कु क्षेत्र क्षेत्र mag-gi prom-hygar or क्षेत्र भिष्क होतां-mag an expression of the eye; angry eyes (Moon.).

首系 khro-no a female terrific deity or spirit.

首興 khro-mon prison (Sch.).

মূল khroy (thoy) in he aga u khrog bygad-pa to drink hastily; to gulp down: বুলুঙ্ u জীয় দ্বাৰ বুজু আৰু khroy chuk-pa yu khray-çor-y-oy-pahi-nehoy. Thogchung is bort for stopping bleeding.

P

5745 khroy-chai an herb with leaves resembling a sew in shape.

FT & khrog po botanical term, used of leaves standing round the stom scattered or atternately.

মিন গ্রাই kiroy-man the raw unprepared substance of a medicine (Sch.): প্রবৃ প্রবৃত্ত man-kiroy is defined as প্রবৃত্ত হয় প্রবৃত্ত বিশ্ব ক্লান-kiroy is defined as প্রবৃত্ত হয় ক্লান-kiroy in defined as payers of a medicine

EC 2 Ahron-fin (theny-ne) upright, straight, erect (Ja.).

南下河 khron-po close-fisted, stingy (Jā.).

所等、khrod (thod) crowd, assemblage, mass, multitude; 配質5 mi-khrod a troep; crowd of mon; 光質5 ri-khrod a range of mountain peaks; 茅質5 rt-a-khrod a heap, stack, rick (of hay); 49m 至5 nage-khrod a dense ferest; 数5 頁5 dur-khrod a cometery; 頁5 頁5 dur-khrod a cometery; 頁5 頁5 in the crowd; 光質5=also a hermit.

মির khron (thon) claw: মূর টুমার বই টু khron kyis tho muhi sde the class of gallinuceous hirds (S.g.; Jü.).

विद्राप khron-pa (thon-pa), कृप, वापि,

pahi chu well-water; also culled ৰ্কিছ dań-chu; দ্ৰুৰত্ব khron-bu, a little well: দুৰ্বাত্বিক & khron-pahi দুলান-po অভ্যুত্তী; দুৰ্ব ৭৯ ৪৯ ৭ hron-pas rań-ua অহ্বালয়ত্ব water in a well that has been made fit (by the priesthood) for drink.

But hirem (thom) a market place; a bazar; crowd of people; multitude of persons; 資本 khrom-then a great crewd; 著典 a great crewd; 著典 a great crewd; 著典 pho-khrom multitude of men; 實典 m royal-serom a royal gathering acc. to Cs. 資本 i i khrom-cierupe, thief market-place, also principal street: 黃本 i khrom-skor-na to wander about the market; to ramble through as if in a market; 如果 是四個 in the market; 如果 penson in a parket; 如果 penson in the market; 如果 penson in the market.

ৰূপ্য khron-skor-ma harlet ; strumpet ; street woman (Cr.).

Fa iq is khrom-thoy ched a person well dressed, well equipped, and possessed of personal accomplishments; one above the crowd; above his fellows.

ENG Khrom-pa 1. n. of a province in Tibet; ENG AR khrom-po-pa, an inhabitant of Khrom (Thom). 2. a market vendor.

資料有關於 om-dpon officer who is charged with the supervision of a market.

भूत्र के khrom-me sperkling; glittering: भिष्यभूतिक at p-akhrom-me sparkling dew drop. এন কি কে গ্ৰহণীয়াৰ khrom dinar nag kkhyi-ma a motley crowd; a throng, black and red interminated.

董州^東司琳 khrom-tshops (them-tshe) the gathering of buyers and sellers, &c., in a market: 司董州 ga-kh-om the section of the market where ment is sold; meat market; う董州 dpc-khrom book market; 5董州 rra-khrom the section where penies and horses are sold.

ENN khroms, v. alwa harem-pa.

Ha Abral that), v. ana a hkhral-ra and ब्रह्म a hyroi-wa 1. a sound (Ja). 2. यश्चिमीक्त loosening : untastening : that which is unfastened, बर्ध अंच देश व शुन कर्ष हानाम ज्यास धर दहेंस इस न इस में मेर वर्षे छ by आ/o-Phrot is meant the separating of meat from the hones by the sheep's head having been poiled well. 35 Ma and khrol the contents of a slaughtered animal, including the stomach, entrails, lungs, fiver, spicen, Ac. The expression का के के इस में क इस प range it panish rol physilaston pa means "one's own blunders exposed to outward show": 西州雪科斯C khrod-gyes son (the ring) slid sounding percess the azure floor).

প্রিম বিষ khrol kbrol thol that : ইবৰ্ষ khrol-po biight, shining; ইব্ছুবি প্রথম khrol-kbrol hard-pa : শ্রীৰ ইবাৰ হ্লা mig khrol-k khrol-k theren to stare at.

Fu fa kurol-don is said to denote a large hand-heil.

fill & khrotecha release has of monks from a religious service or of school-hoys from class work; acc. to Sch. the act of forgiving; pardon.

南中河 I: khrol-po (thol-po) I. cheerful, merry; sparkling, glittering, dazzling. 2. fornicator.

নুখান II: 1. sparkling : ৰণ্টুৰৰ hed khrol-po brightness (on water when the sun shines upon it). 2. acc. to Ja. in W. distinct; intelligible.

हैं व म khrol-ma, का बेल्ब nag-Ishags a seive for cleaning and sifting barley, grain, etc.

মুখ্য & khrol-mo in W. brittle, fragile; opposite to মানু ই ক্ষতিল-pc, tough.

ইপানিক্স khrod telogs a sieve (Cx.); পুৰুষ ধন্ম page telogs iron sieve.

資本等 khrol-tog = 資本資本 khrog-khrog in b', ct. *資本 pkhrol-wa.; also i. kettle. 2. a sound.

ষ্ট্ৰ khros-pa হল্ম ইমন thays khrospe ৰছ, ছবিৰ caraged; wrath-seering; appearance of virath. গুলাং হৈ নিম্ভ ইনন্ত ইমন্ডেন্দ্ৰ phyrip-ee rele-pp çin-la khros-pahi (shel histourpa Chagna Dorje in a very wrathful form manifested hireself; ইমন্ত ৰু khros-pahi yor dance in wrathful mood.

Two khrosyma (theirma) or Kon khrosma the wrathful femide deity or Rudram; such female divinities as outwardly show themselves to be of terrific and frightful aspect.

Bu 29 khing-tslag angry words.

Syn, 14.255 rion-hphyar or 24.255 sunhlyin (Mion.).

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worker in wood, carpenter, joiner, &c. Affixed to a verbal root, signifies he who performs an action, whether only just now or habitually; The way you mkhan comer; aff and hyro-mkhan the goer; one who moves: Bees bri-mkhan the writer, one who has written it : ME apps aftmkhan (in Sikkim) one who speaks falsehoods, a liar: Aways, ces-mkhan he who knows; and betweenthan the shower, explainer; af an apa hdous-mkhan one who is binding, fastening; also with an objective case, \$2 5 x u\$5 was hahi bu-mo hilodmkhan, such as are desiring my daughter; ans and bead-mkhan the man who is killed or who kills; a murderer. In collog, language mkhan seems to have entirely displaced the termination a pa, signifying in general the agent: नुद्रभक्ति अन्य के gianma khuer-mkhan ani mi the men carrying the beam. Contrary to its original signification, it is even used to form the relative: मद अप्या के अप the sheep which was killed.

which mkhan-ryynd= a in the lineal spiritual descendants of Blochen and Mkhan-po, those through whom the vows formulated by them are handed down (Yig.).

SPAN I: mkhan-pa ferns of two species. The one growing in Tibet is called span for mkhan-dkar, or the white fern; the other species belonging to the Cis-Himalaya is called span and mkhan-nay, black fern: mkhan-pa is deemed useful in healing fresh cut wounds; it is also applied to swellings.

স্থান প্রায় II: incense; frankinoense: মুখ্য মুখ্য সুধ্য সুখ্য বুলি মুখ্য tho various kinds of incense in which the scent of such as khan-pa, Balu, etc., predominates (Rteii.).

अवित्र व mkhan-po, प्रमासा, स्पाधाय a professor employed to teach; the head of a monastery. In Tibet the head of a particular college attached to a monastery, high priests who give vows to the junior or inferior lamas, and professors of sacred literature, are called mkhan-ps; also learned mon, who as such are endowed with the 44'95 nekhan-rgyud or spiritual gitts er descended heritage from their spiritual ancestors, are called mkhan-po. Again, learned men such as are sent to China as representatives of the Grand Hierarch are also styled mkhan-po. Besides these, those who serve the Grand Lama as his domestic chaplains, teachers or advisers, such as 4 985 MPS & Sku-hear Mkhan-po Bhan-po, who sits in company of the Grand Lama; 43844 Sta was a grim-dpon mkhan-po the cleamberlain khan-po : ME 505 444 & mehod-dimos mkhan-po the domestic chaplain; नक्ष्य रहेन 444 and-doon-mkhan-po the steward in charge of the Grand Lama's tea and food; west & m mkhan-sde plani-ka outside khanpo-those that enjoy this distinction but partially. Other designations of this kind Bre special en and & Mkhan-po la gram-pa behi ste:--(1) अव्दर्शक्ष देशमूद प्रश्ट वेश अधिक प्यह पेंद्र mkhun-po chos-ky is sdud-la cuñ-ciñgis ma-nin rahan-yod the professor who conveys to his pupil instruction, not wealth; (2) बद बेद बीस हुद व इस हैंस स जेद दयद केंद्र इताने-द्रांगेgis saud la chos-kyis ma-yin pahah yod the professor who gives riches but not religious instructions; (3) अन्य व अभ भ्रेम पुर हेट कर IK AN BETWEE WE mikhan-po chos-kyis sandciń sań-ziń-gis saud-pa yań yed the professor who gives both wealth and religious instruction to his pupil; (4) sport & San Junge A. ge. 180

BE BE BE BU BE D'BE U'US mkhan-bo chos-kuis kval mi-sdad-chih zah zih-nis kvalt mi sdudpa god the professor who neither imparts in truction nor wealth.

#449 mkhan-bu pupil, scholar (Ja.).

was in mkhan-mo mistress, intructress (Ca.)

mes saw mkhan-rabs the succession of khan-po or abbots in a great monastery.

Med Ran mkhan-rims the respective prospects of being elected abbot as depending on the different ranks of the expectant candidates: the order of the succession of abbots.

MPA BO mkhan-slob for MPA DISC BOW mkhan-no dan slob-ma the professor and his pupil; also (according to some) and SE #43E4 nikhan-po dad slob-dpon the professor and the teacher: Busines and Torne bla-ma mkhan-slob-kys bkah the words or commands of the lama, abbot and teachers.

MARY mkhah we the heaven; the sky; generally 44 apra nam-mkhah.

was mkhah-klon and Ba mkhahkhuas, am saca mkhah-dbuing the whole compass or extent of the heavens (Cs.).

ब्रुष्ट के mkhah-skyes heaven-born; a name for the year Fire-tiger and of the Tibetan calendar (Maon.).

apa go mkhah-khyah चाकारचवः that which encompasses space or the sky: apar. Mask 2 all mkhah-khyab tin-ne hasin with-रचक समाचि the all-comprehending (all absorbing) meditation; n. of a Samadhi.

अव्यक्तिक mikhah khyim-can दिशीकत he whose abode is in the sky; the sun.

· una una K mkhah-mkhah ro uncu (Schr ; Kalac, T. 46).

Men En es mikhah-gos can clouds (MAon.).

was all mkhah-haro (kha-do) lit. "the sky-goer"; a god; a bird; arrow.

Syn. & saw Tha-rnams: 459 Equ Adab chags; & bya; on milah; & BE byc-khyun; र्भेड da-ki-ni; नहीं atso-mo (Maon.).

MAREN mkhah-haro-ma a class, mainly of female sprites, akin to our witches, but not necessarily univ.or deformed. There are two kinds of kladoma: -- those still in the world and those that have passed out of the world or are about to pass away from it. Of the latter or those called के नेस में सम्बद वर्ष स ve-ers kui mkhah haro-ma, goddessess of wisdom, they are five kinds, viz., Buddha Dakini, Vujra Dakini, Ratna Dakini, Padma Dakini, and Karma Dakini. Of these Rdor-je Phag-mo, Sen gdon-ma, &c., have each a hundred thousand dekim followers. They are said to be possessed of supernatural powers and resemble fairies in their attributes. Among the worldly Dakins there are two classes, those belonging to the pantheon of the Brahmans and those devoted to the cause of Buddhism. In Tibet we read of \$ \$ \$ E see Take-rift mehed-If a, the five long-lived sisters: agg was also Bstan-ma bou-ghis the twelve nymph sisters who undertook to guard Buddhism. &c.

Syn. af a to a hgro-wahi sgron-me; 45 at far a srid-puhi sgron-me, the lamp of the world, the light of the universe (Maon.).

अक्र वर्षे हैं भ mkhah-haro skues वासरक born of those that move in the sky.

Mar all me ala michab-horo beda-via Am य हेट अरे महेर विकास अन्य वर्षे वर जेन a form of Deva nagari character used by the Raid-ma sect in their mystical writings.

भूक वर्षे व्याद व के भूभ Mkhah-bgro qeaf-wa ye-ces n. of a deified lady, who was, in her former existence, the wife of a king called (Ratna Dava) 有有 war surs. She is adored in Tibot as the goddess of mystical learning.

SIRQ'O

अम्बद वर्षेत्र सूत्र दे mkhah-hgrobi rgyal-ro= बरेर में 8 वर्ष धर रहे greer-que bon-utsag phodcan the golden bird (engle) with a crest: च उद्वे से भर् के वे दे र केर देरम चेर क्रिके कर कर वर्ग में My 18 the crest of this bird is in colour resplendent as lapis tizuli, and its wings are said to be chequered all over.

Man a \$2 Auc you 1: mkhah hyrohi da ahphyling सर्गचर, सरा, खामचारिन the lord of the sky.

अन्य व्याप्ति पुन ।: := विका : विव्यक्ति khyab hing Vishna (Mion.).

mes makint-minum line the convens; infinite: squareigeru mkhah marmena & name of Buddha (Mion.).

अल्ब हैं s mkhuh-rten बीमक the firmament; sky supporting; a sort of ornament.

आह्य द्वेद ' n. khuh-ldiñ शब्द, पश्लीम met. the eagle, the bird that sours on high.

AKA BE SAK TO makhar idin dhar-vo KE " भूरे भेर चकाक, इस a general name for the swan species (Mnon.).

आम हर कुल अर्डेन mikhah-hita rugul-attahan. हुव ९हुण khyah-hjay सबद्धक, Visna (Miion.).

wee Be for to mkheck-blin divid-po= Be though the king of birds (Yig. k. 29).

MAN DE MAN " mkhah-ldir acon-un. V. M. न् nur-gud सरकत, u. of a green gem (Mnon.).

अव्यादि mkhab-spyod बीमचारिन, संचर, गमार्थ, मनचारिन् 1. that which has attained to the sky, a gundharm (celestial musician). 2. coloctial onjoyment; residing in Mer & L. Z. Ber. W. Heer, dr. tagl d. ti. Mer. 153 5Ku 24 mkhah-spyod du lus ma-spaks par byrod-pa mkhah-soyod kyi akos-grub the blessing of entering into a heavenly existence without losing one's present form: भाष र्दे र भाषेत्र प्रकृति yone to the state of heatitade, f.c., to heaven.

म्पूष्यार्षेद्राय mkhah spyod-pa सहयेणः n. of Avalokites'vara Bodhisattra

Man Is tak in mkhah-spyed dwan-mo an epithet of the goddess Dorie Phag-mo and of the abbess of the Yamdok Samding Promestory : है वहुद काल हैं। दशद हैं है बच्च पर हैं E33545 before the precious lotus teef of the venerable one who has attained the heavens : Yiu. k. 20).

MRC ST nikhah-dhung warp lit. skysticks: a bodstead.

Ma Am nikhah-mig 1818. (Schr.) Kat ... T. 48).

सम्ब के हें स mh hah- qi she-me = व म सहद ranatmatthem was the sacred ensign (Mion.).

MER Kau mkhah rol va divine musician: that plays or moves merrily in the sky.

भाष वास 1. mkhah-la rgyn नमध्य thut moves in the sky. 2. 2 bya a bird (Minon.): Managa mkho-la rgyn-na to wander or move in the sky: 44 3 4 4 1 394 the Preta that moves in the sky: mes wife a mkhan-la blin-wa to sour in the air. 5, ether, as the fifth element symbolical numbers; cypher, uaught.

MAR MAR mkhah-guan = A Hay mo-netshein जी जिक्क the female sex (Mñon.).

अकि में अ अब mkhabi gos-con सावरक cover or dress of the sky; the night; apagazita mkhahi rayal-gatshan नभी भूज the ekyeneign; and and mkhahi pags-ra=the space; 'he void sphere; the skin or cover of the sky, i.e., darkness, gloom; was In 9 nkhahi gem of heaven; the sun, moon, ater.

MER BOY Whitehi sil-ba = log (Mhon.).

sips notice with set a eastle, a cobleman's sont or name in monor house; treq. a citable; fort: *** \sqrt{55 mkhor-dpon governor of a castle; commander of a tortres.

SIRS IN Methor-thin n. of a place situated, to the north of Gyan-tse in Tsang; the birthplace of Grab-chen Gisah sugan He-ru-ka, one of the celebrated Buddhist Tantrik saints of Tsang.

upz 43 pa mklar zgynhi-khal contains 768 Dhas sho=640 mgyar-sho.

अहर £ pkia, -pia पणत, पणतिक a dram; (according to some) a minstrel.

क्ष्य हेन द्वा ६ पर Akhar-chen bruy-dhar वेद ब्रह्म के बहुद के इस पहेंचा में कि. n. of one of the 37 sacrol places of the Bon (G. Pau, 38).

MRR 34 Fr Mkhar-chen gdson n. of a fort near Tengri Nor.

apa रेन पात Mkhar-dan brith ক্ষম ইউৰ ১৯৪ বছৰ আৰুম উই মি কি বীলাই one of the wives of Padma Sambhava (Lon. ৭ %).

अवर 'त्रवा' ने विश्व mkhar ñag-gi khal on the Tibeton steel-yard बार अन वह mkhar ñag gañ of gold weight=38 sho of Dhus plus 8 skar of gold.

a general name for gods and birds.

**FX 5 Mkhar-rta n. of a place on the confines of Tibet and Nepal (S. kar. ??).

Marthag n. of Tibet.

भ्या र् mkhar-rdo (\$4) कंसभाकी n. of a medicine; a metalic substance in large grains; a sort of pyrites. भाष्य के mkhar-sder, बंस, बंद्ध a plate or dish made of bell-metal.

अद्भिष्य mekhar-wa I: बंस, बंसक bellmetal.

JICK O II: (also apa a hkhar-na) in B. and C. staff, stick: apa and mkhar-gsil a staff of the Buddhist mendicant priests, the upper part of which is hung with jingling rings (Ja.): 37 apa physymkhar resp. for apa a mkhar-na.

ৰুত্ৰ হউ হয় nather-hahi dyra, কালাৰ enemy of Kanga an epithet of Vigna (Mion.).

First in Phan-yal in Tibet.

Melson n. of a fort and town in Tibet.

MES को मा mkkkar-\$zo-va क्रियार, क्रियकोर v maker of orticles of bell-metal.

প্রতি ক্রিক্স ক্রিকিল ruhi spor yañ one spor of Mkhar-ru measure is equal to one silver svañ

भार धुर mkhar-syan कोश्वास the guard or garrison of a foriress (Cs.).

भाष्ट्र मुद्देश metal eymbal.

শৃত্য প্রাইশ nakhal-nadog kidney-coloured; dark red (Cs.).

भ्या इ. khal-nad=भ्या अवे इ. nakhal-mahi nad disease of the kidneys.

MPQ'M mkhal-ma I: the kidneys:
mkhal-ma gan ym tsha-gran mus pu
mthun dan mkhal-mag lyan-na rked-pahi
nad-la phun the kidney (of cattle, etc.
taken as food) equalizes the temperature,
and is beneficial in kidney disease and
also for ailments of the bladder and groin.

ARU'A II. said to be kind of fruit of two species used in kidney disease.

ক্ষাস্থ্য mkhaş-grub (ক্ষাস্থ্য সূত্র mkhaşpa den grub-pa) a Buddhist scholar who being learned has attained perfection.

* শাদ্ধান্ত ই Mkhas-grub rir = শাদ্ধান্ত হল ইম্মান্ত বিশ্ব বিদ্যালয় প্রতিষ্ঠিত ক্রিয়া হ্রের বিচার Mkhas-grub Dge-legs dpal-bent on a of the chief disciples of Tson-khapo.

भाषा अर्डण mkhas-nichog पहरन a profound scholar; eminent among the learned.

भाषाना mkhas-bitan चीर steady and wise; of reliable knowledge भाषा वाहे क्षेत्र क्षिकान क्षेत्र क्षेत

अध्यक्ष म mkhan-pa पश्चित, एककार, कृष्ण, स्तुर, विषयका, निपुष, विद्वान, प्रतीयः, आद्यः, विद्वान, प्रतीयः, आद्यः, विद्वान, प्रतीयः, आद्यः, विद्वान, प्रतीयः, अद्योगः, पद्ध, बुद्ध, स्नित् wise, learned, mgachus: व्राथ्य मुक्तायः प्रतायन्त्रः स्थापितः विद्वाने स्थापः प्रतियः स्थापः स्थापः प्रतियः स्थापः प्रतियः स्थापः स्यापः स्थापः स

Syn. 85 9 bya-wa; \$4725 rig blan; \$40 नुष्य rnam-g.el: 14'84 rig-pa-can; \$ 24 Marldon; Ma An skyon-cos; Wasa As youtun-ces; Den 35 graffe-ran; sienu maianisva: 25 54 545 pran-Aug-mkhan; Au 34 54 eus-ral-can: 5814 dam-pa: 84142.542.5 rig-pahi dpah-po : 4 0 04 go-wa-ran : 19 94 kun-rig; aggu brfan-po; Aus Au'a sems сев-ре: XM BA thos-ldan : XS BA spund-ldan : AN CRESCH THAM par-dbais; RES MET THE an mthon-rea; INN a face grays-pa thol-pa; नामान दर्व में geal-wahi इ.क : दूभ भेग ठर dus-vigcan: 15 Au kun-cas, 55 46 500 & dran-pah. dican-po: \$ am blu-bank; \$ \$4 bio-gros: 99 #5 nud-idan : 15 34 91 91 9 kun-quis hkur-wa. (MAon.)

spen u sq. mkhas-pa-can awing wise; learned; skilful; experienced; prudent; sinewd.

अकृत्य पृष्ट कृतिकार-pa श्रेत-bu पद्वत्य, पहिच्छ like a dextorous man; appearing skilful. भूषायश्चर्य qukhas-pa smad-pa पर्दा of inferior atteinments.

spen a next 25 mkhas-pa hehin hard showing as one skilful, but not really se.

अन्य के अनुष कुत्र mkinas-pahi mynl ryyan के कुट्ट के ने बहुद न्या ने सुभाइनक ने ब्यूचा प n. of a commentary on Tibetan grammar called अन्य कि अनुष कुत्र mkhas-pahi muul ryyan by Si-tu Choz-kyi hbynh-gucs.

Mon बड़े द्वार क्षेत्र milhas-publi dyah-ston हैं दे Mon बुँ प्रियाच्च बड़े सम्बद्धा बद्धांबाटकाम्बाबदे द्वार क्ष्य n. of a commentary on Tibetan orthography (Same Ling) by Blo-gros rapal-po of Nev-mkhar.

ান্দ ওই বুধ লুক্টানান pahi rgyon ২ ধুন ল'ন্দ হল বুনা ই পুন্দ হল্দ n. of a grammatical work by Karma Rab-rgyos of Ho-phay.

seem uरे रूप वेद क्य mkhas-pahi rah-baha can पश्चितवातीय possessed of the nature of the learned; naturally wise or skiiful

अन्य परे रेवम mikhas-pahi rigg पहचातीय of the arned class: अन्य परे रेवम वस हुआ mkhas-pahi rigs las skyes born or the raco of Daksa.

अहसायर हूँस u mkhas-par flore-pa (आवस हूँसस mkhas-rloms) परिकारणाना, सस्त्रह corrected person; a pedant.

स्थापा रेज्य mkhas-pas dregs pedantic: च्या इन्हें के क्ष्मा वाक्ष्मा वाचे देवाय व्यक्त among the cultured there is much pedantry in learning.

mkhaş-po or spena yakhaş-pı a learned man; ya gapun aşun şhon-gyi yakhaş po zuam; learned men of former times.

wisdem and folly.

you w mkhan-na = 45克克 到 24 w bud-med blo-lden ma a noble, learned woman (例 no.). প্ৰথম মার্ক mkhas-bisum learned and righteons; প্ৰথম পূৰ্ব বছন mkhas-bisum beath learned; consciontions and word.

अन्य में६ mkhas-çod पहुत्तरः, पडीयान most skilful or dexterous.

NESTA mkhan-pa (Sch.), v. 1884 khon-

JEX I makine not the checks: 1878 as a set as a set as a set a set

মানি মুkha-na necessary; desirable; also vh. to want: হ অনুষ্ঠান I don't want it. এই ইউ সু kho-nahi go-byad indispensable things; necessary articles; ইংক্ প্রতি ইংক্ ক্রি-এর kho-na or বিজ্ঞানিক ইংক্ প্রতি মান্তেম nost necessary things; ইংক্ ব্রি according as wanted before; as heretofore.

meessary things; what may be nexted: khyō-la kho-che yo-pe rik di dir nye ma chok the kind which you wanted carnot be bought hero.

SITE UN mkhor-phab are to Nag. signifies a fancy for a thing; a liking for also to wish, want something.

ABS The inkbyid-gal the measure with the fist made with thumb extended, about six inches: **ABN CONTROL (its) length when folded is one instruct (Fig. k.).

NISS I mkhyud-pa, v. 23.7 1: hkhyudpa to keep, to hold, to retain; 32.23.7 dpc mkhyud-pa, 32.23.7 dpc mkhyud-can unwillingnoss to loud books (Ch.); 32.25.7 \$50 die-mkhind bycd-pa to be unwilling to lend books.

e3535 mkhynd-spynd 1. a sort of bag or vessel for carrying medicino. 2. sortery, witcheraft (Sch.): 45842 43545 5588 elittle instruction or various subjects like the alms-bag of the saint Plandam-pa (which contained different medicines).

435 \$54 mk4ynd spynd-pain \$54 sman-pa a modicine man: a physician (Mion.).

উন্তিই mkhyen, v. কন্ত্ৰিৰ mkhyen-pa. ই এইছ প্ৰজন্মজনীয় প্ৰথমত অবদান্তম pje bisin-ggis thigs mkhyen-ggi grigs-pa lags-sam Has your reverence seen by your prophetic sight? প্ৰশাস্ত্ৰই sku-mkhyen form of abject cutrenty: I appeal to your honour's sacred words: ব্ৰহাজনীয় to your honour's sacred words: ব্ৰহাজনীয় to your honour's heart; কন্ত্ৰিই you knew full well; you will understand: ই শাস্ত্ৰই শাস্ত্ৰই O Lama, thou knowest all! আইন মান্ত্ৰই O Lama, thou knowest all! আইন মান্ত্ৰৰ প্ৰশাস্ত্ৰই of your wisdom permit to be done!

শাস কৰা mkhyon-mkhon very learned: জনালা ৰ আৰ্ ক্ষতিত্ব শাস্তিক কৰা profound like the ocean in every (department of) religion.

শুর বুংক nikhyen-ryya-an possessed of much understanding; very learned: ই পাইন ye-nikhyen -- শুরু পাইন পাইন নামিyan possessed of prophetic knowledge; fore-know-ledge; বুণা পাইন thugg-rykhyen knowledge of a higher kind; prophetic sight

মানুক মা mkhyen-pa roep, for ক্ষাৰ চুক্ত-pa, মূল্য rig-pa, জ্ব জু gound I. to know: also knowledge; ক্ষাৰ ক্ষাৰ ক্ষাৰ বানিক্ষাৰ thams-cad mkhyen-pa মান্ত্ৰৰ all-knowing. 2 কা ক্ষাৰ raam-pa though applicable to Ruddha are now applied to the Grand Lamas of Tibet out of courtesy or for the purpose of flattering

them: কাষ্ট্ৰপূৰ্ণ ইৰ্মণ কাষ্ট্ৰকৰণ ল whose knowledge has no bound (Lam-rim.); কাষ্ট্ৰপ্ৰই জ শুল superior wisdom; কাষ্ট্ৰপূৰ্ম কাষ্ট্ৰপূৰ্ম attainments; accomplishments of a high order; কাষ্ট্ৰপূৰ্ম কুল কিছেব কাষ্ট্ৰপূৰ্ম perceived the covered; অধন ব্ৰাহ্ম কুষ্ট্ৰপূৰ্ম perceived the sentiments to be pure.

শুর্থ বিশ্বত্য আন্ধানুলন-dpaod yañs-pa wide and critical knowledge; wide discrinimating wisdom.

with) broad views and wisdom; wide prophetic vision or sight.

431 18 nikhyen-betse omniscient merey.

শুটাৰ আইবাৰ mkhyen-yziyş supernatural perception; attributes of a high incarnate lama or a Bolhisattra.

শ্রী হব mkhyen-rab the wise; also নিম হব çıs-rab মন্ত্রা wisdom.

भक्कि मेह हम mkhyen-çin-nam = भक्कि दश nkhyen-nam did you understand it?

শারব, or বিষয় সাস the knowledge of the subject; basic knowledge: ৰাশ নাম ham-çes knowledge of the way (to Nirvann); knowing the way. বুল শারব দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য দুন্দান-স্কাধ্য eegnition of all things.

MRS 4 mkhruft-pa (thang-pa) acc. to Jü. is the fourth stage of the development of the fectus.

শ্বন দ mkhrañ-po= ১০ u hrañ-pa or পুৰুষ প্ৰকাশক hayar-wa a robust, hard and sound constitution: সুমাৰী ক্ষিত্ৰ মন্ত্ৰ হৈ in the great strength of his body there is soundhealth (Kag). The soundness of one's constitution is ascertained by examining the urine deposited in a bottle; when it is natural the physician declares শ্বন ১১ ক্ষেত্ৰ ক্ষমিকনিনাক, or collequially ১৯ কিছেন্ত্ৰ

hran-gin hduy, it (the constitution) is sound, &c.

MAC a mkhrah-wa (than-wa), or *BEN
mkhrah also BS khrah hard; solid; compact; 9 *BS 34 *2* 35 sra-mkhrah-ran
hymr med firm; hearty; sound; of a
robust constitution (Ja.).

지원 역 시 nakhrig-ma (thig-ma) the wrist of the hand (da); the part of the hand which (in women) is aderned with bangles. It is also called 지역 역으로 nor-bu chiñ-na, the part where jewels are bound.

মানুবাৰ্ম । mkhrigs-pa (thig-pa) sometimes for পরিব ন mkhrig-ma.

MAN 45 mkhris-nad bilious disease.

अञ्चित्रमञ्जू कृkhris-pa-can splenetic; a short-tempered person.

มธิพ.พ. mkhris ma acc. to Ju = จฺริพ hkhris.

អគ្គិត ៩ mklois-tshad bilions fever; ១៩ អគ្គិត grafi-mkhris a feverish chill.

aga Ram mkhrie-rims applied to a fever in which the liver is conjected.

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अलेका नका के mkhris-cas che. अ वा महका पर्वे कर at of to one in whose constitution the bilious diseases predominate.

अविवासाय mkhregs-pa (the g-pa) कहेर. wise hard; that cannot be broken; cannot be divided; also fearless; and acc. to Ja. अर्थे अहेब्बर इद mgo mkhrege-ean obstinate, stiffnecked, stubborn.

Byn. Ha sra-ica : A Aqu mi-cins : A qeq mi-kiig: A35 mi-phyce (Mnon.).

QRE'E hkhafina, hun B squares some mi-danh-wa Ha-lu 1. to hurt at heart or offend, also to irritate. 2. vindictiveness: ME a ape Be aga ge ega un khyod la hkhailtshig cig-kyan hdug-pas (Hbrom. 52) you use all manner of vindictive words. 3. bickering, quarrelling; que ac many quarrels: sagitataperage dpon slob re hkhañhbyun there arose mutual differences between masters and scholars. 3 arc 354 re hkhan byed-pu to make mischiof (Mil.).

QESE hkhad-pa, especially in W. 1. to sit; to sit firm: Excarage a to sit on the back of a camel. 2. to remain sitting; to stick fast; to be stopped: kept back (Ja); me ware tages to get entangled with the foot so as to fall: # of and the door sticks.

QUALU Akham-pa=4444 brgyal-wa to sink or fall down senseless; to faint away; to swoon. 2. to take into one's mouth (Sea.).

Of hkhar=40 shen-pa or again chagg-pa desire; passion; attachment (Nag.).

QENT hkhar-sgot white pebbles celled 57 % dhar gon in medical works: समामान्यम् विश्वास वाष्ट्रास्ट दराम् ।

añis-su hkhar-saoù das sran-ma on both his right and left there were white pebbles and peas.

QPX'U I: 1. hkhar-wa a walking stick, staff, clutcheon: इ नेद ने वहद व प्रवास 34555 445 he met (a man) who carried a stick of chu-gen (water-tree) (A. 131). 2. संस. संसाचित्र holl-metal: व्यवस्थि स्थाप विश्व मिन 45 % the rust (sulphate) of bronge, or of gouz-metal, removes eve disease. a compound of bell-metal with copper, &c. : aparal & hkhar-wahi chu molten, liquid bronze: apa qua di da hkhar-uahi me-lofi a metallic mirror

QPX'4 II. vb. to adhere to: to stick to. apa e hkhar-rha or at rgya-rha 1. gong used in Tibet and China to call people to their work or lamas to religious service. 2. a drum of bell-metal, large bell-metal disk, producing when struck loud cound like that of a bell.

ara and hkhar-gehon dish of bell-metal. ana metallic kettle.

भूक विकार hkhar-gsil the staff carried by mendicant priests having a chaitya fixed on its top end, from which hang down sixteen LIDES : बक्स : 84. जिंद्र : बोहर : बहुवा : आहंश : तन : व्यक्तित: व (A. 22) they all grasped beautiful mendicant's staves

बाद करिय है अई hkhar-gsit-gyi-mdo (K. d. a. 425) a tractate on the merit accruing from the use of the mendicant's staff.

Q | Akhal when spinning the thread stretched across is called bkhal, and that lengthwise is called sgrim; sometimes this word is spelt as and bkhel (Dag-yig.).

QPQ'A hkhai-sca 1. to spin: we after a lal hkhel-nea to spin wool. 2 in W. to send; to forward things.



All Alberts of the history of the mind, such as malignity and covetousness; acc. to Cs. to emulate, contemn, hate; also to long for; acc. to Sch. pride (Ja.).

बहु विशेषकाय hkhn-mahi hamm-pa = विषय log-lta विश्वादयेण a falso croed; heresy (Māon.).

Qব্রুগান hkhun-pa 1. groan; a deep sigh, from suffering or disease. 2. on account of fullness of the stomach, beasts such as cows and buffaloes make this hollow sound at the time of chewing the end: প্রশ্ন প্রদেশ hkhun-pgra khan-pa khring he filled the house with groanings: খ্যালু মান ক্রিয়া প্রদান ক্রিয়া data cahi dgra-la gyag than hkhun he groans (or grunts) like a yak against a fierce enemy (Jdi.).

Qব্ৰান bkhum-pa. pf. নুজন khums (cf. মুজৰ skum-pa), বিশ্ব thos-pa to comprehend: o shrink; অধ্বৰ ব্ৰহ্মন্ত বুলনাৰ bkhums-pa to be contracted of the limbs; ক্ষুত্ৰৰ দুধনাৰ bkhums-pa contracted hands and feet: সুম্মান্ত ব্ৰহ্মন্ত বুলাইন্দির পূদ্দ-ra raf-bshin hkhum bycd yn the ditch will get narrower of itself (Jā.).

QJANU bkums-pa 1. shrunk, shriveled, contracted; fig. reduced;

restricted; deprived of power: **\(\begin{align*} \frac{\phi_{\text{interpole}}}{2} \align* contracted mind; an easily frightened heart; one who is much afraid of (\beta_{\text{a}y}): acc. to Sch. to practise, to impress on the mind.

ৰন্ধ মুখ্য hkhur-du thogs-te taking up in order to carry; taking on one's back; ব্ৰাহম দুহাই আ চি. to hold in one's hand (Jū.); মীন্দ্ৰ আ চি. to hold in one's hand (Jū.); মীন্দ্ৰ ব্ৰহম ব sems-la hkhur-ha to bear in mind; মুহম্ম কিkhur-hag girth or roje; strap for carrying.

QBXA bkhur-ua sbst. pastry; vb. to carry, as in BXABATA khur bkhur-uavo, one who carries a burden; ABXBA bkhurby-d, ABXABA bkhur bkhir-pa carrying:
A RA ABXA mi-they-par bkhur-ua to carry
very heavy loads; to carry what one is not
able to carry. Khur-çoy, bring it! Khursong, take it away!

ABY En hkhur-tshos, v. BY En khur-tshos.

•85° bkhar-ra= $\mathbf{g}^{\mathbf{a} \cdot \mathbf{e}}\mathbf{g}^{\mathbf{x}}$ num-bkhar bread or pastry baked with or in oil $(\hat{X}ag_*)$.

and the subject one by argument and language to service; acc. to Cs. to be uneasy about; An Anal historic historic acc. to Ja. perh. to force a tax, a rate, on a person.

Qিশাস নি hkhegs.pa, pf. of এল্পুৰ hyezs, to hinder, stop, shut off, debar: ইত্বংশলা 55 অধ্যান আন hkhegs-pas although they prohibited, in whatever way, he was not stopped: গুলাল্ব প্ৰশান আন দিংহুছু hkhegs-pa-pe one who has stopped evils and dangers: ১৯৭৬ ইং hkhegs-bard one who stops.



মুলিমে i hkinās pa, pf. দিনৰ kheās, to be replete; to be full: প্ৰবাধন কৰে a was filled with blood; ই ইমান দিনৰ ট bio-gros and kheās-te his mind not being satiuted Jan

মুনি ম hkhel-pa, pf. দিনম khels, to cover: to spread over: মুন্দ্রমাণ yohs-su khels-re being covered all over; দেনমান তা দিনমান khels-te being covered over the whole face; to overshadow (Ja.).

্নিয়ান nkhel-wa, and a hyel-wa, pf. Fa khel, কাই- and a gden hkhel-wa, to put on; to puck on; to load: মান্ত্ৰীৰ দিখাৰ heat though helwa when the ten storeys shall have been put on (creeted).

প্রতি Akho-wa (eog. to আইব mkho-wa) to wish; to want; to think useful, serviceable, necessary; to have occasion for: বুলি কুন it will be of use; he will be able to make use of it: বুলিবমান কুলি will it be useful or not, or in W. bkho-w ned, I do not want it; I do not like it. বুলিবইন fit for use; useful (Ja).

হেল্ডাম I: hkhogs-pa very infirm from old age; decrepit; decayed. Gen. rignities কন ryan or বুম ব্যৱস্থা ryans-hkhogs worn out by age: ইল্ল কে-khog, মুন্তি skiakhog complexion blue or pale from old age.

্ইব্রেম্ম II: খবৰ, ত্বন, বিভান, নৰ, ধৰৰ migration; wandering; fig. worldly existence.

Qविष्यास III := व्यव्याय glo hyog-pa to cough (Maon.).

QEE'I skhon-wa (cf. MEA syon-wa) to draw in one's limbs; to sit in a cowering

position; to squat; to hide one's self; 544.

The discouraged, disheartened (Ja.).

মূলি hkhod, fut. of ৰাজ hkod লাজ khod 1. surface; superficies; এই বৃশ্চি ইন্তুল 4 sahi hkhod gñom-pa to remove inequalities of the surface; to level; to plane; ৰাজ ইন্তুল 4 khod gñoms-pc levelled; made even; plain; frequently ক টু দিন ইন্তুল bar-gyi khod-gñoms gaps were filled up, i.e., distinctions of rank, wealth, &c., were done away with. 2. a mill stone; u বৃদ্ধি ya-hkhod the upper stone; u বৃদ্ধি ya-hkhod the upper stone;

Qিহ্ন A hkhod-pa = ক্ষা adod-pa to sit down; to sit; also to live, to dwell; to be set down; to be put: ryyal szid-la hkhod-pa raised to the throne; ৰূপৰ মুক্তিৰ settled at a place; মুক্তিৰ seated in rank or order; মুক্তিৰ বুলিন্ধ sketed in placed above; মুক্তিৰ placed under.

বৃদ্ধি I: Bkhon n. of an ancient family in Tibet: মানু প্ৰি দ্বিশ্ব স্থান স্থান ক্ষিত্ৰ hkhongyi riya, Sa-skya (hierarcha) belonged to the race of Hkhon (Nay.).

Q বিব II: = ৰ প্ৰ she-hkhon malice; disputs; war; spite (Rag.); প্ৰেৰ্থ hkhonnas from the state of dispute or war; প্ৰেৰ্থ hkhon-ned-par honestly, without evil intentions; also without quarrel or dispute; প্ৰিৰ্থ্য hkhon sugs-pa to be spiteful or quarrelsome.

a para hkhon-pa, also and a a chhon-yodpa to bear a grudge or ill-will against a person; to be dissatisfied with a thing; also to be malicious, spiteful.

AFAI bkhon-po discord; dissension (Ja.).

QFON bkhols, \$ 100 affect by a-wahi nkhols the sphere of one's doing or work (Zam.); also = 50°4 khyab-pa. Acc. to Ja. to be startled, agitated, alarmed.

ৰ্থিক পুৰু hkhoha-çay not fitting to a place; become larger or smaller: প্ৰস্কাৰণ ব্যক্তিৰ পুৰুত্ব কি hkhyays-nas hkhobs-çay chir.cher son being frozen it does not fit, it having grown larger (Kog.).

.j. প্রতিনি hahob-na = হর্ম can-pa bad; wicked; low; barbarous; rough; rude; শ্রুর পুলি mithah hkhob border; also border country; শ্রেম্ম yan-hkhob distant border land.

युद्धि I: hkhor an attendant who is interior to a friend in van't and superior to a servant : १९६६ १६८ १६९ १६८ १६८ १६८ । oren if he be allowed to be among the attendants.

QKX II: 1. for affer & bkhor-lo a wheel; a affect me-likhor the fire-wheel ; & affect chabkhor a mill or wheel turned by water: BE and Rlun-hkhor wheel turned by wind; अव अव lay-hkhor a wheel turned by the hand; a millstone. 2. circle; circumference; the persons or objects encircling; that which surrounds (a certain point or place): ga a c ca a a sun fle-wa dan dehi hkhorruums the navel and the circumiacent parts; \$ 150 de khor-la thereabouts. } after no-hkhor retinue, attendants; also waiters : ब्रॉव द्र वहम यम hkhor dan beas-pa (सपरिवार) with the attendants or suite; a taggath un hehor dgra beom-pas surrounded by the retinue of Arhate: affer z upw a hkhor-du badus-po gathered round as his retinue; also frequently the train of thoughts, reminiscences, &c ... which the soul, when passing into a new body, cannot take along with it (Ja.).

* affe hichor unfn (Schr. ; Kalac. T. 22).

भूमें प्रश्निक Akhor kun-tu grags, सर्व-पर्यसम्बद्धिता resonnding in every company.

ৰ্কিং p bkhor-kha, মুখাং বৰু ব্ৰিং এল ala-wa dah shag hkhor-wa la return or each rotation (of a month, day, or year): আন ক ইক্ষালাক্ষ্যিক বুলু বহুৰ আন নিজেন riga la bkhor-khahi lhag hkhyil yok-gi hdugpa thore articles which are found in excess at the termination of the period should be sent round (Resi.).

a wheel; a wheel that is turned; those who come and go with somebody.

ब्रेंड है दीव ब्रेंड Akhor-gyi dkyil-hkhir पर्व दमञ्जल the circle of attendants.

ৰ্শি-দুটু ও *hkhor-gyi ske-wa*, परিজন dependants.

• প্রি টুট্টা Akhor-gyi sk -bo ঘৰিক্ষণ (Schr.; Kálic. T. 21).

yard; an open space near a temple or a residential house where people assemble to witness a spectacle; also the passage round a temple or monastery for devotees to walk round for religious merit.

ৰ্কান্ট প্ৰতি hkhor-gyi gleo-bo the chief of the attendants or followers.

ৰ্কি ৰাইল bkhor-gray one attendant;
ৰ্কি মেন hkhor-ruams domestics; household servants; ই ব্ৰি behkhor a cycle of years: ই ব্ৰি মুখ্য lo-hkhor bcu-gāis or ধুল মু drug-bcu a cycle of twelve or aixty years.

ৰ্ক 34 hkhor-nun নিবাৰ the first of the seven musical notes.

Q首文 芳 hkhor-to n. of a tribe in Tibet (Vai. kar. 190).

9

ৰ্ভৰ বাৰুৰ Akhor-gian = মুই ইজন হুতুকু thempa ব্যৱস্থান steps at the threshold or at the entrance of a house.

ৰ্ভিড বুজা hkhor-da hadas to enlid: to recruit; to take as one's followers. ৪০% ব জন্ম ব্যাল ব্যাল কৰিছিল বুজা কাৰ্ডিছ বুজা কাৰ্ডিছ নি Bodhisattea taking animated beings as his followers works for their good; or a Bodhisattea having brought animated beings into hie followers, does work for the cause of men: ৰ্জিড ১৯৮৫ বুজা hkhor-hims-pa hday all the attendants had collected together.

affect hickor-pa or affect hickor-po male attendant.

• After the history plang-no (Schr., 53 A.)

ৰ্টি ম'ন hkhor-in I: to turn round; to circumambulate, to walk all round; also to clapse, to be completed. 2. to be formed, perfected: ত্ৰুগংগ্ৰহণ এই the frost has formed; স্বাধান্তি dew has arisen.

Qदि पा: the world; rotatory existence; the round of transmigration within the six classes of beings: वृद्धाना का Akhor-wa h skyn-pas skyns to repent at having come into transmigratory existence.

Syn. भरेष ma-rig; रूद्दे अष्य mhon-chags; श्चेर प srid-pa; वदेषाहेत hijy-rten; प्याचित्र प्रतंsrid; ष्योचित्र प्रतंत hdain-pa; ष्यक्ष ष्याप्त सं gtsuy-lag dan-po; श्वेत्र क्रिम thun-non chos; ष्या पहण व्या प्रत्य adug-balal hiyun-nas; व्याव्य hkhor-wa (अर्थिका).

বৃত্তি ল বৃত্তি মিন hkhor-wa hkhor-mor to trunsmigrate in the world (Pay. 291).

ूर्केर मधीन hkhor-era hjig कक्का तथावत the breaker or destroyer of transmigratory existence; the name of a former Tathagata.

ংশিং ম ব্যাল্প বি hkhor-wa dan-ldan chen-po নতালালী (Schr.; Kalac T. 145).

ৰ্তি ব Ke দুৰ্ব bkhor-wa doh-sprug = কংশ ভাৰত কাৰ্তি কি বিশ্ব কি দিন্দ্ৰ কি দিন ing of all animals to be followers of the thousand past Buddhas.

apex a unique set a historica has experphilips one who has been liberated from transmigratory existence; also one who liberates another from that state.

ৰ্কাংক দ্বী দুল hkhor-nahi khyim = মুকুৰ্মীৰ ছা 55' htsun-mohi pho-braft the residence of a queen (Mkon.).

बहेंद पर दश्च hkhor-wahi dyra भसारभन् the enemy of the world, Mara.

ৰ্ক্ত নি বুলা hhhor-waki repair into the ocean of worldly existence: কাইল লাইলাইল ইন্তুই ক্রিকেইটা the Vikalpana (the wrong impression); thrown into the ocean of worldly business (Grub 5.76).

ক্ষান্ত্ৰী কৰিছে ৰ hkhor-nahr hehiti-na the entanglements or ties of the world: ক্ষাত্ৰী কৰিছে কৰিছে বিশ্ব কৰিছে বিশ্ব কৰিছে কৰিছে

মুক্ত মুক্ত মুক্ত Akhor-nahi salay-hsaal the mizeries of the worldly existence.

ৰ্ষ্থ এই জ্বাস hkhor-rahi blu-ma = ৰ্ষ্থ জ্বৰণ মন্ত্ৰণ পুৰ hdod-tha dyah-rah dhah-phyna Cupid, tho god of Love (Mion.).

que as as hkhor-nuhi bison-ra the prison-house of worldly existence.

वर्षे प्रवेशम hkhor-wahi in a पंचारवर्षो the path of transmigratory existence.

ब्रोड कर ब्रॉड hkhor-war hkhor to come in and go out of this world very often.

क्षर वर क्षेत्र व to hkhor-war hkhor-wa-po one who transmigrates.

ৰ্কি কে ব্যুক্ত hkhor-war hkhyams ৰই কলৈ wandering purposelessly in this world.



बहुद अन्त्रक hkhor-ma tshays without interruption.

ब्रॉडर महत्र्व fisher man-can = वैदायदमय gil ka-dam-pr: कदम्ब the tree Cadamba (Moon).

ৰ্ক্ত ই hkhor-ned, শ্ৰেই chag-ned uninterrupted: বস্থ ইৰ পৃত্য ইও bkah drin bkhorned uninterrupted mercy (Vis. 42).

specially history that date of return; the term or period for which leave is granted to meaks or soldiers at the expiration of which they are bound to return to duty.

ৰ্কিং মুখ hkhor zng, v. ব্ৰিন্তুৰ hkhor yng ব্ৰিণ্ডুৰ hkhor-yng, খাৰ্মাৰ the horizon; the wall surrounding a city or fort; rampart: ব্ৰিণ্ডুৰ চু hkhor-yng-tu or ব্ৰিণ্ডুৰ চু hkhor-no yng-tu within the limits of the horizon; everywhere; at all times.

• ব্ৰহ্মপুৰ bkhor-yng স্থান (Schr.; Kai.c. T. 12).

and a que hkhor-gyah letch.

• वृद्धिः इव वृद्धेषु म hkhor ral-geig-ma (Schr. 53 B.).

वृद्धिः वेष्या hkhor-legs-pa good attendants.

বৃদ্ধির বা I: hkhor-to and other weapons of war included in the following list of

weapons or while mission chair angle 5 ets a youl-da bathero; In those 3 et 55 edustral et al se 55 edustral et al se 55 edustral et al edust

QEX'A !!: 1. चन्न, रधांग, सुरम'न,जिल्ल an orb, circle, disk; a wheel: after \$ 34 44 बहुमाधि वे नेस पुष्पा के सहाचक्र प्रयोग-चान-सङ्ग the symbol of entering into the great circle. 2, the round of life, orb or state of existence: \$542 955 & srid-pahi hkhorle भवज्ञ the chart or evele of existence: श्चर्द में इससे के क्षेत्र के की lin dan mi roams-kui Akher-ie beld the four states of existence of gods and men: -(1) segarating or states a mthon-pahi yul-du gnaş-pa प्रतिक्रपदेशवास residence in a place where there is agreement or which is agreeable; (2) awg sware महेत् a skipes-be dam-pa la beten-pa सन्प्रवा-अय to take refuge with or shelter under good men : (3) दर्श देर हैं अब द्याय है ब्रेंड अब है day ned-kyi yan-dag-pahi smon-lam आधारः सम्बद्ध प्रिष्यान perfect determination of one's self : (4) Za ur unt gen Bu u gfon gan-beod-name byaş-pa प्रभंद्रत प्रच moral merit acquired in a former existence: of \$5 \$6 (1) hkhev-lo can and one who is possessed of a disk: (2) 54 shrul a snake (Maon); (3) v. 8554 bye fier-wa TRATE (Mion.).

ৰ্ম্ ব্ৰুছ hkhor-lo begyur, ব্ৰহ্মান্ত hkhor-los-egyur ব্ৰহ্মানি ৰাজ an Universal Emperer.

Syn. Men'ya'i ma-las tgyal-pe; ga'istgyal-kan hdud; ga'us'zac'is lbag-pubi dwah-phyay; n'is'zac' sa-kun dwah; nac'za ga'i yah-dag tgyal-po; n'ig' na'-yi lba; gah ann-bekos (Mon.). afer ৰূপ দুন কুলাই নাম্বান bkhor-los syyur rugal-gyi bisan-mo the wife of the Universal Emperor.

Syn. ম ঐত্বাধ mi-yi tha-mo; ব্যুক্তি ব্যুক্তি bud-med rin-chen; প্ৰদেশ্যম yuan hekosmi; স্বাধ্য হৈছে প্ৰাম Thuy-pahi dicah-phyay ma; প্ৰায়েই ব্যুক্তি hjiy-ten hisun-mo. (Mico.)

N

বৃষ্টির বিশিক্ষ historic hjoms, v. ১ দুর্থীনৰ diedra hjoms মুগ্রহার, vegetable medicina for ringworm.

ब्रह्म क्ष्र क्ष्र क्ष्र क्ष्र है Heher-Ir dan lelas publiri चन्नाको n. of a tabulous mountain situated beyond the great ocean where the horizon touches the earth. At its centre it has an impenetrable golden hill called Vajra nähhi parcata. It is filled with truit trees in consequence of which there are innumerable species of monkey living there (K. d. 5 28 2).

ৰ্ত্য মৃত্য কৃষ্ট কৃষ্ট মৃত্য মৃত্য মৃত্য মুক্ত কৃষ্ট মুক্ত কৃষ্ট মৃত্য মুক্ত মৃত্য মুক্ত মুক্ত মুক্ত মুক্ত মূল কিন্তু কৃষ্ট মুক্ত মুক্ত

ब्रॉड केंद्र htthor-lo dri-med चन्नविसस u. of flower.

ৰ্কিং উলিং bkhor-lo gdon = শৰ্থ phag-pa, বল, বলা a pig; one with a circular muzzle.

ब्देश विवास के hkhor-lo hdub-hryya चन-सत्तप n. of a flower.

ant and his property of the series of the s

बृद्धि में बहु a hkhor-lo hdra-wa चलवा, चित्रका: like a circle; resembling a wheel.

ৰ্শন ৰ পূন a hkhor-lo ploma-pa স্কলন্ত্ৰ n. of Buddhist Tantrik deity. ৰ্শন বিদ্যাল hknor-lo dwan-sgyur ইন টুইন খাৰণ n. of a Bon teacher (U. Hon, 1).

प्रदेश के hkhor-lo hbycd-pa चन्नमेहिनी one who can penetrate into the designs or machinations of others.

ৰ্শ্ৰহ ৰাশ্ৰ্ম hkhor-lo yyo কুম n. ot n flower.

वृद्धिक hkher-lohi rkan round tout; elephant; प्रश्चितां po (Mion.).

ৰ্কিং কৰি কৰি hkher-lohi ngrin as met. = হ'মহ' ক্ষা-mon the camel. (Mnon.)

वृत्रिक विकेश hkhor-lobi mithah नेमि, नामि the circumference of a circle.

ৰ্তিং অই কাণ ডৱ hkhor-lohi tram-pa out, described as ছণ্টা লব ই ৰাণ ভাৰই টু ছাৰ, a seent called "tiger's-claws."

ৰ্ধিং জনি অৰ্থৰ hkhor-lohi yan-lag = মে ব টুই মিং নান-pa spythi min আলাস্ক, ব'ল a general term for the goose species (Anon.). ৰ্তিম উঠি দুখা 1 : hkhor-lohi lus = মু প্ৰাই pucel tse amber.

Syn. G. 24 byn-2018; 3 A Africa 4 ha yi hillorpa; 34 4 Africa las han mig (Mhon.).

ाहित करि सम 🗓 : = वार्त्र वास galege an umbrella.

Syn. ** En char-skyab; * nun tsha-wa syrib; **(in tshad-skyab (Mfor.).

ৰ্বিং ৰূপি এই ন hkhor-los hyro-wa, বিং ছবিং ই ই প্ৰাণ্ডিৰ apyi-dan bye-oray whosled; carrings or vehicle (Mion.).

ন্ত্ৰ বিজ্ঞান hkhor-los syyur, v. বৈ সং reg-Çsish (Mison.).

affix Mar's likher-los hishe, v. E affix raisamkhan, a potter; one who lives by turning the (potter's) wheel (Man.).

পুৰু ম hkhor-sa সৰ্বিশ্ব-ব্যাহ্য the path for circumsmbulation round a sucred building or other object; the positions of a tendant demi-gods of a principal doity round his mansion.

াৰ গ্ৰন her-henun man, horse and cow: গ্ৰন অন কৰিব দিবলৈ গ্ৰন হ'ব বুৰ, alighting from his horse, he presented the three objects, viz., a servant, e horse, and a cow to him (.4. 7).

ন্তিং ৰুমুজ ইন বং বৃধা ১ hkhor-gaum gnam-par dag-pa the alms-giver, alms-giving, and the receiver of alma, when those three are of pare motives.

QMQ'A bkhol-wa, pf. An bkhol, imp. An khol 1. to make a person a slave; to bind as a servant; to cause to serve one. Sa' Ma bran-khol or Ma' khol-pe a slave; bkol-spyol-ky; 4dug-bshal the miseries of servicule; gshon-dag-gis dwah-med-par bkol-wa to be enslaved by others, without shility to help oneself. 2. acc. to Cs. to save; to spare; to enjoy with moderation. 3. soo.

to Sch. to become invensible; to be asleep; to get benumbed in reference to the limbs In Med. 4. to boil (with pf. [44 khd): 454-454 to make one boil; place for boiling (Jā.).

After \$4.0 hkbol thab-pa explained in rafgis togo-webi hay la han-tih lag gah bykul wa tham-wad sgrub-par byed, some kyah hygurwa-ned na bran gyog-tu hkbol-thab-pa yin, de-llar na-byuh-na bran gyog-tu yyur kyah hkbol mi thub-pa red (Nag.) extracting voluntary servi ..., if a servant obediently gives effect to the wi-hes of his master, otherwise, although theservant may be in his service, ho has not rendered service.

Affarm Akhor-ma a female attendant (Cs.).

and hkhol-mo ein maid-cervant.

মুনিৰ hknos or after hkhos-ka worth, value, importance; also necessity: after hkhos-can important; mighty; of great influence: এইছ এই hkhos-med uninfluential; after year hkhos-su phab-pa to draw as a blieter or poultice; হুইল ই বুল্ কেইল ইন্ কুই পুনাৰ ক্ষিপ্ত কৰা কিছে-pa dyah tehan cig yed kyan suad-kyi hkhos-kaham (A. 1.2) although there have existed some articles pretty complete, there was necessity for a vessel to receive (deserve) them; after make a hkhos-ka chus-ua of less necessity; after a hthos chus-ua = any arthe a his-bya-war chus-da less active or less energetic (Mon.).

ৰ্ণাল নামুদ্ৰ hhhos betun— মধ্য নাম hos babs, ব্ৰহ্ম সমুদ্ৰ don dan betun suited to one's intention or object; fitness; suitability.

শ্রম বেশ hkhos-dpag according to the measure of one's ability.

्राह्म सुधिवस्य hkhoş-en phels-pa==वैनास सु वर्षाय logg-en hshag-pa to put in opposition.

2598.4 hkhyags-pa ann, fun, funct vb intrans. 1. to freeze either into ice or hard; to coagulate, crystalise: \$45945.4 the water will be freezing; \$4175545. the soda has congoaled on the ealt-lake. In Sikkim hhyek or khek=ice. 2. to feel cold, become numbel: \$35445. hkhyags-hhyvit they felt cold (\$4500.)

1

45वस 5स hkyags-rum or 45वस रूस hkhyagş ram an ice-slip; also ice in blocks.

ஆாத் hkhyam-kyi a stray dog.

QBAN य II: = १९ के६ ५ वर्ष व don-meddu horo-ea सचित्र-प्रचाप, अस्यम, सूर्व, दिसाइ, रिसाइ: pf. अद्रुक्त वर्ष द्वार hkhyams-par gyar i. to ramble about; to wander purposelessiy; to wander in a strange country. At certain seasons many monks wander about Tibet, Mongolia and China, cide Huo. दिश्वस्, दिस्पु: १८४५ दुल्कः व rnam-par hkhyams-pa, to wander about continually; to move about unceasingly: १६८५ दुल्बः thyam-da hjág-pa to causo to ramble or rove about; to become strayed, lost; wandering; vagrant; erroneous; erring; व्यक्त chu hkhyam-pa inundation; flood.

*green hkhyams-po 1. erroneous; a vagabond. ≥ n. of a disease.

QDATA hkhyal-wa=ssara behal-wa irrelevant: saragara speaking unconnectedly.

A54 Aq hkhyal-Ishig irrelevant speech; apsaling nonsense: affile affect affile affects and from speek micleading words which cause the youthful not to go streight, it infringes the law (or justice).

्रिष्ट्रिय hklyissa, acc. to Sch. वद्रेवाय hkhyd-ra.

্ট্ৰিপ্ৰ hkhyiy-pa, ৰুদৰ to bind; to take prisoner. ৰুদ্ৰেশীলন্ন also in C., to strangle; sufficeste; বৰ্ণনাৰ্ভুগ্ন ই thay-pas hkhyiy-pa-pa one who binds with a rope.

Syn. এইং a hchiń-wa; ইন sdom, ংৰ্জ hdogs; গ্ৰেগ gdags; এইং a hciń-wa; এইং a kkyig-pa.

ağıqma hlkyiys-pa, pf. cham beyiys, bound.

F (B) '' bkyid-pa" = গুরুষ bbyin-pa to draw out; etrain; also to roll, revolve haj ahra mig-bkhyid-pa to turn or roll one's eyes: ব্যক্তিয় ক্ষিপ্তি কুই ক্ষিপ্তি শ্বিষ্ট ক্ষাত্র ক্ষিপ্ত ইন্থি পুলা bkhor-war bkhyid-pabi rgjubi gleobo ni ji-llar enal-cabi dhes-po idi dag la the chief of the causes of revolving in the world lies in how one appears outwardly (Lam. ti, 36).

QBNU hkhyim-pu= & apex a chu hkhorua to whirl (as of water) (Moon.).

QBANTA hkhyims-pa परिवेस, बाह्यिस, described as ñi-ma dañ zla-wa sogg la hod sgor-ggor-da hkhyims-pa, to be encircled with a halo, like the sun and moon; क्ष्म केन्द्र-bahkyims परिवे nimbus; halo: बहु व्यक्तिक केन्द्र-bahkyims (him): १५६१ na-bin or धुवा बहु कि कामपु-pa khyims 5, बब्दिक dag-pa hkhyims feg, mist, or smoke enveloped him (da).

ষ্ট্ৰেই নি hkhyir-wa to turn round: ১৭ শ বহুৰ্থাই বই নি ব dbn-la gdugs bskor-wabi hkhyir-pa (Kug.) to turn a parasel round in a circle over the head.

Qदियाय hkhyil-wa चार्क, चार्क, vb. intrans, to wind; to twist; to whirl round; gkra hair (Mion.): अप्राप्त भुवा पुत्र प्रमुख प्र cha-ran cage-kyis hkhyil-wa water of itself whirls round, i.e., turns into a whirlpool; द्र दन्दर न्याम बहुव न्याद बहुव diff-dkar gyashkhyil quan-hkhyil a white shell wound to the right or wound to the left; gatesa giral hkhyil-wa to coil up like a snake; to being wound in the manner of a snake : a la tial tage chu chen-po hkhyil hdug much water has accumulated surrounding a place or inside a place forming itself in a whirlpool; 45.5 aga as hod-du bkhuil-shift as if wreathed with light; 3 व्यवेद मेवा वहेवा क पेंद्र ña geer mig hkleyil-na yod the fish was revolving its golden eyes: D ME E' C' 5 a Barax ax 8 mi man-po de-ru hkhyilwar gyur-te there many people having crowded together or assembled together: कु अविदेश क्षेत्र सेर्'हर भागने दुवाहास although there was no swirl in the waters they dug deeply into the ground.

Syn. After a hkhor-ua; After hjug-pa (Mhon.).

ৰট্ডৰ সংজ্ঞ hkhytl-un brgya মনাৰক: one hundred coils: ৰট্ডৰ মুধ্য hkhytl-sdan কুন্তকী anything that is possessed of coils; wound together.

an earring.

Syn. 4 THE B5 parks andset-byed; 4 AR ABT parwer behöhl; \$454 than-pyan ABT (Mhon.).

बहुआय hkhyis-pa, v. बहुद्ध hkhyid-pa. to evolve.

মুদ্ৰ hkhyn-ua or শুদ্ৰখ hkhyns-pa= শুৰ্ম kyoy-po 1. bent; not straight (Aag). 2 pf. শুৰুষ hkhyns run away.

Syn. Wa yo-wa; Awa brog-pa (Mhon.).

QBQ'U hkhyuq pa wan; pf. 59 khyug to run, move swiftly; said to imply 4 . 192 \$5 mour-scahi-don, the meaning of rapidity; 2544 bkhang-po runner. 194999 gloghkhyug-pa rapid motion of lightning: মুশ্বাধ্ব glog flar hkhyng-pa to run or move rapidly like the flash of lightning: 4344 434 hkhyng-po hkhyn-pa to run away swiftly: 434 th hyag-term in or about a moment or in a flash : M and se dan a sku hkhuun-tsam phebs-ra your honour has come for a rapid visit: BY-ER- RE-REST & ADM. Kan khyed-raft de-rift hkhyng-team phele roug will you come here to-day just for a trice : वनुवृदेश वृद्धिम hkhyug-team grigs eee for about an instant : *** *59 sems hkhyug the mind travels quickly. BBTG khra khyugpa to glesm; to twinkle with light; to shine in various colours : वेद है के ब्रेटस वहुबस usians (Lam. ti. 85.) the mind moves (restless) with suffering; ইন ৭3 প্ৰথম glittering in yellow lustre; to glitter; to shine (of the rainbow).

खुन वेन hkhyug-yig running hand: current handwriting.

P

*357-95'85 hkbyng-car-can in W. hasty; hurrying; careless.

235,285. bkhund-hthun = ga naa u skyezmr they-pe as soon as born (Mion.).

শুরু বুল কুঁব বুলি ক্ষেত্র hkhynd nas blod-seahi na nei আনক হয়বুয় যাত্তর one that becomes an hermaphrodite after being embraced.

RESTA 1: hkhyud-pa attaka, attaka 1: to embrace; embraced: **93*4**25*4 mgul-nas hkhyud-pa to clasp round the neck; to hag; to encompass by spanning. 2: to glide in or into (na serpents): scatage a mpal-du hkhyud-pa entering of the soul into new conception. 3: to be aids: attak 25 lua-nar na hkyud unable to rise (from bed). The word is also illustrated as \$*9*4**\$**4**4**2*5***fray-pa la rice nas hyro-na la-hu, to more supporting himself on a wall, &c.

Qपुर्व II: = अद्वेष a hkkrig-pa मेहन, वानिहन sexual embrace (Moon.).

25x D hkhwur-sea or an hhkww, fut. of an hkhwur-sea or an

aga hkhyus, v. 43 a hkhyu-wa.

ાયુકાય hkhyen-us to be filled up, v. વ્યવસાય hyeng-pa.

295.4 hkhyed-pa 1. to be sufficient, to suffice, to be enough; to hold out; colleg.

are still the second of the se

QSXII hkhyo-ca no to carry away, to take away; sometimes, to bring: adways of the charges hkhyor carried away by water; and away by idleness. Angle the come, carried away by idleness. Angle the high khyor cay bring; BXIII khyor cay bring; BXIII khyor son carry off, take away; akin to the bran and bring of Hindustani.

ABX'S hkhyer-so 1. hearing; appearance; demeanour; neatness. 2. colleg. advantage; superiority; pleasant ness.

QBQ'A hkhyel-na Ld. to hit, to strike.

মূল হৈ প্রত্য hkhycg-hkhyog bent,

পুনি বুলি বি hkhyog-hgro=ৰ্জ্ ব্ৰিন তুলান spen-pu the plunet Saturn or ৰাজ বুল govshon; he in blue robe (Mhon.). 2. = ৰজে ব্ hhub-chu a stream; waterfall (Mhon.); ৰুপাৰ্থ shrul hkhyog-hyro the make because it orveps in a bent course (Mhon.).

্ৰীপ্তৰ hkhyog-can or ৰ্যুপ্ৰেপ্ত hkhyoghkhyog tortuous.

*Janua hkhyog ston-pa to fly into a passion (Sch.).

QATA hkhyog.pa.pf. A khyag.imp.
A khyog 1. to lift; lift up. 2. to carry; tob ring: a a geol-ja khyog bring ir the tea (C.).

aবুশ্য hkhyoy-po or ব্ৰিন্ত khyoy-po erocked; bent: ব্ৰিন্ত ইনি khyoy-poh ri-no a crooked figure; a curvo, flourish, croscent, &c.: ১৯ আন মুন্তি বিজ্ঞান দিন্দ্ৰ phar hkhoyichan-hkhyoy the fish writhing hither and thither.

वर्षुक्यके भावेत hkhyoy-pahi sa-tun वसवीका crooked seeds.

वर्षुन्य nkhyog-po = ६६ सभिद् adrah-pa minpa वञ्च, द्वांत्रण, वल, नित्त्र कृतिलम् not upright; not straight, i.e., crooked.

વ્યવિધિ અક અમામ hkhyog-pohi mthu-can the bent-bill: n tou:an.

eguas hkhyoy-pohi sde= ক ছব ৯ po-son chi, ২০ 8 chan-risi a kind of churn or mixer to make wine with.

Nyu. पॅट पुरस gun-bu cau; व्यवस्तु वया garrgun kuy; ६५१म व्हेन नेट ghuys-hhyin çin; वटः नेट chan-çin; वया प्रश्चित्र हुम Tig-pahi tshonduş; हैम डे८ myos-hyed.

ৰ্ভুলু ইন্নীৰ hkhyoy-pohi tahiy = উপ্ ই লুক্ত ব্ৰ tshiy-yi gtah-ray rough languago; not straightforward (Mhon).

3955 hkhyog-dpymi a lath or pole for carrying burdens (Sch.).

azinga hkhyog-gral=50mm drah-lam straight road (Moon.).

agan hkhyog-hlur digane blaze or flame (Mfion.).

azan hkkyog-med=52'l druk-po or 42' 4 srok-pa etraight (Moon.).

ৰূপ নৰ্থ hkhyoy bead a crooked, out-ofthe-way construction or explanation.

ব্রিবাধ hkhyogs or ১৭৭ hkhyogs, বৰ a palançain; sedan chair; litter.

QĞC'A hkhyo4-wa or «İsm hkhyoñs gs. «'K-'İsm'ak' Ka'xs mish skyoh-wa dah skyohspahi dun-dah mtshuhs to observe: 'I'«'Ism

QEN'E! hkhaom-pa ate, fluid hence fig. giddy or giddiness; also to reel; to be giddy . A Tage & Se an ozi hkhyam hkhyam rang dizzy with intoxication : we be same agu sa aga ga aga yan cin sogs hkhyos dan hkhyer-shirt hkhyeg the trees being moved (by the wind, were bent (Nag.); so the words age hkhnomand age hkhnon are somewhat similar to each other. As Es & akhaonkhyona do-ua in C. to reel, stugger : 45 3 agauasa chan-gi hkl.yom-pa hdug he is staggering under the influence of beer; aff a mtsho-hkhyom dizziness; vertigo: सुन हार अने वार्वर वर्षेक्ष पान्य lug-glad myn-hkhor hkhyom-pa gso the brain of a sheep (taken as food) cures reeling or dizziuess of the bead (Med.).

মুট্ট্ৰ D hkhyor-ua বিশ্বন্ধ to be unsteady; to miss, full; not to hit (Cai; to reel, stagger, from intoxication; to warp (of wood or wooden vessels): এই ব স্থান আন unking his steps reeled (Rds.).

and skyri ra, to be carried; to be brought; to arrive at, come to, reach: sate a factor quite on reaching the end, it was left (unfinished).

QBN:U hkhyos-pa=agua hphyos-ra (Sch.).

QHAU hkhyos-ma, same as \$31.44 skyas-ria, a present, gift. Q實出 hkhra-wa (thu-wa), vb., pf. probably *3* hkhras, to lean to; to in line towards (Cs.).

ৰহ্ন hkhra-sa a support to lean against; a prop; the back (of a chair): বহু এই বহুন hkhra-sar hkhra; = ইম আইমি হালে-la hytenfarm in support (Mag.).

QBES hkirmis (thai) with hard: 955 9 khraifs-na, 625 9 bkraif-na adj. hard.

又聞く当 hkk.cof-pa (Pad-pa), in colleq. Tib. to expel; turn out: 今頃の 255 55 by gs hkkrad byed to expel the devil (from one's body).

QBQ'U hkirchepa (tiel) pa: YEST, QE; pf. SES hkeal or £7.9 skrul-pa. 1. to strike; to heat (in regular strokes, a. in swimming and rowing); to thrust, stamp, tread heavily; £35.9 fro bkirchepa to deace in that menter 2. to winnow; to fine. 3. to blink, twinkle, wink with the cycs. 4. to jest; to jeke; to crack jokes. 5. to heap, jump (Schr.). 6. to scoop out: to bail out (Sch.). 7. to fight (to combat in C and W. (Ja.).

य निया य निया hkhral-hkhral Mal-thal) = निया के दुवा के khral-le khral-le (the L Ma-le) confused (dazed) confounded; also as adv. भे क दबता केद य क्षा कारत य हुँ जैना यद केद, अंद में दुव, क्षेत्र केद क्षा पुरुक्त का सुक्ष कारत केद, अंद में दुव

applied to one who is confused in his rleas and speaks unconnectedly and ravingly, and being unable to sit moves up and down and cannot even preserve his own goods.

Qप्रश्न hkhras (the) :: नेश्वम अगुमाई (य semschays sdod-pa hopeful ; also attached.

Q bkhri (thi) reduction; discount.

Q首有E hkhri-tkan wm, said to be = 4**
Nota rayal-nutshan, the Buddhist flag of victory.

ৰী দ্বাৰ hkhri-tyrub payment of stipulated revenue or dues: প্ৰথমত বৃদ্ধ মূল্য khral-ham bu-ba soys, মাই ক্ষিত্ৰ ক্ষেত্ৰ মূল্য দিনিয়া ক্ষিত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ দেৱ-yi najo-la babs-pa-ni hkhri-wa liabilities or account of rent or debt, &c.

মূলি হৈন্দ্ৰ hkhrishbah assessment of revenue or % ক বিংশুকাইন্দ্ৰীবৰৰ risascha gin gsum-ggi hkhrishbah, levy for the three—grass, water, wood (to be supplied to privileged travellers or officials) (Risii.).

२ विभिन्न hkhri-çin = विश्व कि hkhri-çin स्नता, वसी, क्यांचा, स्वीचि, प्रतित a creeping plant.

Syn, wa mà sa u yal-gahi raf-pa.

बहु दिस्कारण क्षत्र hkhri-çin nahoy-ldan, निस् कार्य वेत्र के के भेर n. of a kind of tree.

Syn. 氧唑 및 pri-yeń ku; gs ds dc ca budmeg mik-con; 其墨可叫着 sna-tshoys sde; ags: 氧化 化等点 hbyuk-pohi me-tog; 和可可可如如 sn-ka hyug-htshadl (概定on.). बहु देह बेबम बेद blibri-çiñ thogs-med हैं । ५७६ देह के बेद a name for the Sål tree.

Syn. श्रृष्टे क्षेत्र प sa-lehi ljon-pa; श्रृष्टे के sa-lehi çifi; श्रृ के कि sra-एडा çifi सर्चे का, छना-ां (ब्रुंगेना).

* 2월적'의 hkhrig-pa 1. faun (Sehr.). 2. 434, anis mystic number signifying "two" (RtrE.). 3, vb, to cohere; to stick together, become thick, intermingled: man and quam-hkhrin the sky is thick: Ky Burgura Kyallay a hod-ser dish hyah-hod hichria-no bearts of light and rainbow hues interminated : again sau hkhrin nur-pa, केंद्र करें के सर पहिल्ला to become adherent being intimately mixed up with the saffcon of mercy, 4, coitus; sexual intercourse. बहुन्यक्र व to perform such. बहुन् बहुमkirigskad = Req anhkhrig-tshiq amorous speech; obscene language; and and hkhrig-that's • श्रें क वर्द्द स fire antorous dallianco: hithria hdod-ma winel a veluptuous woman. 5. Annula the twins in the Zodiae.

ৰ্মুশ্বন্ধ ক্ষাৰ্থ hkhrig-pa dan tlanpar sura-wa নিৰ্মাণ্যাৰ rposking of copulation or of sexual union.

ৰ্দ্ধীপ্ৰাৰ ক্ৰিনিয় ক্ৰিনিয়াৰ physin-pa to talk smut.

बहुष्याहर hkhrig-pa shed & रण्ये As n. for the crow (Anon.).

विकार देव देव में hkhrig-pahi chos rten-pa to be given up to voluptuousness.

ষ্ট্রপার অধ্যাপন কি hkhrig-pahi haam-gtau ma, or ব্রহিই ইংশ্বন bad-med haad-dan ma a voluptuous or licentious woman (अर्थका).

পরিশ নিং hkbrig-ebad যুক্ত নীর্ন, v. পরীশ ধাইৎ hkbrig-pa ebad.

ইন্নি A hkhrig-ma or बहै बस स hkhrigsma, অব্ধী lag-pahi सचित्रक करम the wrist (of the hand).

484W4 hkhrigs-pa collected or assembled together, of \$4 sprin (clouds).

মূৰ্তি দিkhrid-pa (thid-pa) বিদান, pf.

A hrid, pf. শ্রী bkri লথান, to lead; to conduct; bring to a place; especially used in connection with animals and children, also of leading an army: ৪ ইন্টাড় চিন্তানিক hkhrid by shiled out their children.

RAN hkhrims (thim), এইব্যাহ্র hjips ekray (Kay.) terrer, panie, fear: এইংক্যা এইশ্য hbred-nas hkhrims (Le.e.; Ju.)

Q內UI hkhril-ner (thit-ner) * 6 a hkhri-na to wind, coil round (of 'expents); draw close; embrese closely; to clasp round; * 6 a a a plant furnished with tendrils or claspers; p * 6 a a kha hkuri-wa in W to speak inoperfectly like children; to lisp, to stammer.

C श्रेप क्रिकारी-ldem fig. very handsome and young; वीव hand union. क्रेम ldem waving; moving.

बहुब के hkhril-çist = है के hkhri-çist a climbing plant, a creeper. 288 hkhris (thi) firms, and mear, neighbouring bank, shore, coast; also posts, square and square close to; very near; against; sheel there we departures kyan endershand for meaning a stage of many general gold may greys in haid gripper geloch far mi had one should not singly (venture) to do (lovernment work unless assisted by a colleague under the king (D. cel. 12).

Syn. 344 kapam; 35 gisar; 36 denh

মন্ত্রীপান্তীর kildinis Arlsin, মণ্ডার rangua, বিষয় benes

Akhral-pa মন্ত্ৰাল to wash; to barba; aছ । হর্ম । hkhral-pa মন্ত্ৰাল to wash; to barba; aছ । হর্ম । hkhrar hjuj-pa भवन, भवित्र emising to be washed.

- ब्रुवनार्ड व hkhru-na geod-pu संपद्य stoppage of leoseness or diarrhoin.

युष्ट्रभावि hktra-gold 1. diarrhoes 2. १५ हुँ इस्स hktra-shy od, १५ १६ khra-nad, १५ हुँ ५ hktra-sky or चित्रमार diarrhoes with remitting.

• 2周9 kkhong 中町甲 (Sehr.; Kālie. T. 121).

spania hkhong-gos=प्र yo-cha ac में 99 go-hkrib war-dress; cost of mail (Mkon.).

eggy 4 hibray-tha-pe the drumming to battle; stated (Mion) to ream also প্ৰাৰ পুনৰ age ৰই প্ৰাৰ্থ the clamour which arises on the battle-field.

বিলাল, বলাজ, মত্বল, জন্ম ক্রান্ত, আনীখন, মন্ত, জনাজ, মত্বল, জন্ম ক্রান্ত, জনাজীখন, মন্ত, জনাজীখন, মন্ত, জনাজী নি, ১৮. pf. বলুবাৰ hkhrugs-pa, cf. বলুবাৰ dkrag-pa to be in commotion; commotion; to be disturbed;

日間 di ti x.約 d a z セ to be panic-stricken: hkhrng-par mi-hgyur-ua a musta will not become angry; get disordered; g and as ●四年 5 写列 rtsa thams-cad hkhrag-tu beng it made all his voins disordered (blood to boil). 2. to be angry, also to quarrel, fight, contend: anguage descrie hklaray nas the two quarrelling. Also as sha. fight, disruption, row; agarage hkhrug-pa çor disorder arosa; quarrel took place. 3四年995年to show fight; to take up arms; to robel: appagguigus in times of Wise: 549 459 dang-hkhring = 449 429 hthabhkliray wise. भेवद्यमध्य Mi hkhraq-pa a meme of Buddhe, who does not become agiteted or rolled at heart, agman and blibang-pata so-g-la = 明年第二年第 4年 29 il-qui ar-gshi or ६६७ में भ सभी dancy-gr. ar-gshi battle-field (Mnon.).

ৰ্মুল হলৈ hkhrug-djon-এইশশ হৰে dinag djon general; commanding in war.

বল্ল কান habray-lah — দুঁ বিশ্ব — skeo hogs 1. contest, strife. 2. শুমুখ মুঁও a gyad-speca prior ১৯ল ২০০ a dang-hibab-pri (প্রকিল).

The state of the s

ৰ্মুশ্বৰণ hkhrug-lan ভাৱৰ war, fight: এমুশ্বৰণ hkhrug-la, work of dispute; quarrel.

ARTA hkhruń-ua (thuń-ua) or aprau kkhruńs-pa resp. for ia skye-ua min, समृद्धत 1. to be born: श्रुष्य व sku-hkhronea = श्रुष्ट्रस्य sku bitams-pa to be born: also the birth of a great man, prince or lama: बहुद्दस्य hkhrans-rals = द्वेष्ट्रस्य skyes-rals स्वास्त्र birth stories or legends connected with one's birth. 2. to arise; come from: द्विद्रस्य ने द्वार सद्दर्भावी अव vords as they may just arise in the mind of yourself; द्विद्रस्य ने द्वार स्वास्त्र क्षेत्रस्य shiftpa thus-la hkhruns-pa compassion arose: in his mind. 3. to come up, shoot, sprout, grow (of seeds and plants) (Ja.).

AREA SCAN TRANSCALE HARMAN AND AREA STREET AND A STREET AND A STREET AND A SUPPOSED AND ASSESSIVE ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE AND ASSESSIVE ASSESSIVE AND ASSESSIVE ASSESS

and dishes after dinner, which are given to pigs, dogs, &c.

प्राप्त केंद्र hkhrun-chod (thun-chod) = ६६' १व वर्ष के don dag thag-chod finally deciding or determining any matter (J. Zak.: १००६ ६० १० वर्ष के १व वर्ष के dmag-duk kha-nehu tta-bu thag-chod to decide upon a war or a law suit.

Phase metho-us of high rank.

+ aggic khrun-rish=34 y 22 a dkyuzsu ris-wa longthwise; in longth.

오늘의 I: hkhrul (thul) or 유럽역'의 hkrul-pa भम, विभम, 1. आणि abst. mistake: frenzy : madness; error; illusion; also adj. mistaken; deranged ; deluded : बहुब नुस वेत्रम यस मेड mistakes are not profitable: an ana a hyrowa hkhrul-pa the deluded beings (of this world); asaa hkhrul-wa to be mi-taken; to be deceived: xx yx azarax asar innguan hkhrul-par hdug I have mistaken; it was a deception of the senses: # " again awagarya snah hichrul-hum hkhral-snah illusion; delusion: 958 gt 34 hkhrut-such can delusive; erring: as a syn. of X = norun: चुँद क्ष्मा बहुक परे बहेना हेन म hhyod-cay hkhral pahi hjig-sten pa ve deluded children of the world! 2. to be incane, deranged. Byn. of Harrasa smos-pa hkhrul-so oceasion for making mistake; wrong way; peril.

equals bkhrul-bkhor an machine; contrivance; artifice. Acc. to Cs. this is some as any als hphrul-bkhor.

* aga effx bkhrul-bkhor um (Schr.; Kāhc. T. 124.).

बहुब बहिर हैंस hkhrl-hkor-mkhyim, v. वर्डन pr. htsen-khan, s prison-house (Mnon.). रहुव वृद्धि भूका hkharl-hkhor nukhas juggler.

अपुष्यक Hhhrul-Igih (wrongly for अपुष्यक hphrul-Igih) भू गर्दक जिलेख स्त्यः ।, of a celestial mansion.

राज्यक hkhral-snah, v. राज्य वर्षे क्षरण hkhral wahi mah-wa, illusive vision or exhibition.

Syn. aza už dan hkhral-wahi some; aza už Az hkhral-pahi gid (Uñon.).

age कुर स fikhrul byod-na कुर्केर्वर्गा के केंद्र a woman that decove others.

হৰ্মাই hkhrul-med, v. ইং এই nor-med or হৰ্মাই heling-med, unmistakeably; without mistake.

a दुव वेष hkhrul-shiy, प्रि-१५ विश्व वर्ध क वस प्राम्त ston-nig roogs-pahi bla-ma ham yanzay a lama or any person who meditutes on the theory of emptiness (i.e., the voidity of all nature).

banh, mi-plag-pa ia plag-pa banh, sdug-bshalna la bde-nar banh-ste hkhral-nas hkhorna hdi yin in the same manner we animated beings, deluded by Aridya, mistake falsehood for truth, the transient for the permanent, misory for happiness; hence this transmigratory existence.

agains hkhrul-yaş (TEN) a very large number.

শ্বীশশ hkhregs=শ্বাম spa-va সম্ভন্ন very stiff or hard.

হাই বি hkhren-pa (then-pa)= \$470 shenpa desire; passion; to wish; to long for: 1. মন্ত্রীম প্রায় ব হন্ত-show hkhran-pa to wish for food and drink. 2. to look upon with envy; jealousy (Ja.).

ৰ্মুন্থ hkhrogs dislocated: ক্ষুত্ৰভূমাইন্ ব্ৰুন্থান্ত বৃষ্ট্য বৃষ্ট্য the old woman yet wishes to walk, though her knee has been dislocated (Rdsa. 17.).



I : ga is the third letter of the Tibetan alphabet corresponding with Sanskrit w. It is pronounced as soft k when alone or when placed without a prefix at the beginning of a word or syllable. When used as a final letter it sounds as k or is often barely pronounced. If a profix precede q or if it carry a surmounting letter, it sounds as a hard q. When used to represent a numerical figure it signifies the third, i.e., the ordinal III, and as such is generally used in marking volumes of books, &c. 9 ga is sometimes used as an affixed particle of a wor! to complete it, as in warm yal-ya, the branch of a tree.

या II: in mystical language signifies born of a goat; also a he-goat: नक्षा भूद प भूषा के किया skad-in ra-skyrs yin (K. g. F., 28).

मा: 1. in mystic Buddhism म ga means the hidden entity or the essence of Buddhis: मुनेश प्रदेश मुनेश पर मुक्त पर हैं। के स्थान के सम्बद्ध कर स्थान के स्थान के सम्बद्ध कर स्थान के स्थान के सम्बद्ध कर स्थान के स्थान के सम्बद्ध कर स्थान के स्थान के सम्बद्ध के स्थान के सम्बद्ध कर स्थान के स्था

बाद वा पाद अवस्था के इ.स. "that which belongs to no place anywhere is ya" (Horom. 88).

미원 ga-kheal (ga-thai) tax, duty (en cattle, butter, &c.) (da.).

 $\P^{\bullet} \P \text{ gategar is title of honour in } W.$ (Ja.).

প্ৰাক্তিয় ga-ga tshit tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: প্ৰাক্তিয় বা tickling: An and from the excessive laugther he involuntarily sent forth, the mystic wind passing upwards inside him, his end came " (K. an. 5, 225).

∱ प्रो ते Ga-ge-mo 1. n. of a certain place in Tibet. 2. ইপুই chege-mo, such a cue: such a thing; such and such (Cs.).

प्रिक्ति Ga-you प्रमुख 1 one of the two merchants whom Buddha met immediately after his six years' assecticism under the Bodhi tree. 2. प्रमुख दिव-you-gya rayal-po योगाम the king of a country in Southern India. 3. a melon (acc. Ch., Ler., encumber; others: barloy) (Ja.).

বৃত্তীৰ ga-hgrey (ga-dig) a saddle;

या है ga-cen or निषेत्र ga-chen some or a good many; good deat (Ja).

9 35 ga-chad involuntarily; without cause, e.g., to weep (Med., Ja.).

শু ঠেই বি ya ched-on fatigoed; very (ired; বিধান কৰে, হ'হৰ কৰে giving op in despair; being quite exhausted (D. R.).

প্রতি ga-shod আমাসি cummin seed, Vinella Indica.

* ¶ 5 g an man or mun \$5.7.8 garanter the selection a kind of Indian handwriting, evidently referring to the Gatha or Katha character, in which the original Magadhi used to be written. The Tibetan ¶ 50 is ordinarily pronounced as K, hence ¶ 5 kata, or kathi.

+ 47'5 ga-de ner a club; a mace.

ন 5 ব্য-dur an astringent medicinal root: বিশ্ব করে কুবি কুবি কি it removes remittent fever, diseases of the lungs and of the bowels.

9'258 ga-hdras = 95 25% gan-hdras (colleg. "gande") how? of what kind? what cort?

ৰ ম ga-na med (in W.) absolutely; at all events: ৰাম্প্ৰেৰ্থ it must be

sent by all means: वाद मेद वेंब के दहर भेद। f shall give it back at all events (Jd.).

क्षेत्र क्षेत्र है (in-na pa-ti सम्पति क्षेत्र) क्षेत्र वर्षणी क्षेत्र (in-che) Tshogs-data-grand the mane of the great (fod, called the Lord of the Multitude (Shag.).

म् पान है परिक्र (dance tance rent) का समाविक [कर्षातको small cardinom]. Also the n. of a flower (K. kon. ग. d).

+ TIS ya-bar I: 1. n. of soveral plants, probably Gentiona chernyta, Curvaner, Zerumbet, &c. 2 Re dangs is a kind of stone like TIS \$2 M (Min. 4).

PJA II: wat, fay camphor; Aras, set gusbur crystal-like camphor; Mc 198, man gusbur camphor resembling yak's lard in appearance; gusbur tshu-wa ryyus-pathog-hhib good camphor, where the fever has increased, cures by lowering its height; rhin-shin shun-pahi tshu-war rtsn-nad good it also cures long-standing fever and disease to the fundament; gusbur tshug-pa set the kind of camphor called Tho cures inflamation of the lungs and fever.

Syn. १९ वर्ष के अस्तिक स्थानिक physe-ma ; वेद्द्रमूद हेन hod-dkur-can ; ६ म श्रद nus-ldau ; हेन के हिन्द हार्टाक-पुशं इतिकान-po इतिकेश्यव श्रीक-wahi thal-; स्य ; देवे सेमद rohi-ye-sar ; नेद्दं के हिन्दं द हार्त-yo इतिकान-po (Mhon.).

क् भुर अगर्व ga-bur nay-po defined as अग पुत्र शेष बस्त्रे क्षा प्रते क्षा प्रतिवानिक un me-la hareyepahi thal-wa. 1. the ashes of the burnt dung of pigs. 2. a secret mame (Mist. 4).

वापुरावदेश qu-bur hdsin-pa कर्ष्ट्रसर meton. अव ski-wa the moon.

¶ gu-bra (gu-tah) n. of a mediotne; a twig; also the fresh shoot on a tree:

4

get-tra rlan-tshad rims-nud sel-car by d (this medicine) removes the epidemic fevers and the heat induced by plan (wind).

 $\frac{1}{4}$ ¶ $\bigotimes ga$ -me from the Sans. $\P \P$ go, in mystical language go or go away! (K, g, F, R).

মাই টু ম ya-mo byi-la n. of a species it wind ent: মুম্ব মুম্বর্ম ইর মার্ম the yango byi-la catches little birds by lying in wait (Rdoa).

4) $\delta \mathcal{H} = gast.u.n = \delta \delta u = ji.tsum$ how much; how many; how leng; interest and certell, as much as v.y., as much as you like

শ্ এইর ga-htson (in W.) an irruption of the skin (Ja.).

¶*5 ga-tsind how mach; colleq. "via to ha vso" what is the price; how much? In Sikkim gang-di ka-dzō-mo? (Sad. II/K.).

প্রিচ ya-dsan-ta সঙ্গল a precious stone used in curing infectious fevers and other diseases, also to relieve one from the influence of malignant spirits.

ৰী A ya-sha = ৰ ৰ e ya-yshah or ৰ ৰ ya-ça, more properly the last word, ac., ৰ ব ya-ça signifies ৭৭% ৰ% h-had-ya-ya-h laughter, jest, joke: ৰ ৭% ৪% h-had-ya-ya-h laughter, jest, joke: ৰ ৭% ৪% দি b-had-ya-ya-h laughter, jest and play: ২% ৰঙ্গ ৯% ৭% দি laughter, jest and play: ২% ৰঙ্গ ৯% ৭% দি laughter, jest and play: ২% ৰঙ্গ ৯% ৭% দি laughter, jest and play: ২% ৰঙ্গ ৯% ৭% দি laughter, jest and play: ১% বিশ্ব ১%

या या है ga-gas equanting (in B.).

णियु gaha सणुड an annulet; a brooch containing charms (v. ण्य gam).

Syn. F & khu-sbyar (Mhon.).

ማንቶ ያና yahu kharshyar charm hox tha lids of a which are joined edge to edge: ት ናልድ ጅና ዓርቃው ትርድ ናሪድ ላይ መቀራው ማንደንድ ድ ናል መናል O Mi-wang (O king), thy residence is very solitary and so beautiful, as if the heaven and the earth kiss each other there, like the lids of an analet (Bhrom, Nr.).

† मृप्पाना देवे अर्द Gasya garerchi nam a Satra delivered by the Buddha on the mountain of Gaya Gauri.

मध्यम् ga-gay गवर्षे the letter ग g.

মা ই garri, for গ্ৰহণ dyaheris, প্ৰ gasha (m. Bl.) dejected : পৃথ মিগু I am in low spirits (Ja.). 9 3 ya-ra in colloquial 9 5 gan-du whither; which way; to which place; where?

the fabulous chief of the feathered race.

वा दे ga-re 1. in Lhasa very com. colloq. form for "what," sounded kare. 2. where, whenes: वरे वर्ष वर्ष का दे दे दे का उत्तर स्ट ६व दू ga-re hdi-hdra a-kyañ rañ-drag byañ whenes comes this oppression, over-powering (Rdsa. 10).

ण र Ga-ro g बार द विद्यार शुक्ष देवा है कि n. of a place in India; the Garo hills (Usam. 28).

‡ वा 'य' वी 'ये 'ता ga-la go-li-ka मह्मां दिक n. of an insect which subsists, it is said, by inhaling the air only ⟨K. d. # 464⟩.

বা বাবা garlog (in W.) squinting.

M'-A I: ga-ça laughter: A N'AN gadmo bgad, A'AN'AN ga-çar beny to cause laughter. ga-ça-sgrog loud laughter; ga-ça sgrog-ciń glu-gar rol-mo bbul loudly laughing they denced, sang, and made music (A. 11).

 $\P' - \P H$: n. of a place in Upper Tibet (A, 20).

ण प्राप्त प्राप्त प्रमाण के प्राप्त के प्रमाण के प्रमाण के प्राप्त के प्रमाण के प्राप्त के प्रमाण के प्राप्त के प्रमाण के प्रमाण के प्राप्त के प्रमाण के प्

শিশি IV: a string of beads; a necklace; a string of human skulls or bone-bits worn by Tantrik Lamas: দ্বালু বাৰ্থানি কৰিছিল এই বাৰ্থানি কৰিছিল কৰিছিল। কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰি

मा निष्ठ ya-çav 1. defined in these passages: इव्यान्त्रवाइद्वर प्रमान्त्रवाद phyogs-griy dpunipa la; इद्वर व्याप्त क्षेत्रवाद phyogs-griy mishan-hog la; व्याप्त क्षेत्रवाद phyogs-griy mishan-hog la; व्याप्त क्षेत्रवाद कर्मा gshu-d griy ya-kar çar gyon-pa (A. 155). Airth or rope hung across the breast and the shoulder in order to draw or earry arything; also a dog harness; a shoulder-helt worn as a badge of dignity by constables and the like officers. 2. अववाद syon-thay, the cord worn round the shoulder and the waist at the time of meditation. वानुष्ठाद क्षेत्रवाद ya-çar dan gçana-thabs-kyonalses-pa (D. R.) Looking nice (on account) of (his) ya-çar and petticoat.

part; a few, com. in colloq.

पानि ga-çed 1. prob. कर के gañ-çed uncertain; not definitely known. 2. an approximate but uncertain direction, region or quarter: क के विकास के दिवस के प्राप्त कर क

certain place; it is somewhere: ATEA without explaining minutely (i.e., it. particulars), he proceeded instantly somewhere (A. 135).

বি পুর-çei glass beads; glass pearls (Sch.).

Gā n. ot a Dākini, a goddess (K. g.

I'u gua-pa the white mark or patch on the forehead of the kyan (the wild ass of Tibot).

4 19 gag 1. silver in bars, ingots, small pieces, &c., uncoined (in W.).
2. wad; wadding (for loading muskets) (Jú.).

याया ध gag-pa=क्रेंबाव thog-pa or ब्रबाईबा gag-they is a swelling in the threat; a quinsy: nad mi dan dud-hyrohi gke-dan marin-pa-la skraf-nas rnag thou-te dragvod is a malady of men and animals in which the neck and throat become swollen, but matter issuing forth, it is cased: चन रथ ने जिंद death occurs from obstruction. हिरायमार्खेया हैशामेर में घर मन्द्र गुर में व यहत वद द महिना ९अथ 45 प्रे प्राप्त spyir gag-lhog-ces mis eo-sor bead-kunk ho-wo uhan-ned du-geig ring-nadkui graz though the disease in general is differently expressed by the names gag and thou, its real nature is but one among pestilential diseases and it belongs to the class of (विषय-रूप) fatal fevers.

ব্যা ঠ gag-tshe= ৪ প্ৰ bya-gag a water fowl (Cs.).

494 gags ufang obstructed.

শ্বি' বুঁ ঠুঁ মি: gas-ga-chus a kind of flower which resembles a chorten (chaitya) in shape, growing in the sandy crevices of rocks in Tibet. It is used as an antidote

against poison and also diarrhoes, ज्ञान क्षेत्र हुआरे ज्ञान का हु gyah-gseb byc-mahi logs-la skye ज्ञान का ज्ञान हुआर क्षेत्र हुआ हुत chukyah-ga chuk-gis duy dah tsha-hkhru gcod.

न्द्र पुर्वे ।: gafi-gā hdein गद्धापर an epithet of Siva. He who helds Gau-ga on his head, i.e., from whose head the Ganges 110WE : अर्थे देश श्री वादशास्त्रका उद प्रमुख पद क्षेत्र प्रमुख्या रह संगमानि से मानार के लिए रंग देश होते या ने रंग अध्यान प्राप्त प nica en ca da Br. g. nic an a mtho-ris-kui unas thams-cad bakal-vahi mes bereus-vahi skabs-su Lha-mo Gah-ga thuh-nas bunh-nana nam-nikhah la ral-pa bky ihis-nas ral-pah. sich-du band-was-so when all the celestial regions were burnt by the fire of the Kalpa, Ganga as goddess appeared on this earth having fallen from heaven. Her locks were spread out in the sky and held up aloft by S'iva (for which he is called Gangadhara, the helder of Ganga) (Mhon.).

क्षा वृद्धके । : वृष्टि वृद्ध rgga-nataho chenpo the groat ocean which holds the entire discharge of Ganga (Mion.).

gan what, which.

44 3M gan-gi-dus when ; at which time.

भारते के gan-gi-phyir बकात, यत्क्रते for which; for the sake or reason of which.

णर १९ gad-केंद्रे यदेव whichever; whatever.

ৰ্ণাংখ gah-day জিখন some; শৃং ংকটি টুং gah-day-gi phyir বিধা ভানী for when or what; for the sake of whom or what.

न्द रच भेर वृत्रम-dag-ñid घरेव whichever.

क्र रजन्दिर gan-dag-hdir याविष, यहा these two who are here; all those here; whoever present.

ৰু বুলন-de কুল, এল where Y where. বুল বুলন-denan কৰিব at whatever time; wherever; seldom; where.

983939 979 gan dran-dran-dn beadpa = 9889979 bedsun bead-pa to speak at random; to say what occurs in the mind; to speak falsehood.

ब्राव्ह gan-hdra याद्यो how, like what : ब्राव्ह व्यव्ह gan-hdra ndhon what have you ween?

T'A gan-na man where?

ब्दासमात्री gast-rnams-kyi येवा of what; pertaining to what?

पट अर्थे gan-mgo (in C.) bowl of a tobsero-pipe; क व्यव gan-mjug mouth-piece or tip of it.

TE TX yan-por in a lump, mass.

The fill; to make full; filled up; also

piled up: as as a gan-naham tres uspa piled up or made full.

Sen. ** * tshan-can; *** Ah fis; \$5.5 byar-ba; 25.8 phyar-ba (Māya.)

प्रिंपि!: चलम, एके finished: completed: १६६ ६६ १८ ६ १ वर्षा का infection yepher a valley fitted with water: ३ १३ १६ १ (the mean as fail fish); in the fullness of the crescent.

मृहायामेद्ध gail-ma med-pa **श्रमण्यू** incomplete.

শাহ কীষ্ক্র কুর্মান ক্রানি হাকে ব মুখী আছে (Schr.) Bell, 1848, 298); lit. the fell moon; n. of a Bollouttara.

মানি বু gan-be বছাই, নছাই fresh sheets of leaves; a pod or sheath; also cluster of bads. Acc. to Sch. flower bad; গুলু বু হু ক্ষিয়া পুৰ্বান-ক্ষেত্ৰ ক্ষাধান which have basks such as wheat, sesamum, &c.: ইংইং ইলছ বুংইংইংইং enveloping himself in a veil of rays; wrapping himself in a sheath of light.

बार 95 gan-bacd यह करोति whatever he does, has been doing, is doing.

মুন্মে gań-mos সালা 1. various; different sorts. 2. প্ৰেম্ম gań-hdod whatever is wished for.

quantity; not a considerable quantity.

আন প্ৰান্তিৰ প্ৰধানিক বুলা আৰু প্ৰধানিক প্ৰধানিক প্ৰধানিক প্ৰদানিক প্ৰধানিক প্যামিক প্ৰধানিক প্ৰমানিক প্ৰমানিক প্ৰমানিক

बद वेष gafi-shig य:, यन which.

महाने महत्व quit-she bstan-pa य अपवेषः which has been explained, shown.

AK 34 I: (As a shall-zag) tobaccopipe, not the hukka, but a long straightsort, similar to the European smoking pipe, generally made of metal.

972 341 gaf-sag 11: 1. 584, 384, असाबान । एक्ट्रीत गर्नात च रति पृद्यकः that which becomes full and then undergoes decay (Sam); an animated being; a corporeal being that is subject to doesy and destruction, 2 man, as an intellectual being : a person : We an man gu me ge un gaffzan ashan-1963 brda sprad-pas another person describing it to you (opposite to what we know by our own perception and observation), hence a philosophical term स्त्राहार : क्षेत्र वर्षेत्राचा स्थापार विश्वाद अवस्था learned or lettered men; men of science, e-possally in relation to religion: But cas gs as at an tern men who postpone celizion, not troubling themselves about ाः अव्यक्त यो कृष अस्य इत्यस प्रे कृषा the prince of the reverend (band of) persons, i.e., Buddha: May 355 as an inferior heretical people: बाद क्यांच्यांच gak-sag phal-pa or क अवाप tha-mat-pa, common or vulgar people (Ja.).

বাং সন্থান yak zay beh the four kinds of human beings or higher beings are—(1) असलाः परायवः; सन ইংকা এন ইংকা এন ইংকা এন কিলেন as mun-khred du hyro-ua that go on from darkness to darkness; (2) कारितः परायवः; सन्देशभाद वर्रवां mun-khred nas suah-uar hyro-ua that go from darkness unto light; (3) कारिता वाक mun-khred du hyro-ua that go aguin from light into darkness; (4) कारिता विद्यादायाः; सन्दर्भ कार्य-परायवः; सन्दर्भ वाक mah-ua nas suah-uar byro-ua,

that advance from light to a greater en-The term of you addition lightenment. has sixteen different synonyme: - Exq bilan . Ma bron : Ann es er me-ina : Fin skinna; And genera; hare skyp du; As asa o d. bilag : नेभाषभ में भ cee-las skine : मानव, मनक 10an: 25'4'A (md-10-10): 25'5 980 0 A I god-du hjug-pa-po; Ixab tohor-no pr; Are 44 0 3-pa-po : WER 44 millioft-na-10 : 344 2a. wa-po; Tras sloft-wa-po (Mhon.). There are all applied to signify an onimate There are two kinds of ms an. ordinary and extraordinary; the ordinary many literally means that which is subject to decay, from 95 gad, what, and 19 zag, decay, The Buddhist meaning is as follows:- (1) दहानुद हैनाय इंद मेंदश तेश नदा देह मूर्र १६ ८६ १ मंद्र प्रतिका बाह्म की देश घर बच वर्ष यह मेलन MARIN CE OF EN rath-rayung plig-pa fing-mails kyiş gah shih yenetan dan dge-nahi rige geog ni-theb-par zog hyro-was seng-can plat-wah and zar one's own nature being filled (at giff) with sin he cannot acquire and retain virtue, which an say leaks out or decays, therefore an ordinary living being is called मार भग पुराने-ज्यात (2) महासाद दिने दाद दार दिने केंद्र हत् बस्था हत् हुमा यह बेटा हुन सहसा हु। मून बस्था हर व्याप्त वसाभद्रभावसभाव अप red-round direct don beat-pohi yon-tan thans-ead-kyes gan-shin ñen-moñs kaj skyon thams-ead was haro-was safts-rayas gan-saa Buddha is me en because his nature is full of all virtues or merits and sin has been thrown out of it or has altogether been destroyed; (3) बद बुद्'य व्यवन्त्र हो देवमावाद दुदाव मे अल्बायर हुद् य द्व मूंत्र हि देवमा पुर च रममा स्वयं है ज्यामा स चहुका व है देवा दुष हवा रंभर वर्ग टेबंज व बोट अव रंगम र ह लह बैंच शहर मा य रहा क्षाचा वहूदा हुंबा ववदाया हुआ व हेवा हुंबा बाहा अब when one's own nature retains whatever virtue it possessed undeteriorated and whatever faults there was in it have been thrown out from exertion, one has entered

either the Maha yand or Hinayana path. Persons in such a stage, whatever docrtine or theory they may hold for salvation, belong indeed of the Mahayana. In 95 39 gast-zag of the ordinary kind his very nature is 45 gad, i.e., filled with deeds (las), sin, suffering, and misery; moreover, all virtue and talents having become exhausted, i.e., 19 zag, his animated being becomes what is called Pudgal. In the strict sense of the word, a Buildha is also a Pudgala, though of the extraordinary kind, he on the contrary being full of virtues and talents and all defects, sins, &c., being exhausted in him. The following are the twenty main ganzag (Pudgala) of the Qravaka School:-(1) स्रोतसायक: कुन् 5 कुम्भाय rgyra-du slongs-pa one having entered the regular cour-e performs -litation); (2) 有限数有-Samadla decr अवध्यमः दे दुर्भावः । ४५ महुन य de-itur thousno sord per low blong efter having thus spiritually cultured the mind he has to pass into seven births in the world; (3) कार्यक्त : देवाम क्षा देवाम संकृति pigs-nis pigs-sit skye-ma after the second stage, his birth is ensured in his own state, i.e., if he is a god he is reborn as a god, if man he is reborn as a man, but he never goes to any lower scare of birth ; (4) शक्करासाती; अद गृहेन देव दे व len. gety phyly heficial (as such) he has only once to come to this world for doing good; (5) एकवीचिकः धरावस्यादेवस har-chad gely-pu he has only one interruption before full fruition; (6) MAINTH ; 3 N A E a phytir mihoff-que he will not come again to this existence; (7) श्रमारः परिजित्यायिनः, पराभाईनः स्टम स सुद्ध क्या दर्व व bar-me-dar yohn-un myahim his blah-wa he will attain to Nirrana not from this life but from the intermedistortate or Bardo ; (8) सामिकारपरिनिर्मा-थिन् ; अदेव पर वन् हिन्य दह यह अध प्रभाषित असि असि अ 154's mon-par halu-byed-pa dan bear-pas

uofis-su mya-fian las hduh-uca he escapes from misery save that a vestige of the Skandha still remains: (9) wafretere-परिनिकायिन : अदेव पु वह केद पर केद पर विद्याप BES 44 454 4 mhon-du hdu-byed par medpar nois-su mua-han les hach-wa he attains to Nirvana, the Skandha being utterly destroyed, i.e., without the least vestige remaining; (10) कह बोलमु क्र दुवल व gon-du hpho-sca he will in his spiritual progress reach up to the Akanistha heavens; (11) कायमाची: उम् के मदेन पुन पुत्र प्राप्त milon sum-da bjed-pa he will obtain the body of supreme intelligence or knowledge; (12) क्वालभारी: ५६ पर देश मु न्यूर व तेल्र-अकां हांटा-सा block-we he will here have completely subdued the senses or passions; (13) wait-बसारी; इस प्रेड्स मुख्या chos-kyi rjes-su blean-rea all his intellectual and moral faculties become so as to be directed effectually to all good works; (14) Tit-MIN: ME AN MAIG thin-was thob-pa having heretical views or having insight into religion ; (15) अअग्रविश्वक्ष ; 54 कि दल 48 \$4 4 day-kwi gram-par gral-us getting valuation in time: (16) WHHUTARM: 5M'SE' शिक्षेर वर समयर क्षेत्र म getting salvation not in proper time; (17) क्रमयतीमानविम् सः वीश्वनिवेश अभाद्रम यह जैव च gñis-kahi cha-les ynam-par grotma getting relvation in time as well as without reference to time; (18) wunfinft-शिक्षांथी : हुम दशार्थिय मृत्यु दद प्रधानद्शम skyesnas godg-se mya-kas lis hdah-wa emering into the state of Nirrana immediately after one's birth; (19) अक्षाविमुक्त; 취재조대립체조사 45 董4 4 pos-rub kyis rnam-par grol-wa fully delivered by means of absolute or transecendental knowledge; (20) 4414441 delivered by means of faith.

मा पुर्वत-ya a very large figure or number (Ya-sel, 56). ৰ্থান gan-yan কৰিল, ত্ৰৰ whosoever; whatever; any one.

न्य gan-la क्रम where ; in whom.

প্রত্যা gan-to an empty pod, freed from the kernels (in W.) (Ja.).
প্রত্যান্ত্র পুরান্ত্রের ক্রমান্ত্র নামান্ত্র নামান্ত নামান্ত্র নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্ত নামান্

न्द्रान्द yan-çar न्द्र सेन्स्य व्यवस्थ anything that occurs (in the mind); what is thought; a thought.

णुद्ध पुत्र yan-su day वे केचित् whichever of those.

ALM gans for 1. glocier; glacier-ice. 2. snow (usually kha). 3. the selectic of the eye (Sch.).

454 45 gais-rgyad a chain of snewy mountains.

न्य की gais-can दिश्यन 1, one of the native names of Tibet. 2, abcunding in snow; snowy; full of glaciers: Gais-ca-las βλημά-cahi cha the water issuing from a glacier: Gais-can-ggi skal the language of Tibet.

সংশান্ত মুখ্য এই পার্বান্ত Graficera mikhas-pahi gisag-rayan a complementary name of Tsongkha-pa, the great Buddhist reformer of Tibet whose religious name was কুম্ম ই কুম বুলা ৰ মুদ্ধানিক মিটিল চিনা কুমানুক্ত দিল কুমানুক্ত সিল্লা কুমানুক্ত স্থান কিছিল কুমানুক্ত কিছিল কুমানুক্ত কুমান

কুমোক্রক্রিমি Gall-con myon-yo er মুম্ম প্রীক্ত Spyan-via ysigs the patron saint of Tibet, Avalokites cam, also styled:—এইক্ ইন্নক্রিম Hjig-yten myon-po; প্রথম ইমিন্দ্র Thays-rje chen-yo; প্রথম মার্ক্ত Hyro-wahi myon-po.

quasting of Ging-con rayal-po King of Tibet; and in books occasionally applied to the Dalai Lamas of Lhasa.

महत्व कर मुख देते यह त्युक्त Gans-can ryyal-pohi bsti-gnas as also अस बोक्ट द्वाय मुख्य chos-bkhor dpal-gyi Lha-sa used to designate Lhasa, the capital of Tibet (Yig. k. 31).

ब्रह्म देव विश्व gafa-caf chen-po sometimes applied to mountainous region covered with eternal snow extending from Ladak to the Kailas range. Also the name of a fabulous mountainous region the chief peak of which is said to be about 1,500 miles round and filled with Fokia, Raksa and other demi-gods.

প্ৰথাইন Gaths-chen any great range of snowy mountains or a great glacier; n, of a village at the south-western foot of the Kanchenjunga mountain. প্ৰথাইন মান্তির (Kanchenjunga in Sikkim) lit. the five great repositories of snow.

the Grand Lama of Tibet; also the name of a guardian deity of Buddhism in Tibet; a name of Yama, the Lord of Death, who is worshipped in Tibet under the name of Dam-cian Chos-rapat.

मारभ क्रूँरभ भुष (hone-ljons gul= दें Bod Tilut.

Syn. ग्राम्थ ६६ कि. gists-con shin; ग्राम्थ ६ व वर्षे केंद्र वर्षे के क्ष्मा gists vi va-vechi stor-reahi shai-khams; ग्राम्थ ६६ में देवे क्षम क्रूंट्र प्रकृतिक gens-con sathahi sman-tjoss (Minon, and Yig, k.).

arm soo gain-blad avalanche; it snows.

arm as gain-glad, also called 530 are dkyd-hkhor atur, the snow lizard with circular marks on its skin resembling the common Indian lizard (Lex.); a freg of fabulous origin: the male freg is said to live on the top of the snowy mountains and the female freg in the abyse of the deep gerge below the mountain; when the sun passes over the tropic of cancer (karkata or crab), the male freg descends to the foot of the mountain and the female freg ascends there to meet him midway. Refere



meeting each other the male frog remains more powerful; but after they have united, the remails becomes the strenger of the two (Smarn.).

arung 1. gaile-ri fenife, fenfaft snowy mountain or snow-mountains-a common designation for many of the great ranges in Tibet : MEN' 3 gang-hi-cu the twenty principal mountains of Tibet :-- (1) 84 3 Thubllet. (2) Rt Ti-se (Kailica), (3) Mr. Man-nekhar, (4) 8 @ Bu-le, (5) 15 8 Ster-top, (6) & a Pho-la (7) wes & Mkhahri, (8) KAPEQ Jonno kha-ray, (9) KE Rdo-[m, (10) ar un Gan-bann, (11) \$ 30 Rtmresear, (12) WH Lasphyi, (13) & S. Tshe-rift, (14) \$ 50 San-nam. (15) 5 Te-suro, (16) देंद्दे कृद कुल Hod-de que-ryyal, (17) भर शानम 4 Yar-thu cam-po, (18) and & Gsal-rje, (19) SE WEN CHE. Ha-bo gafts-beath, (20) \$2 c. as gen Train for labi-outs (Kuthati, M. 1050

मारभाषे 11: सुर्वार्षण है ça-day dkur-po 11. of a vegetable drag (Moon.).

শাংশ প্রশান্ত-srag = শাংশ শন্ত্র gains-hphred along or across the glacier

ক্ষাপুৰ *guñs-sru!* an avalanché; a slip in the snowy side of a mountain; a snowslip.

মান্ত বিশ্ব gani-thig n, of a stone or unineral substance resembling stone; it is said to be a cure for fever that is produced from the liver.

বামে এই বিজ্ঞান্ত ce-bu the name of a accelebrated lama and philosopher of the Kudampa School of Tiber.

गुरु हैं र gan-ji-ra lit, posessed of treasure or अदिश्व mdsod-ldan; an ordamental pinnacle on a temple, house or chorten constructed after the prescribed model given in Buddhist books. This is a Sansket word though sometimes Tibetanized, being written as \$45.42 * byan-hji-ra.

বৃদ্ধি gad as in ব্ৰহ্মণ্ড geer-gad 1. pure, genuine, unalloyed. 2. a rock.

মৃত্যু কৰি পুনৰ ক্ষুণ্ড a rock cavern; a piace of shelter under the cleft or nock of a rock: ১১০ ইছাৰ বিশ্বাসন ক্ষুণ্ড বিশ্বাসন ক্ষুণ্ট বিশ্বাসন ক্ষুণ্ড বিশ্বাসন ক্ষুণ্ড বিশ্বাসন ক্ষুণ্ড বিশ্বাসন ক্যুণ্ড বিশ্বাসন ক্ষুণ্ড বিশ্ব

45 A yad-kha www wide, broad breadth; with breadth.

यार अ gad-me, पाच a laughing, laughter: 45 \$ 545 gud-mo dgod wufa utters a laugh; an a confige gad-me-byad bunk I have laughed; as Francisc god-mo togad-soft he has laughed 95 \$ 5 gad-not rood to laugh; 95 \$ 45 96 gad-me corbyud laughter sprang forth; 45 \$ 45 \$ 5 god-mo cor-sed idem; at Maretana godmes held s-per to laugh at a porson; alerga 45 45 # hijg rten-publ gad-mo laughter of worldly-minded people; at my Ma men this is to me an object of laughter; it is ridiculous to me (Ja.). The west yad-ryyaks-can चात्रकात. प्रदेशका परिवाद में bedige-pathi gad-ma (wint Ha Ha) loud laughter; ha ud an h sdig-pohi gad-mo (fife lahi) ecquettish lauch : 49 a un my & dayes-pahi-gad-mo (3) he-he) laugh of merriment or rejoicing; Sa gu mas uf me M gel-quis quon-yuhr quadmo wi wi a laughter of triumph; 首為 四气 4 245 khro-wohi bshad-pa brayad the eight laughs of indignation and wrath, &c.

45.5% gad-kyyal the walls of conglomerate rock through which mountaintorrent: have cut their way.

न्द्रभेषम and-ships dust : refuses; sweptout; phyage-mas gad-shige phyage sweep with a broom the dust, refuse, etc. (Nug.).

45.58 gad-dar sweeping, cleansing; याद दर देद य gad-dar-byed-pa cleansing: sweeping well a place; keeping it clean

Syn. 4475 phonog-dar; & \$1 byi-dar; 45 SR and-dar: MEC ON ES atsun-mar-land; RO SEEN relationships (Mhan.).

MY MIS a Gud-melah-la u. of a mountain; the lowlands at the foot of a Gad

The MEN A Se and metal-to telem this side of the mountain called Galidala.

484 1: and not or 48 468 god-nikhan a emergent: a cleanison: Rai ack ge mus ale. अ इ. अ श्रेष्य विकास दर्शि देवाचा the class (of monia) servants) requiring wages (such as, sweepers, dusters and water carriers approximate any place or object well dusted or cleansed.

45 a ii: 1, a precipitous cliff of conglomerate such as often walls in the mountain rivers: 2, wide crack in a conglomerate rock.

95 37 gad-place a cavern or eleft in a conglomerate rock: बाइट लेश क्षा दलट के बाद धुन हा भना भागभूनाम qshafi-qis staq-dkar-qqi qad phogeta shaq-bia behaqs meanwhile they halted for five days in the rocky cavern of Stag-dkar.

4 yan sertsar noar: 34 524 32 44 5 46 * Wa ded-doon dehi gan-du son-ste drisps going near to the chief of the erchants (caravan), he asked. 98 gan (= 98 gam in C.) signifying nearness, proximity; is used in such connection as 415 to, towards, up to: 42 415 44 come up to me; gata 445 he went unto the

king: Paras as 5 be be went towards the house: 44 10 44 44 44 he came from the king: Kathas in W. close by the brook; \$5 955 chur gan-du in W. hard by the water; as my a rir gan-pa one living close to a mountain or hill.

বার'প্রাথ yan-kyal or শুর মুল yan-rkyal, पत्त supine: lying on the back with the face upward: 43 34 5 34 4 to lie in that position: नद्रभुव दुवनेष to fall on the back.

भारे के yan-ryya == १ मार्च byan-ryya, cule. The qui serged a written contract un agreement (C_k) .

415 TX quasion, a silk handkerchief offered as a present in exchanging compliments on meeting (S-4.).

로디즈'등'무'도 gan-dha bha-dea ####, n kind of arms used in liver derangement

दे कहा देश हुणान qualita rihi इतवयह सन्धारीare a Buddhist wanted or charm which has the power of enabling one to move in space.

्रे माइ है ये gau-alko-lu, त्रभालय, त्रभद्रट the temple of iragrance; hall of worship built after the model of a chait; a with many doors. It is generally attached to a creat monastery. In Tibetan it is called 3 ask pe Dei glan-khan, the name being applied to the particular chapel where the image of Buddha is placed. The great temple of Buddha at Gava was salled Maha quadhola Caitya. Phyi gandla-la nah-du lla-klah byas-pa its inside was a god's house or chapel and the outside 8 9

मेगाउँ gan-dhi मन्दिन a mineral substance used as a cure for leprosy.

् भारति हैंग gan-tahi-tog or भाग विभाग व gan-thi par-na a medicinal plant.

gon-ti wie a piece of thick plank measuring about 6 feet by 12 inches either of white sandal wood or of deedar, which when struck with a hammer or another piece of thick hard wood, produces a kind of ringing scund which is heard from a great distance. It is used on special occasions to summen the monks of a monastery to attend any special religious service, &c.

ৰং শুৰ্ম yau-goog er শান বৈত্ৰ yau-h thehu মহিল শীংক the red or hammer with which the ylanti (wooden gong) is struck or leaten.

‡শ্বাদেই graph-pr si (mystic) avarice; greed for grin (K. g. ₹ 26).

्रे पिंडे gansale राजपुत्र in books the going or bell to call monks to monastic services.

স্থামই qua-notsod = আগত tani-not od store-room, store-house.

4 70 B. gab.khni, defined as 98 A3; 39 33 B. p. pag-maki ryyab.kyi syyid-khni, the cavitic behind the know bones.

শ্বামু ya)-yaa a belch (in W) (Ja).

মৃত্য yab-ja to hide; to conceal ono's self;, বুল না বুলু বুলু বুলু বুলি বুলি কৰা কৰিবলৈ কৰিবলৈ মিলুলি-বুলি কিলি কৰিবলৈ মিলুলি-বুলি কিলি কৰিবলৈ মিলুলি-বুলি কিলি কৰিবলৈ ক

Syn. Na'u yih-pa; mu'u shas-pa; mu'anu a gyogs-pa; Benkaus ga mi mnon-par byana (Mnon.).

প্রহ্ম gab-physic n. of a religious treatise on the occult doctrine of Buddhism.

यायार्डे galateraa नपडे galater वच or and and add-tshe a plan or table of points for computing the figures of divination in magical computations. In this connection, भाष वाद्य पार्थ माद्या की है म sat-le anas pethi a-hiber-us style refers to calculating the identity and deeds of mischlef done by a local "god of the soil." Again as gover णहम परिवार क्षर में हैं अर्थ refers to astrological calculations worked with the galitie. Ask we will as is a mystic chart used for bodity prognostics; 945 9 90% one for the speech : 394 3 90 855 one for the heart. हर बाद: इ.स.स. हो बाद इ.बारंभ हैं.बाद इ. यंद है बांच दू स्वांस. वेश हर अद्याजि In the general term yab-tse are included many particular significations, that for the soil, that for the sky, that for the intermediate space, etc.

পৃথার্ক্তর gat-tstad slow, insiducus fever; according to Sch. n heetic, consuraptive fever.

ন্দা ত্ৰী gebetship মঞ্জ, দইজিকা riddle; also mystical words or expressions used in magic to stupify one's enemies without killing them. Also the 16 ornamental mystical allusions employed to excite laughter in a play, etc., and to convey hidden meanings in an ascendily, etc. The names of these are as follows:— মুন কুইজিলা বুই লাক কি kan-tu tshogs path qubetship; বুইনিয়া tim-pa dat brat-wati gab-tship; বুইনিয়া im-pa dat brat-wati gab-tship; বুইনিয়া বুলিয়া বুলিয়া বুলিয়া বুলিয়া বুলিয়া বুলিয়া বুলিয়া কি কুইনিয়া বুলিয়া বু

হুবাইই বাবাইবা ttaub-mohi yab-tshig; মুন্দাই বাবাইবা grafis-kyi yab-tshig; মন্ত্ৰ্যা দ্বাৰ্থ বিশ্ব ইন্দাৰ্থই বাবাইবা rab btags-kyi yab-tshiy; মন্ত্ৰ্যা হুবাই বাবাইবা mik-du bdus-pahi yab-tshiy; মুন্দাৰ্থই মুখ্য ইনা মানিয়া-pahi sgrahi yab-tshiy; মুন্দাৰ্থই মুখ্য ইনা মানিয়া-pahi sgrahi yab-tshiy; মুন্দাৰ্থই মুখ্য ইনা স্থানিয়া-pahi sgrahi yab-tshiy; মুন্দাৰ্থই মুখ্য মুখ্য ইনা স্থানিয়া সুলিই স্থানিয়া সুলিই মুখ্য yab-tshiy; মুন্দাৰ্থই মুখ্য মুখ্

of Tibet the names of certain drugs and medicines are written in words which are not ordinarily understood, baving secret meanings assigned to them. 2. in figurative language, meanings of names and words which are not ordinarily understood. Such are called 99 % yab-min, i.e., secret names.

প্রশাস galesa শ্রামা şlaş-sa or বিশা yilesər biding-place; place of conceairment; ক্রামানত প্রমান কর্মান্ত্র ক্রামান্ত্র কর্মান্ত্র করেন came bringing much gold with us, but we were without a hiding place or a place to 20 to (A. 120).

गाँठी gara निकट mear, v. ना gara.

Syn. 44 4 gam-yo; 55 druh; \$355 h.-

वाअ बाउँ gam-gam a number, श्रद्धभावनम् grafis-gras (Xa-sel. 5?).

প্রসাইন্ধ pan-spans panels or little boards beneath the cornice of a roof, often filled up with paintings (Jii.).

† 1843 gam-bu-ra, mf-st in W. a citron; Iemon (Ja.).

প্রমাণ্ড বুলা gam-blrog a dairy in the neighbourhood of one's residence. Gam-blrog rayah harog bah-ra risa-yi dge Near and distant dairy farms become thriving through the abundance of pastures (Jig.).

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মান্ত ইব্ yam-basin abbr. of শংগু ১৯ বইন ganryya daß hilain, a receipt, neknowledgment; the letter of transfer, exchange, &c., for buying and selling or transaction of money business. &c : শুল মুহু গুলু হুই কুই ই কুই বেই বুহু মুহু ইবি প্রকলি প্রকলি প্রকলি নিজ sharryyi kkel-pa go-kydab hydrod Ass certainly, the receipt and the deed of agreement should be satisfactorily explained (Rtsi).

+ শৃথাৰ্থ gam-yo (শৃথাশূৰ্থণ gam-gyoy)= ইংক্ৰিনিkhor attendant.

All game and 1. a little box or case; when containing a tulisman or annulet, it is wern suspended a and the neck.

মান I: yar or অমন্ত্ৰ yar-bro নুমা, নাব, মাৰ dance; acting in a dramatic play; gesticulation; প্ৰথম আন yar-way sther surrounded by dancing girls or actors; প্ৰথম বুল-চ্চাৰ প্ৰথম প্ৰদেশ কৰিছে বুল-চাৰ কৰিছে; বুল-চাৰ প্ৰথম প্ৰদেশ কৰিছে বুল-চাৰ চিকাৰ কৰিছে কৰিছ

कर है इन्हें gar-gyi ltad-no वटरक dancing entertainment or armsement.

वार कुंद्रक सं gar-gyi dean-po = श्रुप केंद्र grab-chen or देव वर्षुद्रपादेश्च rnal-b-yor-pa chen-po fig. a your or ascetic engaged in meditation: a say as a sac the engaged in meditation: a say as a sac that all sees. As a kin-method gar-gyi garan-po makes briid from gra your holiness the lord of the dancers (peacock), equal in beauty and splendour (Yiy. k. 28).

बार के बहुँ वे gar-yyi gloo-be हु बार के क्या है gla-yar-yyi nakhan-po or बार्ड व gloo-be teacher or director of a dance or dancing performance (अतंत्रत).

শ্ব III: or শা ya-ru, or শা ya-du, whither; where; শাংশা yar-yah auywhere: শাংশা yar-yah auywhere: শাংশা ya-yah auywhere: শাংশা মি শাংশা yar-yah mi hyro-ne to go nowhere. শাংশা yar-ned in W. at all events; by all means; শাংশা ya-na-med or শাংশা yar-dab at random; haphazard (Sch.).

as yes gar-nathan or Sees bro-makhan what dancer 1. a dancer, performer, e.g., even a Bu-bika on any saint dances when displaying mirades. 2 name of a god, acc. to Sch. Siya (Ja.).

শ্বংশ্বন্ধ gar-noklau-ma=:শ্বন্ধ gar-noklau-ma=:শ্বন্ধ gar-noklau-ma=:শ্বন্ধ gar-noklau-ma=:শ্বন্ধ gar-noklau-ma=:শ্বন্ধ (2) বিশ্বন্ধ (1) শ্বন্ধ gar-ma নিমন্ধ; (2) বিশ্বন্ধ দেন-गুরুত্ব-ma নামান্ধ; (3) বিশ্বন্ধ dal-ma নিমান; (4) প্রবন্ধ myur-ma মিন্ধ; (5) বিশ্বন্ধ দিন-গ্রন্ধ myur-ma মিন্ধ; (5) বিশ্বন্ধ (7) ৪৭ই দিন্ধ প্রকাশ; (6) শ্বিশ্বন্ধ বিশ্বন্ধ প্রকাশ; (7) ৪৭ই দেনিকা শ্বন্ধ বিশ্বন্ধ বিশ্বন্ধ (৪) বিশ্বন্ধ দিনান্ধ প্রকাশ; (9) ১৯ গ্রান্ধ বিশ্বন্ধ (মান্ধ) reality; (10) জন্ম o-yho (মান্ধ) flow; (11) মুন্ধ yha-ni মান্ধ compact; (12) মান্ধ la-ya (মান্ধ alsorption; adherence; (13) মান্ধ sa-mya (মান্ধ) o-youlity.

are gar-cham the frantic dance of the lamas of Tibet which is chiefly observed by the Rhin-ma schools of Tibet. It is of two kinds 35 un phur-pahi rtsa heham the dance of the enchanted club, and aga an hkhrui-heham the dance of the lamas at the time of offering sacrifice.

4x gar-stabs dancing gesture or motion.

ৰ্মণ gur-pa লাভৰ a dencer; also a dance.

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¬ II: the encomponent of an army;
a comp.

ক্ষাৰ্থ gav-ryyab encampment; ব্যাহ্বৰ প্ৰ gav-ryyab-pa to encamp; also for ব্যাহ্ব gav-ryyab, ই ক্ষাৰ্থক বুও rdo-nalab sogr gav-ryyab fling at him stone or strow, etc., whatever (you can) (Hrom. F 6).

+ শৃৎ ইণ্ gar-cig = শৃৎ শৃণ gari-slog, which ene; whichever one.

43.45.438 Gar yelon-beson the famous general of King Scon-blum system-po, who visited the capital of China and induced Emperor Tait-ung to give one of the prince-ses imperial in marraige to his sovereign, about 639 A.D.

arriver by the over-flowing of its banks, &c. (Risa.).

या विषा gar-nag name of a medicane.

TX I : gar-po in colleq. language the word spx is dkar-po is pronouned as such. It is usual to pronounce spx is dkar-po as psi gar-po in the vulgar language (Grab. # 2).

ण्या II : चन, also न्य अ gar-mo, thick; donse; condensed; not fluid.

বাহ'ব 1. gar-na বছাৰ হৈছিল-na কৰাৰ astringent. 2. strong; বুমান gar-chaft strong beer (Ja.).

φκ αξε ενφαν than belong hypograph value
of a monastery and also of a deity in
Tibet (Jig. J.).

প্রতি gar-dsa or ইলা ei gar-dsa, নাই, বিষয়ে n. of a tree or kind of wood ইন নেন (K. ko. শ. 3).

বৃৎ, gar-sha the native name of the district called La-hul or La-hol by the Hindus (Ja.).

বাম ব্যাম gar-log acc. to the Tibetans rapacious mountain tribes belonging to the far north-east of Tibet. 538 7 44 4 वंद बद दु व्यव विव वेश के में गुर हर दु वनद वेद those styled in the Tibetan tongue Gar-log are described in the Li-s'i Gur-khang as Turushka. The क्र केंब् Garleg were a different people from the seq 49 Myo-log. बर ब्रुच के बेंब ए ल में अंग राश्र तम प्रम है। मुंब केर राहेर. बंदे बुक्ष दें भेद Gar-log gi ryyal-po la ska-laş btań-was chos-phyir szog-kyań btoń-aabi rayal-po gin. In Atis'a's biography it is mentioned that the King of the Gar-log in the first part of the 11th century, A.D., came from the Indian side and made the King of Tibet a captive when he was there on a visit to Purang. Probably they were the earliest Mohamedan invaders of Kashmir.

मर'- \P gar-ça the muscles of the thumb (Mrd.) (Ji.).

4 4721 I: gal=44 nan pressing; 44 34 gal-gat-gat-gate pressingly, argently.

ৰাথ II: importance কৰা চনাৰ a gal-du hdsd-pa to consider of importance; to esteem.

Stn. 445 gnad; 45 melo (Mñon.).

শ্বী III: 1. constraint; compulsion: fin-la gal-juff in C. "I have been compelled" (Ja.). 2 trap; snare: in colleq. প্ৰসম্ভূতি ও gal fidsag-pa to set a snare (Jd.).

বাথ IV: v. শ্ৰহ ৰ'ৰ gaft bi-la.

व्यवस्थान yal-hyaq = व्यवस्थान important;

ant; undervalued; slighted.

ब्या के a gal-che-wa very important: अवरे द्र के अवदेश बच्च के व of the two, this life and the future, the latter is of greater importance: दिन्न दुनुस्थ स्त्री वस्य दिन्न देन स्व द्र बच्च के it is of greater importance to acquire accomplishments than to go roving about without purpose: वस्त ह न्या के वा important moral precents.

Syn. 945 9 gnad-che-na; 839 gisache-na; py39 khay-che-na; 9839 gisoche-na Thon.).



হয় ব, ১৯ ব লয়ক চ ছং বং 5 if you wish at all times to live in friendship (with the three Holies), you should avoid the three dangers, viz. of looking at your loving wite, thinking of profit, and of cenfiding in an envoy.

মাই gol-neto = শ্ৰমণ gal-hgay or শ্ৰম মাণ gad-hgay I. really, essentially of importance. 2. n. of a disease (Met.).

মাই gal-pa probably same as পথ gal. পুষাই ইন মান্ত্ৰী, the imperiout, indispensable master of the house (fumily).

ম্বাম্প $get_i va$ to force, to press some thing ev_i a person: মান্দার্শ indoor confinement is forced on men (Ju).

मान पर पुर व galerar hyrd-pu महिन्दार प्र hitson htmi-na चन्दर, जब्द to be assiduous.

max gatero in W. refuse; rubbish.

पास 303, v. प्रवास म hgas-pa.

यो gi I. numeral for 33, v. affix instead of 3 kgi after 9 and =; for signification v. 5 kgi.

बी म् gr-gu the vowel rign " for i.

बीपा निय gi-ga çi = बेच्च व gi-ga-ça, having a white speck in the eye; wall-eved (of horses) (Sch.).

ক্ ইবি gi-lyi-hig or শ্বাইৰৰ ko-tsi-hig tanned skin of a kind of deer obtained from Mongolia and China (Jig.).

#935 Gu-m-ru n. of an Indian yogan or female ascetic (K. dun. 38).

ये भूर gi-was and also म क gi-kas जीरीयना. रीचना, चचक, जिड्डच a yellow pigment, an anthelminthic medicine; of a concretion in entrails of some animals, used medicine. Acc. to the medical works of Tibet this concretion is formed in the liver of certain animals and seldom in men, and it resembles in appearance and size the boiled yelk of a hen's egg. There are also smaller ones. Acc. to some lexicographers this concretion is formed in two or three strata or tolds. The best quality of gi-wan is that which is obtained from an elephant, and those obtained from the ex called gorocand are of second quality. A kind of at ai-read is also obtained from minerals and clay, and is of reddish-yellow colour. All these are supposed to be possessed of wonderful healing power. Tweetest है स क्षेत्र पुत्र दुसः इस क्षेत्र वृद्धः या यक्षसः इस विकेश विद्यापर लुहेब बम्भ हर् सर्वेद वर बहुर र (K, y, z, 308). Gi-aak mixed with honey, if applied to both the eyes as a medicine, will give one such a clear vision, enabling one to see all the treasures which are in the earth.

+ T RAS Giri bhan-dha n. of a mountainous country: Gi-ri bhan-dhahi yul-gyi mthahi ri khoss-su kla-klohi rigs na-hdin-va ben yod-par ryya-gar-pa dug-la grags-çid it being known to the Indians that in the mountains skirting the country of Giribandha there are ten different La-lo tribes (Dsam.).

में शेट gi-life a strong-bodied horse (Sch.).

वी थेन gi-lin a fabulous animal.

可

पी ना के Gi-çak raya n. of a tribe in Tibet.

বীম gim মুধুম ই প্রশাসীশ egra-sñan-gyi gras-shig n. of u soft musical tone. (K. my. শ ২০১).

বি ম dir mo, Ld., the Indian rupee: in U. it is called ক্ষ gor-mo or মি

প্ৰ ys instead of প্ৰথ kyis after a final

ya 1. numerical for 63=3 ha. 2. sign of diminatives, e.g., § ९ khyi-ya a pappy; little dog. 3. extension; extent; room; space; प्रश्न था ९ व्यवस्था, इस य १ व्यवस्था, व्यवस्यस्था, व्यवस्था, व्यवस्

चु भारता दे qu yans-po = देवान दे हेद a dogs-po med-pa spacious; capacious; भारता चु भारता व sa-cha qu yans-pa a spacious, wide place: इंद स चु भारता व selod-sa qu yans-pa a commodious residence: सेक्स चु भारता a sems qu-quis-pa a broad, generous heart.

ups, &c.; generally enamels on copper.

चु पुरा gu-gul or वृत्र gug-gul, भूपन. रेड्ड, पुनुज a costly incense, one kind of which is white, another black. It is used in medicine and its smell drives away evil spirits. Byn. gween bum-mkhan; af alen harehjige; sa fi as nal-mo hara (Mnon.).

‡ बुद्ध ने ga-gal-çiñ उद्धान, पडीर, पद्वपर्यी Amyris galloca the plant from which the incense is obtained.

the

णु 'वि Gu-ge' n. of a province in the West of Tibet. Also n of a section and school in the Sera monastery. The people of the province of जुने Gu-ge are called क्षेप (io-g-pa.

মু 55 Gastan also called Gostan, the citer grandson of ইন বিশাসন Jensylvis Khan, who invited Sakya Pandita to Mongolia in order to introduce Buddhism there.

J B gu-te in W. denf (Ja.).

4 T F B G Gana mi-tra number a Buddhist monk about whom mention is made in the Phar-physia section of the sacred backs of Tibet.

মুখ্য gazad for মন মুখ্য ral-y cadma) hair-pendants of precious stones of women in Tibet: মন্ত্ৰীমন্ত্ৰীমন্ত্ৰী taking off her hair-ornaments, she offered them (A. 7 102.).

J'WX gu-yar in W. slowly; gently; without noise (8.4.).

म् भु प्रान्तव पारद quick-silver.

নুৰ্বানি Gu-peg 1. ইছিমানীৰ byah rgyal-poshig n. et a king of birds (K. my. 18). 2. n. of the second sen of Jengis Khan, who ruled over Eastern Mongolia.

्रे सु रि प्रान्य स्व spiritual teacher; a teacher; inther-confessor; इ.स. bla-ma, ब्रॅंब रुक्त glob-spon. Often in Milarapa. 7.5 MASS 55 Grave matchine bround the eight manifestations of the Great Teacher; also the eight names of Padma Sambhaya.

A

 \P \P ga-rag 1. in *Lat.* a cold or foal e1 an ass gIa Y 2. in of a collaborated lama who was tutor to $Rag \ \mathcal{Q}$ is rab

J'2K probin noof a deity propitiated by mothers cin Tibet; for the well-being of their children. According to some this deity blosses methers with children.

নু থিনি gu-liā 1. pure gold picked out from a mine. 2. also spelt মুখ্যি gu-glaf, gold embroidered cloth or sith: মুখ্যি ইনিটান ইন প্রপাদক having presented a religious garment of embroidered silk (to him)

मा श्रे gent in W. for करे garde slowly;

if Gacci said to be a corrupt form of the Chinese title of Kançia, which is conferred on Buddhist monks and religious men, but it is evidently the corruption of the Sanskrit title of gaaci, the lead of religion or guna-crit in Tiletan \$455.522 you-ton-dpal, the blessed, learned or talented one. In Mongolian Kan-crit signifies a Pandit or a learned man.

g & wa the first say-po Gustri the Mongolian, in Tib. called g f ups a way a way a the say betan-hasin chos-rayal, the Designrean Chief, who conquered Tibet and established the supremacy of the Dulai Lama in 1643 A.D. over all Tibet; also an Eleuth Mongolian who belonged to Gustri's happers. णु शु gu-su occurs in (Voi. kar.) a garment, dress (Ja.).

ব্যান্ত্র এবং ইছে টু হৈ আছা ক oblation cup: সুৰুত্ব এবং ইছে টু হৈ আছা ছিলানা Hor-yyi tif lay log this name is now applied to enamelled cups made in China (Jig.).

‡ 릴릭일♥ gug-gul, v. 빌 필♥ gu-gul.

तुष्य dud-put gug-put 1. 550 dud-put, scan squadud-put gug-pu अधा-मत bent as in reverence, to bend in salutation: वृष्य विश्व gug-bent with humility, humbleness, modesty. 2 In W. to rub or scratch gently; to tickle.

হৰ বুৰ gug-gug bend low. প্ৰস্তুপ হৰ হুৰ বুৰ প্ৰথম ইণাইৰ ২০ mgo-lus gug-gug geumguis phyag-byas he saluted thrice, bending low his head and body.

পুলাৰ guy-ge-wa bent; bent downwards (of leaves) (Fai. sñ.), v. পুল্ব guy-pa.

J5 1: 644 an imperial title, belonging to the second class of nobility in China; it is second only to the distinction of Wang or Prince, and is very much prized in Tibot. The recipient wears a ruby button and three plumes of the peacock.

JE' II: True variously applied (1) to a species of leopard-cat found in Tibet.

which is smaller than the Himalayan leopard, and (2) to the broad-headed tiger of Central Asia, kharakula of the Mongols, which lives in the forests of the Amur and of North-Western China. The flesh of latter is used in paralysis, and also as an anti-lote against cyll spirits.

J5 III: the middle; central; also generally the meridian; noen; midday; as well as, less frequently, midnight; 34 % hin-yan midday; noen; *** J5 midnight

तृष्य *gui-la* in the middle: अति पुरः स्थाप्त *straf-kyi gui-nas then* taken or come out of the middle of Upper Tibet.

25 35 9 goi-du bycd-ju to divide through middle; to discert anatomically; 45 35 4 9 degar-gyr goi-la in the middle of summer; 45 35 4 naw-gyr goi-la at the middle watch of night.

गुर गुप Gun-rgyal n. of one of the oatly kings of Tibet (Fig.).

25 * jun-ja midday tea; also the religious service conducted in a Buddhist momentary at midday when tea is served to the congregated monks.

दृष्ट वीक कृत्ती-कृतिक the two middle times, midday and midnight.

n. of a part of Ngari Khorsum; n. of a monastery in Ngari.

No Security of Gungthang in western Trang, the birth-place of Nog-tsho Lo-tsa-ua Tshul-khrima rgyal-wa, who brought Atis'n to Tibet.

ge at age 58cm (dufi-than Ujum-flyans n. of an incarnate Lama of Amdo, who

became the high priest of Tashi Gomek monastery of Amde and erected a lefty chorten-temple 360 feet high; and founded a monastery with a library containing 20,000 block-print volumes.

The games of Milaraspus the poet and saint.

3K4 gun-pa = AGK & hbrin-po nun the second of three brothers; the middle one.

दृष्ट वस्त्र व guñ hbab-pa to take rest at uoon on a journey; दृष्ट वेज्ञ guñ-tshigs dinner (Sch.).

दुर वर्ष quh-hdsug मधाङ्कृति also geng-no, the middle finger.

हुन दे दूर वर्ष Gah-re guh-bisan the son and successor of King है बेन्स् दे दे की Khri-tron lidehu-bisan who reigned in Tibet about 733 A.D.

पुर (U'ध्रम guh-la phag or पुर ६०० व ध्रम gun amar-la phag carrot.

पुरु भरका अवस्थ व guñ-sañs la hyro-ua to take a walk about midday, also generally to take a walk पुरु केंद्र guñ-lon at noon.

75 gud 1. slope; declivity (Co.).
2. separation; solitude; seclusion (Sch.).

पुरं gud-dn= वेषा धुवस क्षेत्र 5 logs suham sger-du aside; apart : भद विश्व धुष ५२ क्षेत्र व स दुर्-रिष्युद्धस्य again Joho spoke to Phyag-dar ston-pa while alono in a solitary place (A. 5).

shan-du beng-pa to humiliate; deprecate; to place in a false or inferior position.

954 gud-pa= 9954 hgud-pa.

I

पुर्व gud-po dear; expensive, v. कुर्व

পুর gun loss; damago: ম পানুৰ ধৰ ha-la gun-phoy in W., I have suffered loss (prop. damage has come to me) (Jū.).
মুন্দুৰ্থ to make up a loss : পুন-পুন-মুন্দ্ৰ বাম পুন-মুন্দ্ৰ বাম পুন-মুন-মুন্দ্ৰ বাম পুন-মুন্দ্ৰ বাম পুন-মুন্দ্ৰ বাম পুন-মুন্দ্ৰ বাম পুন-মু

 $\P 3 5M$ gm-dum a bottle-shaped or cylindrical basket for fruit in Ld. (perhaps akin to rkon-pa) (Ja.).

344 gun-po in Ld. expensive; dear.

भूभ है gam-ste= ने का si-nos or ने हे si-ste having died or been dead: देवा भुदा के देव कर क्षम देवा है de-mas yan mi-rib uar Bram-zgam-ste then, not long after, the Brahman having died (Hirom. 192).

मुअप gum-pa, v. क्युब्ब hyum-pa.

Sign user, were a tent; also a house made of hay or straw or grass; 59 35 dun-gar a sleeping tent; 4494 35 behags-gar a tent used by a great man for his residence; 35 34 gar-yof the ceiling of a tent; 35 804 gar-klabs the cover or canep; 549 35 ras-gar tent of exton cloth; 39 35 typal-gar royal pavilion; 549 35 duagsgar a military tent; 35 44 gar-yolog a magnificent tent 35 49 gar-ting tent roles; 35 8 gar-ter in W., or 35 4 gar-tin, the tent poles; 35 89 gar-thog the apper covering or outer-fly of a tent; 50 35 thab-gar hearth-tent; that which is used

as a kitchen; 3x3-4x3 guv-gyi çum-tathe outer canopy-like cover of a tent; the
upper part of a double tent; 3x3x yurphur the pegs or pins used for pitching a
tent: 3x4x guv-gshol the walls of a tent;
3x4x guv-ghal the top or crown of u tent;
the pessage for the smoke out of a tent;
3x4x yur-hyrum lattice in the side of a
tent; 3x4x yur-hyrum stakes supporting
the roof of a tent (Sch.).

qx 85 gar-khañ the imaginary pavilion or mansion of the gods, which is formed in the sky, canopied by rain-bows, walled by rays of light, supported by diamond posts and carpetted with variegated clouds, for the use of the gods when they come to witness religious entertainments or performances of the pious on this earth.

বুম বু কৰিব Gur-gyi mgon-po a divinity of the Sakya-pa School.

3559 Gov-dyag u, of a Buddhist deity of the Sakya-pa School.

55.49 gar-nay those of the black tent, or the Black-tent Mongols; 35.595 gar-dkar the White-tent tribes of Mongolia; 95.25 geod-gar the tent used by itinerant mendicants or Shamans.

文の異な gar po grha-tshan a Buddhist congregation at ない Gyan-tse.

3*844 gar-lyage a perforated skin; a hide full of holes (Sch.).

quasis purser the tribe of the Mengels who used to live in yellow tents. The Taranatha Lama of Urga (Tah Khursh) in Mengelia still uses the yellow tent.

मुर्भात्र gur-gum or पुरभाष gurikum कक्षम, कम्मीरम saffron, crocus, murigold, Syn. 1454.48. tsham byed yman; 459 egg hadd hryga-va; 化二氧基 netted digun skyre: 化与 tak metted dimeau; U548. Agam kun-nas bkhame; 并为为为 me-tog Ai-ma; U568. phra-ma-can; 严重强强 khacha-skyre; 化二氧 dri skim: 纽约 585 las-dman; 为2 8 mehi et se-no; 现代的 \$1. - 59 g; 35 65 httus-byed; 48 9 28 galog-dan, 546 在 185 a dyth-pa bytan-pa (Mion).

पुर्भाष्ट्र yar-gar in Lt. a small chain used for proparing ton (Ja.)

पुरानेष gurdig a kind of drog used for healing or drawing seres. &c.; अवस ह क्ष्मक्षात्र वेद pust gus pisa ishad nkhris nad-sel it inflames seres, cures bilious fever.

णुया देवा gut-nag, lit. the black अनुव gu-gut or चुन दुन दन दे gug-gut rag-po, n. of a medicine.

पास पार कार महा, समाम, चारर, मिन मौरव, अभिवादम, सौरम्धं, धमाप्ति, मण, मान, sbet. humility, respect, reverence, devotion; also adj. respectful, devout; very common in the phrase que-pas phyay htshal-lo, saluted with reverence; MENA net-que-pa unsubmissive, undevout; gu a sa usu a que pa dat beas-per unite respectfully; with dignity and honour: Twik 424 4 yas par hygur-na to be respectful; to humble one-self (Ck.) अस द्या प्रदेशमाने माने स्थापन का प्रतिकार करें। tation reverentially with the three-nry heart, speech and body: gwulla twalla-4x 9x 9x Kan gue-pa chen-pos beien-par bym-guis-riobs may the blessing be granted to maintain the greatest devotion. Swas num gas-yar begrim-pa to behave with respect; \$8.45% gas-par for \$1591 to ave or attend respectfully : to listen with respect: 14/43 45/2

TNE guespo in C. and W expension, costly, dear, o. 382 gud-po or 382 rgud-po.

"S** que-se rafe becornes very fear; respects; worships.

9 mine. for 93.

If I go no is an northery paracle signifying did (emphatically), which has a safe of a wide of an algorithm of a safe of a color of a safe of a safe of a color of a safe of a s

NX Ge-ra n. of a country: ₹₹\$

§ \$\frac{1}{2}\$\$\frac{1}{

Type-ça a kerchief for the head hanging down behind from the shoulders.

নি হাই I: ge-sar ছুবনিবান, ইলাই, বিজ্ঞান, কাই, বিজ্ঞান, কাইনিকা, frum suffron, the corolla of a flower. There are three kinds of ইজা ge-sar vix:— ব্যাইজার nat-ga ge-sar সামজিয়ার, প্রদান্ত কাই মার put-pa ge-sar সামজিয়ার, প্রদান্ত কাই মার put-pa ge-sar প্রাক্তিয়ার, and un মাইজার put-pa ge-sar প্রাক্তিয়ার, and un মাইজার put-pa ge-sar প্রাক্তিয়ার, it is said to grow in Nepal and is called un মাইজার put-na ge-sar; need seed, pistil, but like ইজ্যু se-blar it signifies undoubtedly the organs of fructification in general.

† TNA II: Ge-sar n. of a powerful king raling in Shensi in China, who on account of his martial valour was deified and raised to the position of the God of War. There are various accounts of him. The people of Kham in Tibet own him for their national war-god, while the Mongolians say that **** Ge-sar was a king of Mongolia. According to some authors, he lived in the 7th century A.D. According to the collection of heroic songs called the §**§** Rgyal-druß, King Ge-sar lived in the 8th century A.D. His origin is, however, lost in myth.

Two generacts from the fabulous history of General.

ৰী মান্তৰ ge-sar-can ইয়াৰ the lotus flower; the filament of a lotus.

ने अवद्भाव व ge-sor dmor-po, मु नैव glu-çeh. Naga Vyaşa (अनेका.).

প্রি yerhya, শুরুষ yuar a secret abode used as শুঝা শুন yeah-thad in mystic word) in the Tantra (K. শু y. 215).

पोषास gegs = गणम gegs विकास प्रतिकास hindrance: stoppace: cistacle: नेपाध-रणध gras-chans = 43 45 bar-chart interruption by an accident; danger, a Fusk comunica c to remove doubts and hindrences (Mil.): नेव्य दुर व्योव्य a malignant spirit consing mischief or impediments; an mis han a भेषभाद्रिय to hinder effectually religious doings; west out \$ \$ 4 a a d four obstacles to the attainment of Buddhahood. इत ततु हैंबान उद्देशम बुबाम में वहूं '१५०१-१ प्रमृत hgroham gegy-su hgro will you help me er hinder me in obtaining: वक्ष्यपद वेजाब harab-pali g-gs impediment to the attainment of perfection

मे नियास कु L-pa the trunk of a tree with a spiral top: वेदावाद नियम हाइट का हु व हुंग निर्म् हु हु का कु L-ra ni çin phun ham itra-wa shom çin itra-wa ryyaş-pa the term yelva is when the stem or thick roots of a tree grow into a branching top.

and Ac gel-cid was a log; a post.

মানু হৈ নি Gain-dar-pa দুই ৰুপ ই ইণ্ ইণ ই ইণ ই ইণ ই ইণ ই ইণ ইণ ইন ইন হৈ n. of a king of birds. (K. my. ম. 18).

ৰ্ম I: go 1. numerical sign for 123. 2. abbr. for ১মুখ্য dyn-hen in the nineties; শ্ৰষ্টৰ go-geig 91; also শ্ৰম্ম yo-gāis 92, etc.

II:=in mystic language grade khyu.mchog ywa, waw, wa the chief of a herd or company (K. g. 8, 28).

4 III: 1. place; room; space (prob. as A quit; on this sense it is used in seton by an intstances and pare, without intermediate space . close together, continuous; 29 # Erritatunks is gu him fradshopp go nationals rad-pair skipes grain of every kind grow done by, loxuriently; में अन्यम केंद्र वर सूद्रः 4 ga-mather is and pair gainera closely fill al. An important compound of 45 is found in 5 & ported, the space is cut off, or filled, ..., the natter is done with, settled; ratisfaction has been made; colleg, also I have and emough ; then tall : de great to \$ \$ \$ \$ \$ \$ \$ de rand-richt good enotice by this the victory has not yet been folly decided: इस करण होंस बार्य में के इस देश के हैं राज का प्राप्त प्रत्य प्र an go-ched there is intermession of hearing; thinking; moditation: BY & A ST 45 for they done more abod publickes does tring not satisfy force to your Stak gow 音屬於軍界 \$4 tout thit ha springs clipheir gra helod why should it not be sufficient that I be banished instead of my son? 2. pince, position, rank, condition of life: white pro-if gor in the place of his bither; \$ 78 growing according to; in proportion to slady \$ \$884 go rgas not when pank and diguit; are grown old and gone; when the position in life has been lost; ** & & and that is my place (my business. - 5. : the nore general sense a way, a -ENTER BUR KEN gurin gye gowar phy uns hole have come porting the clouds: is at \$ 4 a mobil of na at the place of my mother; with my mother (Ja.), Torc go play-parts change place, especially to turn to the continue (Sch.); 48 4 nag-go the soal of discase (Ash).

নি কুনিজ physicals অধনাৰ, আন, আনং, আনং, অনুসং, বাফ interval; loieure; epace; opportunity; in the meanwhile; আন্তর্ভাব The English should be seen that the state of the second se

*I are ye-that the clure or portion due to a person in accordance to his rouk (Ja.).

Mer yo-klah, Salipera yo-chahi khihpi arsonal (Solir.).

質角 go-khrab == 単文を質句 go-cha daß krab cost of mail with belinet; armour, v. 可ま go-cha.

** \$\frac{\pi}{2} \text{\$\text{\$\text{\$g}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$\text{\$\text{\$q}} \text{\$\text{\$\text{\$\text{\$\text{\$q}} \text{\$\ext{\$\text{\$\exitex{\$\text{\$\text{\$\text{\$\text{\$\text{\$\text{\$

Ryn, বিবলৈ god gos; প্রথাই এন ক্রমণ কুল্লা gyr chas shugs-pa; অবস্থ বিল yadad byns (Mhen).

শীস্থাৰ go-grad or শীস্থাৰ pa-year rank; digenity (Cs.).

ৰ বৰ্ষণৰ পূচন্দুলা চুল ছম্বাইকাৰ the act of equipping or arraying ক্ষেইকাইবি পুচাৰেল ypon-pa to equip with armous; put on harness, v. বুক qu-che.

Tagorea, v Jagorcha.

নি ib ye-ch: মজ, ধন, মত, চহাত অপুন নিগমি, হমন: মজৰ annow: harness: gear; implements; tools: all নিগমিন ক্রি-kha-pi-kyi ye-cha the implement of good lick; ac annotet.

Byu. अवन् ya-kat; अध्यक्षित, qetabangkyab; दशक्षि विश्व-१४५००; दशक्षित विश्व-१८५०६ पुरुष वेल (chaye-yos) स्टब्स अध्योत्स्याः एव स्ट den-eer can: এইবার্ণীন hkhrug-gos; প্রবাদ ট্র বর্ণীর hags-kyi (go-uu; শ্লব khrub; শূর্ব pmog: শূর্তীয় mga skyab; শূর্বীয় pmog-shu; প্রবাদ র leogs-shu; শ্লব্যীয় pmog-thu; গ্লেম্বিই khyun-thur cm; শ্লিশ্লব go-khrub (Mhon.).

के के बुद्ध प्रश्नात प्रश्नान्ता. ४. विश्वेद प्रश्नान्ता प्रश्निक प्रश्नान्ता ।

*बैंक इस बस्स goselis dish heis बद्धन (Selen.) Kilio, T. 189) with a balk.

*শ হন ধুৰা ইণ্ডে go child Sking byed-not. (29 B.) (Seine)

*প্রাক্তি পর্যু ইণ্ডাস প্রকাশনার প্রতিষ্ঠান করিছে। (Schr.) - (32 C)

• 實施資料 good hall Resequebog. (Some)

•曹聪美妻多斯 gooks强 最优级的 前的

• कें की देहें भेक्स ६०० go-chafte Edu-zje is asdpat. (13 B.)

*美野科教 goodald Russesped. (II C.)

के की यह भ लुक दशह (morted that Parties is given fluid). (Sed. 3) (20 A.)

• ** 新年 養年 現場 gasekithi femilis byedari - Sehrij - (23-A.)

・電流 (** 190-clock) Tragedick i (Schr ではよい)

• 衛星等 5 可有可靠 go-chhi Herrnein nay-pa (S.hr.) - (20 B.)

The is go-chad-pa was \$444 planethag-pa useful; serviceable, an \$4 at \$5 at \$5 at ages was \$444 planethages and \$5 at \$6 at ages \$6

ৰ্ণ বি go-sñod প্ৰসাসী cammin seed (Zam. 24).

ইপিন্ন ম বুল-dā marri the Godavari river.
বুৰ্ম ট্ৰ প্ৰমান মুকু ট্ৰ প্ৰটান কৰিছিল ই ছাৰ ট্ৰ প্ৰমান মুকু thogs-kyi guas bekşad kui-geig, be-tahi gut-gyi tho-thog fir sar-yod, ইন্তি ই মিলু মূল্ম প্ৰমান আৰু কৰিছে he-math riar-may says guas-ya mash m-can and Godavari, one of the heity rivers at Southern india, a place on its bank near Vidharva where there is spirit-symbol of Finddia. It contains a milky spring (Doora do).

‡ में इसम्ब qual maké na of a drug

Syn meme of yells for any kin of our out of the element of the first of the grant may; Man garage of the out of the state

which is easily understood: \$ 55000000 and a the following operation is to the national of the transfer that to not the state of the state of the transfer that the national of the state o

e উত্ত্যু polydon, defined mal **পু ⁹ৰ্মান্ন জ্**ত ইউ হয় কোনা ys a mal god a copyer what you like on defendent kinds

荷 might in friendly a high many come # 34 # in the friendly a intimate (A. 145).

* 47 7 you fa altered in , 7 2 4 2 \$5 (To-da halo fabred in you (S. Ar.) (To. 2, 88).

কুৰাৰ garbylan এই বন্ধ rank; place; position : বাংগাইন মান কুম টু ব্যবহার বিশেষ্ট্র টুব বাইনা may the blewing be seconded me to gain the rank of an emmissiont Buddha (Mil.).

May go sea to understand; to perceive mentally: \$4.500 \$ 5343 \$742 das po pan-ti-ta kins-gyr go sea byus first of all it was understood by all the Pandits. ৰ তথ্ go-us cun = প্ৰথম a learned, clearheaded person; ব্ৰত্ব টু মিন্দ্ৰ wise men.

માં છે go-bo or દુષ્ય byg-go-bo a kind of vulture: જ્લારે જે વામ ન માનુ ૧૬૬, માનુ ૧૬ રેવમ ન માનુ ૧૬૬, માનુ ૧૬ રેવમ ન માનુ ૧૬૬, માનુ ૧૬૬ go-nobi gre-was pu-ma shu-wah rigs-ruma hin-war byeg the larynx of the vulture causes indigostible meat and different kinds of food which are not digosted, to become digested (Sman.).

₩\$5 go-byed ace. to Ja. is a quality of the air.

গ্ৰাৰ yo-bilog (yo-ing) — প্ৰাৰ্থ yo-log misunder-tand; misapprehend; to attach a wrong meaning (Sita. 110).

- ‡ পুণ্ড ya-yu (Bong, পুৰা) area nut; পুন্থা ক্ষমত ব্যুৱিষ স্থা হাত্ৰী area nut is the best orsence for the teeth and cures kidney disease (Saum.)
- + জ্ব yorri= ব্রীক্র hison-ri jail; prison. জ্বী y yorrim order, arrangement: জ্বী মা হে মধুর ব্যক্ত গ্রাকীর যথ have arranged it so as to agree with the order of things, etc. (Sita, 191).
- + জ্ই garrent ইশ্পণ relsags-per perfected; finished; completed.
- shing-put or surge के a matter of course; without power to exert one's self in any matter; necessarily (K. du. F 175).

দ্ব go-le, ৰূপেৰ মুক্ত বুলি বিংগীয়াৰ ryyanay ge era-rtsihi ryya-se çist-gi khu-u-a 1. a kind of gum, prob. sencia imported to Tibot from China; ashes which have burnt without ignition. 2. পৰ্যন্ত ক্ষেত্ৰ ক্ষেত্ৰ area lime of burnt shell or cowrise. 3. the area nut brought from the sub-Himalayan district or from India is called ক্ষৰ mann go-la, i.e., the globular medicine; বুলাই জি ryya-yago-yu the Indian arecs nut, or 阿克克克, areca nut from the sub-Himalaya; these two are called 第4年aman-go-la (Sman.).

প্ৰকৃত্য go-lahi-rluh প্ৰাৰ্থ প্ৰকৃত্য কৰিছে ক্ষিত্ৰ the wind which, acc. to Tibetan astronomers, keeps the sun and the stars moving in space: ইন্যাইবুল বিভিন্ন কৰিছে ক্ষিত্ৰ ক্ষিত্

र्वे वे go-k = गर्वे gu-k or ५व व dal-po slowly.

নি go-se., উত্তেহ অধ্যক্ত দুই ইন্দ্ৰী কৰিছে n of a town in the way to Udyana, prob. in Ancient Kabul (S. Lam. 17.).

ৰ্শ্বপূত-log the reverse; epposite to what was ; back again ; also for Twaqu qo-sa log-pa degraded; position changed as in the case of a superior officer subordinated, er an inferier officer premoted to a higher position:- Sas a mon dpon-po gyog master made a subordinate or servant, or পৃথি বু হ'ব gyog-po dyon, a servant raised to the position of a master; अनुबन्धान व वाहर वह की 434 phan-per suras-pe le gnod-par go-wa tta-bu to take a useful advice as intended for mischief; also as a fine opposed to charity or misunderstand charity; 69 Bear र्भ देन reversing, mininterpreting character or morality : QIS 4 T Eq bend-pa go-log. AFA ana विका brison-hyrus go-leg to misunderstand one's forbearance or industry; aua-च54 प्रेंच्य performance of the wrong Dhyana; AN SA T SA perverse or distorted knowledge or wisdom; 配置可屬明 shift-rie go-log tired of showing sympathy or compassion; श्रम्भाय के वेंक byams-pa go-log tired of loving.

ই ম yo.s., — ই প্ৰথম or ই বৰ্ধ rank; office; dignity: ত্ৰ মঞ্জন ই কুম ইন্ ইবাদ ট্ৰিম ভূম মুক্ত bir-an paken-po rygat blan soys-kyi yo-sa lta-ba-ta like unto the position of the lamas, professors, officers, etc.

र्केष gog in W. for र्केट E gost-po a lump. रेक्स क्य gog-thal ashes; burnt fragments.

 $\mathfrak{Sq} = gog \cdot pa$ 1. to crawl. 2. to crumble off τ to scale off (of the plaster of a wall) $(J\vec{u})$.

জ্ব ব gog-po = वेष स्व दृष्ट व .hig-ral byah-ca or अस्थ स्व दृष्ट व संवाद-chap byah-ca dilapidatod; damaged; in ruins; worn out: সুদ্দ স্বাহ a temple in ruins; শইন দুৰ্বাত্ত a chorten in ruins; দু ইন পানু বাংশানু কিন্দু বই বুকা স্বাহ there are some who even die worn out when they crawl about (as little children) (Khrid, 13).

*葡萄質可容素養料 ga-brlog ikan-skyes (Schr.) (30 A.).

• विषये के go-licht ri-mo शासरेला (Kolac. I. 52 58) a circle; circular.

The your 1. price; value; also The se your than The's your thand; And the price or valuation of things or property: The sagar you you you you things or property: The sagar you you try you appropriate of the sagar you got try your of the sagar you is the price of it? (Sud. Hist.) 2. The stead of the sagar you had to the price of it? (Sud. Hist.) 2. The stead of the sagar you had to the sagar you had to the sagar the sagar you had the sagar the

grounds). The servings got date method, The servings gothed hadranear, The and yother histories as above (nactioned); like the above or aforesaid similar to the above.

कृद ब्रॉन gos-hkhod stated above; क्द ड Age gon-du yod-pa existing above: \$5.5 was as gon-du and war, set forth or elucidated above : To a non-ai the former : the above: The med some general de real of those trengeling; कि मैदेश हिंग व gon-gi ihre gonigpu the above statement that ; 2 % 45 3 42 4 she gon Bod kye ragal-po the uncleat or former Tibetan kings; बेंद के वनद् क पूर्णाgi by A-pa Itar as has been stated above; TES con-de over it; above; TES 444444 gon-da hphage-pa 384 taken upwarde; gone upwards; improved; progressed; ** 545 qua-da phud placed in a position of dignity; kept on the top; 4-5 94 c gon-de hpho-ua, अनु बोहा: spiritually doveloped. lit. some upwards; #4 54 4 9 Hadin shoor. un अद्यक्त roudy: केंद्र केंग्र quinda es po the above mentioned; Take general on it; above; To 18 gon-nas from above. देशकार्या है पूर्णा-मदद पुर्णानीय समाहित्य आगार and more; higher and higher. The a gon-pa ▼fa very much (Lox.); one above; the senior (one) = # The syc god-da over the door; 40 3 Mr 5'454 nab-km genede beleit died before his tather; 36 45 5 dehr gon-de before that or that time; a kan on a ma-takeys god-du before they assembled or congregated together.

To Says Fr. Gosh-dkur-release n. of a fort and town on the Tsang-po, whore convicts are generally sent for punishment. It is situated S.-E. of Idasa, in the district of Mail gro.

कृ क्षेत्र भेर विषय Gost khri-bdal, hod-hber n. of a Bon saint believed to exist in a trai



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form in the north-west quarter. (G. Bon. 1).

€cti gen-po=#eg gen-ho meeting; assembly; fame; renewn; glo-

Trusta gen-plad-pa= Tr 5.854 goh.du phud-pa to lift up; to ride up.

केंद्र बेद्रम पुर्वत- hels, or केंद्र है वनक बेद्रम पुर्वत-या blah-plads, the instructions from higher authoraties; also those arrived or received earlier.

Fre godene in W. wilar: To a awallen non-na nas hetsin-ps; to wize by the collar.

में द्र' पु god-ba 1. विष्य, श्रांपण, श्रांति, मान a globalar mase, lump, heap; केंद्र दुस्त gon-la-can पिकारत elot; elotty; in lump: in heaps; Fratk gost-bu so-so प्रतिक्या, प्रतिक्याय estauch er cold; केंद्र पुर पुर ged-lar-hans made into globular mass or lump. 2. agglomeration of atoms: \$ 124 मात्रम्भ वहे हे हुव हु भ वहुद वहुआ वृद्ध व थेद dri ror grings behinge gold golden by good hour godyou ace, to the Buddhist metaphysical concertion that which produces the sensation of smell, taste, touch and eight is forned of the following eight atoms:-(1, 3" %. rdul pi ra-rah, (*) 본의 경기 pint-phran, (3) 볼때와 gu lengs-rilat, (1) & su cha-rilat, (5, 2 % हुव ri-lof-yılni, (i) श्रृणहुव lug-rdul, (7) 🕸 इस glan-gilal, (१) १ अदि १६ के में इस मिना mat. hod-zer-gui rdul (Sorig. 7.)

मिंद्र'31 gob-ma पांचि: ७६वि, ७मस, ७मर superior; the former; the first-named; % भावे gon-ma-che et क्यान वेस्य gon-ma chen-pe the most high; & 59 Ten Ryyn-nay wofme the Emperor of China; Takes gofma-rnams the gods and superior beings. The wing got ma the drug, the six superior things of the 54% Bon-ro are the following: -- MACORS NO graft-not helps and my-ticism: है अर हरा-तीता: श्री श्रुभ दमम वेशम मा -1 ह hann legs; @ Auftett gi-çes gain-po; ge c KKO 18 snak-ira nelog-can.

TEMPERE QUE Cheff-rea Chen-ben ragarre the Tibetan name of the fourth Monchu Emperor Kyun-lun is a grant Llathuck rayal-no, the king protected by the प्रवाहीत. वद्भीकात हुवै कुंब के सबै साथ रहा कर ने बार है है से सुर हैं भाष के के के दुवार यह है है दशका क्षेत्र की की भाषाद बहे के हैं के केंद्र कार्या जाने प्रता में तार्योग बेनाया हुने अहा ह्यू क्षेत्रका वा मू बाधा ger an in milg & Eignig hat fir tagen Ille became very powerful, was devoted to Buddhism. unvited the Pan-chen Kin-po-che called To be Lama Pal-dan Ye-s'e ofriend of the first Governor General of India. Mr. Warren Hastings). He erected many tenniles and chaityas, and his life was a record of miracles. He reigned unwards of sixty years.

Fr wate X3 you-ma mehod-you the Italia Lama being the spiritual lord and the Emperor of China being the tempora ्रहोत् श शहर पूर्व है,देवांमाई र पहुरालर पहु देशका सर् देह वद्देश लग्न करण बदेशका थ हुँद केंद् युक्तकेंग का की-Alice mekon-gon-nyi things-rier helir-and histo-Klaims & weaklik hiphrinolas shabishledge to thod-mod-du mehis by the grace of the Grand Lama and the Emperor (et China) here too I being in good health have been in the discharge of public service without relaxation (Yig. k. 18).

De. N Ban nod-mit behin = Es Wall shan-mit bakin ushare as before; as the above mentioned; like the aforesaid; as the previous ono

Teres tere gon-make gon-ma united a superior's superior; also more and more; more in future.



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बॅट अ 1. god-no the upper one; अन् वर्षे क्र में lag-pahi god-no मधाक कि the middle finger. 2. the white grouse, but applied to various birds in Tibet of the Tetracuida family : Mu-by 1 god-no is the Crossoptilon Trestamen, and good-good the Phagine geoffenal, etc. (Sad. Hick. pp 1/0-1). बिर्ड के भागित्र में मा केंद्र के भागा मान के hin a white anies kais continuo la souras-par the two little Coke birds said to the grouse R to . The अति अधिक देते । वह देवाला अधिक अधिक अधिक भाग । mobile crops restor that are money set the flesh of the grouse stimulates the sexual desire and also cures discharge of white-首に King mai a 本 st an not-mote mir : - graft mornal of the fathers of the group cure temple diseases: The ATTERNA STORY 45 44 and make superiors in South got over 1 gso the eggs of the groupe core Planes caused by the demons of the firegod.

東京教育 yifterの in g a pheasant 1966 is
user field to ...

Fig. pairabase Fig. 9 gainta also 1. as stated or praved above. 2, a paper harborn (Jan); in called. Tibeton "pam-an," a lantern.

क्र वेन you hop = क्ष्म वेन fengehop पूर्ण प्रधान upper and lower: विकेट gelicyed faile; क्र कुन्येन्य you ke gelicys a title of le acor, signifying his highness, excellence, et-

हिन्दिक है got roboto me देव हु got roboto or देव के charle, but to, prior to, हिन्दा कहर है देव देव है hotore the nur took plane.

The a gon-la above.

ক্ষা god-sa স্থান one in supreme authority or position; the sovereign.

₹ε α να βια η εξενε μας physic-pa = αι ακ ξεν μα-rade god-nat those superior persons gone before; passons in superior or more explict stations পুত loss; damage; ক্ৰেম্ব god hyyur-wa to suffer loss; ম্বেশ্ব loss of money and property; ক্ষান god-kha, ম্ব্ৰেম্বর মুখ্য ব্যাহ বিশ্ব nor phyage la nad sna-tsheas byun-nas ci-wa loss in property or in cattle by disease and other accidents: ক্ষান্ত বিশ্ব হৈ ক্ষান্ত ক্

क्षित्र yod-ma=व्येष्य hjiy-pa अय, व्यय; fear, loss.

If got the common gourd; pump-kin in W. (Ja.).

ন্ধি মা gon-pa (প্রমণ) to put on clothes, slices, etc.; প্রমণ বহুৰাইই yon-pa hire-na re-re the cost of a set of anything to wear (Risii): শ্রুপার্থ to put a cap on the head. 2, coat, clothing (Sch.).

Is \$4 you-man (IP) sorge or broadcloth for making robes, etc. (Atsii.).

ৰ্থ ৰ gon-physis felt used for wearing.

বিশ্বন gon-tham = বুৰ স্কুল gyon-tham shoes
to put on.

প্রতি বুলি yeb-non (spelling uncertain) in W. to tense; vex; irritate (Ja.).

क pace; step: कर व्यव एरत. पर, सङ्कार, अस a pace; step: कर व्यव एरेका-hgros to make a step; इंडर व्यव gom-pa bar-wa to pace: इंडर वर्ष्ट्र वेश्व gom-pa batan bar-wa to make seven steps (as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible).

र्ज्ञान gon-pahi stabs any peculiar manner of stepping whether in procession or in dancing. প্ৰথম gom-hyror walking in step like soldiers or a procession: এই ব্যাধ্যমের hyro-ne gom-hyror hkhyor in walking he missed the measure of the pages.

देश हर व gom-staffs पदवन the manner of pacing; walking in measured step.

क्षा वसुत्र gom-grant विषाद three paces; fig. the heavens, earth and the nether region.

र्देश वसुष्टाय gar.-पुनः m-pa one with three steps.

र्षेत्र वर्षम् याहेद quan-gen a guan, तुव वहव kyab-भूतम् - विक्रियस

Vishum when he deceived Ball in his Binnam or Owarf incarnation (Mion.).

ত্যিক্ষা g me-pa l. small one practiced in any work; skilled; went; ইল' ব মার্কিমার practising or practiced in the art of realing; বিভাগ মান্ত gman-parent ক্লানী one also is skilled or practiced in any art, বুলন বস্তুর group-par iyel-pa মান্ত e content is is is it if or necessary is a surface of surface and part of many par of me-pa মান্ত and many part of me-pa and part of me-pa and part of me-pa and part of me-pa and part of me-pa and position of statical or statical or statical.

ৰ্বাই gar or বুৰুহাইছ physique=ইং জ্ normal contrain A. শু (ed).

र्वे**र पु** gerda 1. **चनुरसकं** quadrangle. य कक्षणिका violena

MXIN general CARRENT photolephoton dyappy a term of respect for stone, or a general name for stone (Cs); large and small publics, stones; rubble; boolder stones (Sch.).

দুর্মী মানী yar-na layer ক্ষেত্র প্রবৃত্তর yer-na hitam-pa, কাইগাই the-talean med or ইমার কিছেন ক্ষেত্র কিছেব certain; sure; indultitable ইম্মুমার ক্ষেত্র ক্ষেত্র কিন্তুর প্রকাশ de-blogationa yar-na mediag-yo his coming is quito certain.

+ 作品 gor-mo= C rdo, 東に印 神田田田 4年 電明 gdah nuhi sems-ko yah hjug 神に声 gormo is also applied to signify an irritable or angry temper.

‡ के ने न gor-çi-ça, कोसीव a kind of sandal wood.

ৰ্জন a gol-ua, v. নৰ্জন a hgol-un.

শ্ৰী পূল্ধ ৰক্ষা, বন্ধন, ভাৰণ, নিধনন, বাদ, নিধন, আভাংন, আভাংন, আজাংন, ভানা, ঘাংন, ভানা, ঘাংন, আংলাং, বাংলাং, ভানাৰ cover; dress; gament. The common word for cont or dothing; there are seven kinds of stuffs for pricate, কে: কে জি kul-yeş woollen cloth; পাণ্ড শ্ৰাম connecti and cloth of flex: স্মান কিউম

en-neri gor cloth of flex; म्हाले क्य mah, re lineu; 53 42 Tu du-kha lahi gos silk eleth, su an g nu pag-bal-ayi ang cotton cloch: \$5842 Km ko tam-pahi goe fie eloth; भेदन्तिक संनेत्यु-या ए ह Buropour olath, &c. Tu Bigarage gewings gog kai rgynhe bby 4k-Khuis bston-pa enumeration of the materials for cloth :--REGIONAL MIKAWOMA: ERAMER SAME मुद्रश्याम् सम्प्रेत्सः va lay aan viedlayseksi sparlate paysipa partitions various bairs and skins of sheep, goars and wild mimals; 26 के बहुत bark or filmes , नेट दे बहुबाबु fruits; REMARK CONTROL SOME HITTER, CTC ; MAIST tigal rage had some wood, as then, at 1 5 1 42 Ac duckharlahi wild silk cloth, satio, etc.; THE THE GOT SHEET DOWN WITH THE TOTAL dean clah: THER yes-reson new of frost dati. 3 4 84 droma om dirty cloth; Ture gos phin-po oid, wern cat clothes; Wa subspay or 34 4 host-pay rags or ranged dress; \$5 64 stoleges wherew upper gargent of Baddhist menks; E 🐔 bla-gos mys as gram-styae the sacred raiment commining thirty-two patches: K न्द्रवस हार्ज-पूर्वतः upper cover: अत्राह्म stand aggregs or MYTH smad-gos lower gurment: 33 \$ 3 m ban-tsa-li-ku an apron of five colours; a navana hdoms-dkris folds round long like the dhati of the Hindus;



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pu to lay ce fold a coat together.

ৰ্মপ্ৰক্ৰিছ yos-kyi khyim inig. মুখা a tent; a discused man's wordrobe; ইনপ্ৰত yos-kyi yor খান্তৰ্ম a bambeo or bar to hang or keep the dress; ইনপ্ৰতিন্ত্ৰ yos-kyii obey ps-pa খান্ত্ৰন্ত one who low onough of clothes; ইনপ্ৰতিন্তি ন্তেন্দ্ৰ দেশত or string to hang clothes.

ৰ্থা বুল gog-glear white drees; বুঁল ব্যাপন gog-glear can আন্তৰ্গালন one dreesed in white, the Goddess Surasyati.

Turge gos skud yarn or silk throat.

The progress a gog-khe hygga-thom-pe one hundred breath-neasure of blankets.

जिस्तुकाण yes khang-pa जैसकानुष्क अपूरण कन्द्रिय cloth folded as to look like wates or wrinkles.

The graph of the control of cloth or enting graph physicity as tent of fall; a strategraph of the control of yok-lash blanker or fall.

music a gos hypel-pa students the folds in the garment of a month; one who folds of the s.

Things pro-poses a square ray made of Chinese satin.

र्देश शृह gos-spec skirt es thap of a cont or robe.

चैंब क्षम year syear box ; chost or ; so it is elethos; wardroke.

The grown groups of the state

Two sayor-can week a bind of sandal.

*Sold gapener, 1. utym (8 hr., Lebend Si) a tablet; a piece of cloth. 2. Ku sa ta NY gapena transglar utwer setio.

Thinese satin, of which the different kinds known in libet archin-\$550 hereges, \$60 dimental, \$550 and \$550 and \$650 and

新聞 別事 yoko hen ya a ちまがたれ de ku laki ree silk-oloth (単紀の).

\$2.25% yes-noday the bloom solin or silk-cloth.

870. में इ.स. पुल्ल-क्रियों : शुरुष्ये केंग्र केंग्र बहुत है। कुछ : क्षमा केंग्रिक क्षमीत कर पुल्ल (क्षिका)

(*) joy-in umam n pan insed dress; n cloth fit to be purchased.

ৰিওই gos-paid ৰাজ্য স্থাট্ট চন্দ্ৰ কৰিছিল or ইণাই ban-po in Id. dialect, an old cont or dress

Syr. S. 5. sad-po: 344 hrub-po; 544 day-pa (Miller)

र्षेत्र वर्षः qos-folim, श्रीवरणस्य a mendicaut othe previon a rogged garment; r rogged dr. eo. Twist gos-then trousers.

Turma yes-nithan skirt of dress or robe.

ইম হ্ৰাণ gas dag-pa old cloth; ragged cloth; torn cloth; ইম ই ম হা gas drienasera dirty clothes; ইম ই মহ gas drienad clean cloth.

देश रहण you-filling on के लेख changes bothing of th.

र्ज्य प 1. grasspo fear, pf. of बर्जें प hyposor, to apply on; to paste or rub. 2. अवसंप a limment.

4435435 gos-phyel phiedus shoeveless relacior garment (in Sikk.).

শ্ৰিষ্ gog-place খাছেক fine-silk; muslin.

र्षेभ देंद १७०६- १९०४ प्रतिमत्ति gain; acceptance, pertermance; honour.

चैंभ पुत्र gestral मध्न, विवक्त maked; without dress or cover for the body.

वृक्षक्षेत्र gos s'yed-pa चौतर-गोपक one concealing his mendicant's clothes.

গ্ৰামীৰ ges-min বছৰ a roof; veil: film over the eyes; multitude.

र्मेश केर gos-med दसस, भग्नक, निर्ध व्यक a devetee who has cut off worldly ties.

विश्व द्रमण्डे gos-dmar sek: नामभादीय classes of Buddhists who are drossed in red.

चेंबर रेंब got-isam चंद्रक eatin.

क्षाबर्देशम हैम य gos-bisens में es-put, = व्या क्षाबर्देश दव्य badly-sewn clothes.

र्वेश वेदाय gos-shig-pa कमिका a wave, a plait or fold in a garment.

ৰ্দ্ধ ক্ষ্ম প্ৰ gos sad-po worn-out clothes.

विश्व कुत्र कुत्र क्षा goş anş kyi hishoş ma पर-वाकिनी a female mendicant clothed in suitable dress; one who lives doing nothing more than cating and dressing. ৰ্থি ইপুণ yes-zegs worn out clothes; eld clothes (Rtsil. 5).

ৰ্শি শ্বৰ 908-909 piece or cloth or satin, enough for making a robe.

क्षेत्र अन gos-lay colleg. (in Sikk.) "ko-lok," a cont; dress; eleties.

वैभवेद 54 gog-ser con, पीताबद a name of Vishuu, one covered with a yellow cloth

শু মুন্তি gos-lind-ja to let go a relie which has been grasped: প্ৰায় মান্ত মানত ইছ কাই মুন্তি ইছ বুছ বুছ মুন্তি ইছ বুছ বুছ মুন্তি ইছ কাই মুন্তি মুন্তি কাই কাই মুন্তি মুন্তি কাই মুন্তি মুন্

पॅबिश्नें १०७-२०० वर हुँग्ये १११७३-१ व सहर father-in-law; वृष्ण्यम् स्थाप्त्रुप्तक १००००-१०००-१००० १०१ वस्त्रास्त्रित protected by one's inther-inlaw.

প্র gramm, used in the abbreviated form, in the place of systyhey, above 80; প্রাণ্টিয়া প্রকর্তন ৪০; প্রাণ্টিয়া ৪০; প্রাণ্টিয়

পুত্ৰ পুত্ৰ প্ৰতিষ্ঠা পুত্ৰ কৰা কৰিছে dissimulation; crookedness; intrignations core machinations: বিগ্ৰহণ কৰিছে বিশ্ব কৰিছে

피

gras gya-gyr-can plan, plans crafty, deceifful, fraudulent.

33354 gya-gyu bycd-pa to intrigue; to plot.

१६८४ gya-gyur hgro that which goes not in the direct way; a frog; smoke; a snake; a river: १६४४६ व gya-gyur hgro-va serpentine-motion; to move circuitously.

2 ** 3 yya-mayon (moundering of rivers, &c) quiet; calm; gently flowing along (Li). Of a man: cautious; scheming so that one does not know what to think of hie:

5'38 yea-zer marvellous; inexplicable, of men, occurrences, &c.

4. T A gya-tho=151 rmi-133au un crissment for the car; un ear-ring.

णु र् yya-do अवस्थर a breast plate

4 मु देव इंट opa-nog snak दश्य bean-

भुद्धा इन न पुत्र-non somi-en n. of a celestial man-ion, the residence of the gods

4. शुर्देशीय कृत nomepa, धुर्धकृष्टिकाव physician taken sepa के प्राच्या, सम्बद्ध, प्रणीम ; ६९६ ६६ के व कृत कोर्टी above no one in abundance; in plenty; pissessed of wealth and power.

9 H ggm-pa or 27 gga-nu= → 10 George-pa = 20 spoiled; degenerated. Acc. to Co. deformed; disfigured; having lost his or her former beauty.

4 DEN gya-tsom or Ten gga-rison we its become dry?) acc. to Cs. haste; hurry; restance.

4 9 ঠিঠা gya-tshom, মখনা; শংক্ষণ ma briags-pa momentary; unstable; without deliberation; consideration: গুইন সুৰ্থ কেন। ৪ই gya tshom-du bgro-war mi-hyaho should not go all on a sudden, without deliberation.

of the Magadha tribe. 2. one in doubt.

+ পুৰাম gyag-pa=মাজ্য brlag-pa কয়ৰ destroyed; ruined; see, to Cs. diminished, ১. মাজু hygag-pa.

gyan or \$5 gyin clay stamped into moulds, and frequently used as building material in Spiti, Ladak and other parts of Tibet: \$5 \$5 gyan-sker certical wall round an estate or village; \$5 \$6 gyan-syron pisé mould.

253 gyan-two pish terrace; wall of dry earth in Ludak.

MA gyaff-ra cattle-yards constructed of clay or mad

3. No grad-run pied layer or one layer of pied, i.e., as much as is stemped in at a time, about one oil in height; this frequently serves for a measure of the depth of the snow (da.).

3. Re gyaheris freed or wall painting: ya ah ze Re Kana a phag-pahi yyaheris soysta in the freedom, &c., of the caves (Yasel. 46).

पुरि 93 ad सक, बार a champion; a man of great physical strength; an athleto: ५ ६८ १६ १८ १८ १८ वर्ष के dash gyad-kyi teat hyran let us compute once more in athletic destactly. ६६ १८ ६६ ६८ १५ १४ अर्था के के के प्राची सकत, संस्था the mode of seizing in wreating; ३५ १ सुन्ध प्रवाद ky: çays the prowess or strength of a champion.

235

35% gyad-rdo 1. giant stone; a quoit.
2. n. of a tribe in Tibet.

ুপুর্বাধ্য gyad gyuñ-po দুদ্ধির, দুদ্ধা, দ্বাল (Schr.; Lebensh. 98) n. of a barbarous tribe.

JN gyam a shelter; a recess in a rock, large and wide but not deep; 973* braygyam a shelter under a rock; 983* gadgyam a grotto beneath a conglomerate rock; a shelter in the steep side of a rock; 483* phost-gyam or 4883* phost-gyam a shelter under a beetling rock (Ja.); 383 gyam-hu a little cover or shelter (Cs.).

TX Y gyar-gyod, probably \$5.5 gyod-kha \$5.4 god-pa, loss, darage (Ja).

्रे कु ggi for के gi, after के, में, के, के, v. है kgi.

The Gyi-glai Kulti, n. of a place.

मु 🎎 Gyi-ljan n. of a place in Tibet.

9 বিষ্ Gyi-than n. of a place and also of a tribe in E. Tibet: বহুৰ মান্ত বিশ্বীপ in the middle (country) are the two, viz, 1.o-hje and Ray-ce; মুহ্ম মান্ত বিশ্বীপ smed-na Mi-han Gi-than gais in the lower country are Mi-han Gyi-than (Fig.).

miserable, of food, clothes, &c.: \$4480 a miserable, starving life. 2. unsteady; fields (Sch.).

3 23 ggi hptyo, in TANGUN GREWN 5 6 5 gram-yas byrah-yas gyr-hpho dad, in. of a number inconceivably large (Yu-sel. 57).

में दे वापद gyi-nah gyan = क्षेत्र वस द

thub-pa, state of inactivity, idleness: ইব আ বাজেন চুণ্ডি বৃদ্ধে বাজুম log chos thams-rad gyi-nahi gyan to bekyar threw all heretical doctrinos into the aby-s of inaction (A. 158.)

by the yyi-lin name of a good breed of horses from Ando where there are twelve different breeds, \$2\times yyi-lin and \$\frac{4\times y}{2\times y} \text{yam-sa being the best among them (Jiy.)}

দুৰ্গীন ক্ৰ'দুৰ্শী yn-lin cha-rta shonpo=154 & quick-silver (Sout. 118), ই -5 মুক্ত প্ৰ yn-lin cha-rta discr-po=ইম মুক্ত heka-pa glar-pa m of a minetal medicine, probably mercary. (Soun. 127.)

ত্ত্বীশা gy/g caoutchoue; India rubber

ইশাৰীৰ পুৰুত্ব-কোঁ er ইশাইৰ পুৰুত্ব-কোঁ encutehoue tree (Sikk).

गुद्र Gyin n. of a deity, prob. के क्र

ষ্ট্রমে y grift-me in W. gently el-ping: gradually descending or subsiding.

Di ggal, v. De kgal.

প্রীয়াম্ব guinday emalgam; ইনজ্জ পুরুত্ব্ধ to gild in the fire (Selfr.)

श्रीभ कर देश हैं। श्रुट्स व Gran-god Rin-olen spuis-pa n of an astrological work.

4 पुरा देद gyin-qis, देव # vol. am music, et mbal.

No years 1. instead of 30 kph, after the letters 2 na, 4 nm, 5 na, 4 la. 2. imp. of 6554 hyphd-pa, work honestly;



behave well; do (so); \$ፍርኤ \$ካ dṛaf-purggis do it straight: \$ካ ችግ gyis-cig, ቋፍ do or let him do.

+ T qqu-ua=41x4 har-ua to honour; to esteem.

BEX gyaff-ro, v. TEX gyoff-ro.

Two imp, and pf. of aga a.

हर्दे 🎉 gyur-da zin=इर्ड्ड हर gyur-da shug.

इस्त game-er सात, समहित्यत् if it so happened; if it became so.

दूर परिकास gror-publi runn-pu परिचास anything changeable; subject to change

ygr-me so crookedness; curve; hench; hump; crooked back; \$38884 ggr-gar gyar-pe from double hump-back; met a Bactrian camel.

কুৰ্জ Gye-gor n. of a Bon-po deity.

可え Gyerren. of place on the Tsang-po, to the south-east of Lhasu: えるなの Gyerre Lha-pa n. of a very old noble family of Tibet.

TE gych, v. 35 gyok

मुद्दाय gijed-pa, v. बहुद्द्य hygied-pa.

পুৰ' gyen-da up; neward; uphill: ইব' gyen-da-hgro ভর্মান, ভর্মান প্রথমন going or flowing newards; ইব' হ'ব climb up; ইব' ইবি climb up; ইব' ইবি gyen-ggi-dri ভ্রমানি fragrance; sweet scent; fragrant; ইব' হ'ব পুৰ gyen-da blanca=এই পুৰ yar lla-প্র ভর্মানন to look upwards.

DA I gyen-rgyn I gaga gyen-rgynhi bu-yn (P'A I khu-dah-ma) the mouth and the nose through which the wind passes upwards or downwards; Ingassy gyenrgynhi mihu n. of a disease (Mod.). 344 gyen-rgyu wars that runs upwards; fire; names of the five vital (wwwarg) winds in the human body.

3434 gyen-rgyug-pa to gallop uphill; to pass upwards; to climb up.

\$4.45 gyen-chad in W. (opp. to 44.45 man-chad) 1. the upper part of a country; \$1.29 \$1.45 Pu-rig Gyen-chad, the Upper Purig (Ja.) 2 an ascent.

तुन् दुन्याय gyen-du hdeys-pa to lift high; to praise.

345.454 gyen-du hdren warwa drawing upwards; also marriage.

देश दुवहें भाग ggen-du hedris-pa जनस्य to turn up; to cock (a hat or cap).

3453*** gyen-du lus-pa to keep above (water).

दुत ^{Reg} Gyen-miy विकास, दिवस the second of the seven lower regions under the earth.

देन मान्य व gyen grar-po a steep ascent.

देश महिलाय gyen-belog-pa जब्जार, to vomit.

359354 gyen-la dran-po in W perpondicular; vertical.

मुद्र gyer, v. भ्डेर व dgyer-wa.

35.484 gyer-lagon the kind of meditation practised by the Bon-po.

चुर वेद gyer-lift ; rta इसीस a high breed horse, or pony.

ोष gyeş = व वार 20-20r, v. वोष hyye-1ca.

देश भीन gyes-hrjes जनत raised up; magnanimous; noble.

कुष्य gyrs-pa विकास: to analyse, resolve, separate; to split saunder.

পুঁ 5 J gyo-dum= শ্ব ka-ra মধ্য, তথক 1. rngar. 2. potsherd. 3. brick tile (Sch.). সূত্ৰ gyo-mo আন 1. gravel; grit. 2. potsherd. 3.= ই প্ৰ gue-mgo clay vessel.

चुन्य gyog-pa crooked; curved: कः र्रेन rkan-gyog bent or crooked leg.

近写真 gyog-po left-handed; awkward (Sch.).

পুৰ্ব gyogs for বৈশ sgyogs cannon; a large gun.

The gyof want; need; indigence: 35. 35. 43. 4 gyof hkhur-ua to be reduced to want.

JET gyof-po ut, ut:= \$4\$\$ rig danh-ra crooked; rough; hard to understand; \$\mathbf{F} \mathbf{E} kha gyof-po hard-mouthed (i.e., pulling at the roins); \$\mathbf{F} \mathbf{E} k \mathbf{E} some gyof-po harsh; resembling a horn or hide that can hardly be made soft; \$\mathbf{E} \mathbf{E} \mathbf{E} mi gyof-po a crooked man; an obstinate man (A. 13\$\mathbf{E}_i); \$\mathbf{E} \mathbf{E} \mathbf{E} kaf yyof-po imperfect language; \$\mathbf{E} \mathbf{E} \mathbf{E} kaf gyof-po impolite words; \$\mathbf{E} \mathbf{E} \mathbf{E} kaf gyof-po impolite words; \$\mathbf{E} \mathbf{E} \mathbf{E} kaf gyof-po impolite words; \$\mathbf{E} \mathbf{E} \mathbf{E} \mathbf{E} kaf gyof-po impolite words; \$\mathbf{E} \mathbf{E} \mathbf{E} \mathbf{E} gyof-po impolite words; \$\mathbf{E} \mathbf{E} \mathbf{E} \mathbf{E} gyof a hard, cruel, dangerous enemy.

ৰুম্ব gyon-wa আনত্ত; দিবুমাই kha gyonche very rude; impudent (Ju.).

TE 5 a gyon-ru-un una rough.

+ Jr. Ru yyon-ral= and sa-shag a film of dirt, formed of dust and other substances, on the surface of water; scum.

Jr ₹ gyon-ro dried body; a mummy (Sch.).

The good, v. agra hayod-pa.

95 | gyod-kha remorse; quarrel law-suit.

Jan gyod-gehi = Agais a hkhrng pahi risa-wa the basis or grounds of e quarrel or fight: वास-व्याप्तः विद्वा की the last is the ground of contention between lust and passion.

বুটা gyon-pa ঘহিছিল, ঘহিছিল, ৰজিল to put on; to dress; to wear: বুটা বুল বুল বুল ঘটি বুল gyon-pa lus-la gyon-pahi gos putting on the garment that one wears:

ৰ্থান gyon-po = ব্যক্তান gnahs-pa or ন্ত্ৰ na-bzah was the garment or dress to be worn.

युवा gyol पचन green shoots of leaves or twigs; वृज्य gyol-po नीसकक a blue-necked jay.

+ गुंबार्टी 1: 9508-pe बदार wife's father; father-in-law: गुँबार्ट्स लग्नार व बदार-

Twiff gyos-no mother-in-law; the matron of a family; also any old lady of a family: Twiff gyos-tgyng parents-in-law.

gra (da) one of the six early tribes of Tibet: 55 Rads und have have 55 Bay 55 a 56 had sund have 55 Bay 55 a 56 had sund mehed-pa se-rmu (don ston dan gra horu-ste rus-drug xer, the six tribes:—Heru, Gra, Ston, Ldon, Rmu and Se (originated from) the five Tibetan brothers (bearing the same names) (J. Zah.).

The gra-rayas thick and abundant (as of the mane on the neck of the lion, horse etc.): I have a second of the lion, horse etc.): I have a second of the lion of the land is well-preserved) as curds carried in a sheep's paunch or like the thickly-grown mane of wild animals (youth in good circumstance is also so described): I second circumstance is also so described by the second of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and the grant of the library and gran

Tell gra-sgrig to make proper preparation or arrangement or equipment for any business, &c.

স্থান gra sgrig-po everything put in order; also looking neat and clean.

সক্ষাই gra-chags-po 1. nice and smooth or glossy; very fine; fit and outwardly appearing nice. 2. appropriate; elegant; looking well (A. 126).

Times of the two names of places called Lho-gra (Lho-da) and Nangdol (Rtsii, 25).

সূত্ৰৰ gra-siles proper order, arrangement; also মুখ্য proper order, arrangement; also মুখ্য proper order, arrangement of the front and of the right and left sides (Risii.).

म् भुव gra-phub, भुष्ट भुव gra-dad phub the bristles of barley grain and its chaff: भू कुम भूका बद्द का बच्च भूव बीका में मेर है को में मुद्द भूका स्वीका बद्देश व बाबुक देर।

4'' Grs-phyi (da-chyi) and T4' Granah (da-nah) are names of two villages in Lho-kha (Risii.).

The season of a physical shaft-house not a great mart of trade in Line-kha during the lith century A.D. (A. 99).

মূল gra-ybng, also called পুৰণ্ণীয়ুল্ক rgya-nag gi sbug-cha, a musical instrument of Chinese make, perhaps the cymbal: THE ARREST gra-plug chare-re the cymbal each pair (Risii.).

मुख्य Gra-ma che n. of a king of ancient time; भैष्यभूष भूष भूष के mi-las skal-idan gru-ma che among men the blessed Gra-ma-che (Yig.).

As gra-zur (da-zur) vis the corner or junction of sides also called A graca.

মুৰ্থণ gra kgs-pa (to kg-pa) or মুণ ব্ৰথণ gra ma-l-gs-pa the huirs of wild animals such as tigor or leopard, &c., when thick and glossy are called gra-kgs-pa.

I: grue (ta) 1. And angle; corner; side \$18594 \$795; w. Crua is questor or direction 2. lap; lappet; extremity; No. \$27905-kyi-grue cont-tail: \$2444 \$745 \$7444 \$755 \$1905-kyi-grue cont-tail: \$2444 \$745 \$1905-kyi-grue cont-tail: \$2444 \$745 \$1905-kyi-grue cont-tail: \$2444 \$1905 \$1905-kyi-grue cont-tail: \$2444 \$1905 \$1905-kyi-grue cont-tail: \$2444 \$1905 \$1905-kyi-grue cont-tail: \$2444 \$1905-kyi-grue cont-tail: \$24

II: a school; MA Belog-grad a reading school (Cs.); MA Belog-grad a school for meditation; MAN Belog-grad a school for mystical Buddhism (Cs.); ASA Buddliggrad a training school; seminary; MAR sman-grad a medical school; MAR grade grade school where mathematics is taught; MAR gig-grade writing school (Cs.).

house; a dome. 2. school-house, sometimes also monk's residence.

THE grea-graff (ta-daf) the number of candidtae monks in a monestery.

पुष्ट grue-than (da-than) कांद्रकात corner or nock in a plain.

¶² gra-pa (la-pa) wiw 1. a school boy; a scholar; disciple. 2. generally a monkpupil or novice belonging to a mouastery.

JAM gran-dpon school master; chief ta-

মুখ্ৰ graca-phrug a little boy who reads.

greatshaft (ta-tehan) squared school where monks are instructed in sacred literature; a section in a great monastery, where the monks belonging to one particular school of studies live together.

Jan grua-takeys (ta-takey) a congregation or convention of monks.

মুখ্য grua-hehir (ta-shor) অনুহাইত in the four corners: the real meaning according to Tibetan authors is সন্মানীয়, on the four sides of a house.

The grad-zur a corner room or monk's cell.

Twist greens (tasa) a monastery; Twist greens chen-po (tasa chen-po) great departmental school attached to large monastery; **** \$\forall \text{man-hid} grace-sa shig a school where the Buddhist metaphysics is taught.

The greate plate; dish in Ld. (Ja.)

প্রশাস্থিত gray-ston echo; described as প্রশাস্থিত বিশ্ব brag-cha lta-bu ston-sid kyi sgra, a name for anything of empty sound as an echo from a rock: skye-med grag-ston tshing-gi fa-ro sgrays an echo without any real existence proclaims a loud cry of words (A. 140) to shay bya-ka gray-ston sam-padigla-dhyans a low noiseless refrain is called to (A. 146): মি শ্রেমার বিশ্ব বি

gray-pa or FRNA grays-po 1.= 3-3 % a syra by ind-pa size the tone; pitch of a sound or voice. 2. fame; noise; rumour; talk. 3. the principal or most distinguished amongst several persons (Ji.). 4. occasionally=4594.

মুল্ৰ grugs fau hope; contempt.

미역하다 I: grays-ps. 1. see, to Ja. to bind or fasten up a load; so also in the colleg. 2. pf. of 액딩의 byjay-pa.

चुन्य वर्त grays-can 1. famous; renowned; beautiful; splendid; glorious; proud; haughty; चुन्य देन grays chen सदायमा; of great fame; celebrated; renowned; well known. 2. बार्चवाच a merchant; चुन्य दूर प्रतिकृति के प्रतिकृति क

• भूकशाध कुष सर्व Grags-pa rgyal-mishan समित्रक (Schr.; Tā. 31), lit. banner of glory; n. of a governor of Tibet.

মুৰ্থ থ'কা grags-pa-can = ধুন মুৰ্থ কা ধুনিলgrags-can মহিল, বিশুল, অবস্থা, মনীল, লাহিল illustrious; renowned; ধুন কা মুৰ্থ অৰ্থ থ'ক ব of great renown; of celebrity, fame, glory; ধুন বান মুৰ্থ থ'ৰ কৰ্মণ প্ৰদেশ্যিy of gain and fame.

भूष्यपर्वेदप yr.198-pa thob-pa = स्थाप भूरक्रिक-pa, a learned man.

• कुष्याच देश हैं Grays-pu hod-zer n. pr. (Schr.).

• पून्यायनै पनेष नित्र Grage-pahi gees-guen यत्रोतिष n. pr. (Sohr.; Ta. 2, 205).

সুৰ্গান্তৰ Grage-byin যথাকে one of the devoted attendants of the Buddha: এইল:
ভূম-বন্ধান্তিক ভূমি-কেন্দ্ৰভূমি কিন্তুল ক্ৰিন্ত্ৰ

gqua grags-ma Paldan Lhamo, also called 504 gra Qpal tha-mo, i.e., Cri-Devi.

হল্প আচ্চ Grags mu-khyud আনীৰিল n. of a legendary king, the sphere or circle of whose fame was very wide.

THE AMERICAN Grays havin-ma (dag-dsin-ma)

মুখ্য was Grags-yas 1. বিজ্ঞান of world-wide fame; of boundless celebrity. 2. n. of a number. 3. n. of a district in Khams.

প্রাম grafica (fungira), also প্রমে দীন, adi, cold. cool: collog. partakes of the nature of a verb in such phrases as TE 3 454 arafi-ai hdua, he feels cold : TE & grafi-ho it is cold. In such phrases, however, it is common to insert the word 944 nam, the sky, e.e. (collog.) nam tang-mo re, the sky is cold, i.e., "it is cold"; Is Is grafi-skyoli RAWS protection from cold; warm woollen clothes: Truck a dugo a gran-wa din dro-wa shep-byahi bya the bird called the बीतोक cold and warmth : this fabulous bird is a native of the forest called in Tibetan Rau Faut 494 Sarib-p. shon-pahi nags, the primeval shady forest; its sight relieves one from the effects of cold or heat : 95 93 5 95 25 the cold will be changed into warmth: " aw aw alk frozen or congealed by cold; TEAM GRASH it will grow cold.

Byn. कृष्ण प्रः thage-grad ; बहुषण hkhyays ; कृष्ण प thage-pa ; वर्षण प bul-ua ; वर्षण प ber-ua ; प्राथ्ण grad-reg ; प्रध्य प्रधानिक वर्ष (Mion.).

মুম্বাৰৰ grafi-ica sel ৰাম্মিৰ warm; where there is no cold to remove.

पूर की 54 yran-nahi dus मिमिर, मीत-कास the cold season.

মুন্দের grafication structure; grafication the cold fit of the ague; স্থান gram-pa gout; rheumatism; arthritic pain; মুন্দ্র grafido cold and warmth, temperature; মুন্দুর-grafi-çum byed-pa to shiver with cold.

भूद वर्षे ब्यूबन graf-wahi guas a cool place.

REA grad-klud lit. cold valley; n. of a large village under Kamba Jong on the other side of the Kangchen Junga mountain.

मुद्द अव वर्ष graf-dmyal brayad the eight cold hells. v. ५५व व dmyal-wa.

graf-gahi disease induced by cold, gen. dispepsia.

क्रारेन वें 3 brast-reg pho-na= 8 दुर्भ न byagkyust-ka the jack-daw (Mson.).

grafi-rluft win a disease allied to rheumatism, also cold in the stomach.

TEN graft (dafg) tent number; an multiplied number, many times; graft at innumerable; graft with graft manychis-par having no number or without number; numberless; graft debt. In numberless; graft to count; also an accountant; graft graft-bida symbolical numerals of certain nouns, which in some books are used intead of the usual numerals, for instance and mig, the eye for "two" (Cs.) 1. The gign. 2. new astrologer.

TEN DIANITEM grafil-kyi Tham-grafie arithmetical enumeration; enumeration of the numbers used in the sacred books of Tibet as compiled from the work called (आर्द) वहेंब) mdsod-bgrel are:--(1) वहेंब geig one; (2) 🐴 behu 10; (3) 🥞 brgya 100; (4) # stof 1000; (5) & khri 10,000; (6) and bbum 100,000; (7) www sa-ya 1,000,000; (8) \$ 4 bye-wa 10,000,000; (9) 55.35 ded-phyur 100,000,000; (10) \$5.484 ther-bbum 1,000,000,000; (11) के बहुआ देव द ther-houm chen-po 10,000,000,000; (12) BT BT khragkhrig 100,000,000,000; (13) 日本日本方本 khrag-khrig 1,000,000,000,000; (14) 44 ages rab-bkram 10,000,000,000,000; (15) दशकाल के व rabchen-po 100,000,000,000,000; (16) \$\pi\$ gtams 1,000,000,000,000,000; (17) 제5여제 교육 최 gtams chen-po 10,000,000,000,000,000; (18) 5 mm dkrige 100,000,000,000,000,000; (19) 5 mm 34 K dkrigs cheu-po 1,000,000,000,000,000.000. Next, the following are progressive numbers increasing by multiples of ten up to 60 figures: 20, A 459 mi-bkhrug; 21, Da a sa a mi-hkhrug-chen-po: 22. 55 als khyad bbyin; 23, 55 484 345 khyad-bbyin chen-po : 24, maila span-rien : 25, maila da B spufferten chen-po; 26, 35 34 ded-haren; 27. 33434 ded-hdren-chen-po; 28, see ye mthah-snah; 29, see ye 34 % mthahsnast chen-po; 30, 4 294 rgyn-rigs; 31, 4 Required rayu-rigs then-po; 32, 45 sales hod-maises; 33, 45 with 25 th hod-maises chenpo; 34, sac & dican-po; 35, sac & 34 & duan-po chen-po; 36, dan aga lega-hbyin; 37, वेन्य बहुत देन में legs-hbuin chen-po: 38. ইৰ্মাৰ্থ rtons-haro: 39, ইৰ্মাৰ্থ ট্ৰাট rtonshgro chen-po; 40, als sa hbyin-rdul; 41, बहुद हुव देन में hbyih-rdul chen-po; 42, बुहुब्ब rgya-rtags; 43, 4594 24 rgya-rtags chenpo; 44, firm affer stobs-bkhor; 45, form affer 34 5 stobs-hkhor chen-po; 46, and An brdub-ces; 47, ma Au da H brdah-ces chenpo; 48, awage mam-bound; 49, awage 24 t rnam-bbyuf chen-po : 50, fou Aq stobsmig; 51, fon Aq 34 & stobs-mig chen-po. Up to this number there are Sanskrit equivalents; from 53 to 60 there are no Sanskrt equivalents, the Tibetans having introduced new names to replace lost originals. 53, speec byams-pa; 54, pana 34 & byams-pa chen-po : 56, 2 3 snis-599.4 dgab-wa: 58, 599.4 24 dgah-wa chen-vo: 59, 155 fin blad-snoms; 60, 155. four da a blak-snows chen-po. These sixty numbers are used in astronomical and astrological calculations.

पुरुष ३५ grafs-can सम्रायम् 1. a countless number. 2. अनुसाम कृष्टिन्द न्य स्पाय ३५ rigpareta after an intelligent man; a learned man (Mion.).

इ.स. ६६ व grafis-can-pa साहा the oldest of the atheistic philosophical sects of the Brahmans, called Sidkhya.

TSN 988 grafish is 1. Set the dawn, or the goddess of the dawn. C. lit. "together with the number."

पुरुषान्तुरुष grafit-filipana **अनंख्या** numberless: countless.

पुरुष शहक graffs mult-cha [चतुरस्वन, repeated four times] $S_{\rm c}$

THE Grants and I. The countries; numberless, 2 The Act of white hypersey: The Act of White hypersey: The Act of Wignelman the distinction of being countries, temportess; The Act of grants and a united supreme.

मुक्त्य मेर् वरेष grote-and good (the numborless one). In the work called Manga gramile Teater | 484 504 \$ \$5) the following numbers are said to have been in use in Ancient Ladia among the brity for worldly surposes: -- From 1 to 10, i.e., man geig to de age ther-bham, and 11. 1En ca-riog; 12, Wa 34 me hog-nal; 13, 4 Aya skya-hph jis; 14, 4 4 bye-ma; 15, 49 10 mit ant; 16, 18 as not be bus; 17. gan Jr (Ints-phyor; 18, E rain, -all these being each a multiple of another by ten-In the work called *4 & philips-che the numbers vary after the eighth, i.e., \$ 9 Lyc-wa; such as 155 55 khod-khod, \$552 thad-chyn, 自用自用 khriy-khrig, 2000 4000 thang-thang and so on up to 128 places, increasing by multiples of one hundred. In the Lelita Vistora there are thirty-two numbers, also increasing in multiples of a hundred.

Tru 444 grains-gger to enumerate; count the number one by one.

পুৰুষ্ট (grafig-subgro প্ৰয়ো মঞ্জি goes into numbers; is counted: পুৰুষ সূত্ৰহুণ প্ৰকাৰ-su heag-pa, put into numbers; counted: প্ৰস্থানৰ grafig-su had ইন্তান্ত্ৰীৰ even in number.

्यापातुम् grateryjate pride; boasting

데디지 I : grads 리즈아크도 acous-land : 및 함께 gra-sgrig 1. preparation; arrangement; measures; contribunes; 298 \$59 to make preparation for; व्यू महिन्दुम के प्रभ to prepare to go: महेंद्र हुमा जेंद्र परि हैं दें just us preparations were being made for slonghtering them Mills 2 defined as \$ seem & mox +3x; A K "signifies the certainty about the time of immediate action", Wargawaya amigrates hid ig was on the point of coming. or and just coming; are ganiguige brindgoths byas you was about to bout or Arike; A Pan Sugs giornila byng byni was almost dying or dead; व्यन् प्रयम सम प्रम quad-grade i gar-by-n, was shout to kill: इत क्षत्राचीत was about to get or gain. नेंद भूदभ भेद is about to slip or run wav; 🙉 मुद्दश भेंद्र is about to finish; बद दह विश्व मुद्दश ses on mutual agreement. 3. deliberation: 373x Ten 35 34 459 they were deliberating about me in W.).

প্রবাধ II. বিজ্ঞান্ত place or object of reflection, thought, etc.: প্রবাধ প্রধান্ত বু grabs-yul lia bu, প্রবাদ ক্রম yrabs-yyis, মুখ্য মুখু stonmo lia-bu.

마시 grom (dum) 1. 44 역 및 thu nah-gi gdo a kind of steno found in water (Nag). 2. 전체적 gram-pa swamp; marsh; 'fen (Lex.). 3. 학체적 hyrem-pa (Mih.). THE Gram-pa kham-bu one of the places of pilgrimage of the Bon (G. Bon. 58).

प्रमास gram-sa प्रमानेर stony.

प्रिय gral (dal) भीर म hphrefi-wa पंचि row, range series; also a rope, cord; भासार, चासि, class, stratum.

क्यां अर्थे gral-mgo or प्रया प्रेमिन gral-gyi theg-ma the upper end of a row; the uppermost place; the seat at the head of a table; ज्या प्रव gyas-gral the right hand row : প্ৰাৰ্থ প্ৰথ guon-gral the left hand row : Iquiga tehoge graf 1, the order or file of monks in a religious congregation : \$14 ac. द्रापार्का मेर्पन हेवा इस **प्युव्**याय many sitting in rows without being awry; 9374" To behugs-gral the order of seats, also the order or row in which lamas and chiefs, high and low, sit according to their position or rank in any public or social gathering: \$5 77 row of religious symbols; #\$5 Tow of offerings for the gods or offerings placed in one or more rows : # 3 the order or row in which the images are placed in a temple; A pre row or order in which men are seated; Tarasa house-talk (Jä.); *** ** the row of supplicants waiting for મદુર,શ્રેનંશ,રેજ ટેલજ,હેલ,મનેય,ટેશ,સે henediction: when you are sitting with your brothren (fellow-believers) in one row.

Arige gral-sgrig or Ariz Mer gral-du sgrig-pr to arrange in order, dispose in rows.

graf-tshes= ku yen tshes-grafis date; a consecutive date.

To Re: grat-rim The line; row; file in which monks sit in any religious service or congregation: 44 444 The Res rgan-genon

Syn. পুল চ্ট্রপথাত gral-du syriys-pa; কংচ্ চ্চে tshar-du dhar; মুখ্য স্পাচ্চি phreh-bkod; জ স্থ বুচ lu-gu tyyud; ইল্ ফ্রপথানী, khrig chage bkod (Moon.).

The state of the s

an Je n gral skyon-ua stat a shadow.

বুখাই gral-pa a beer-house customer (Ja).

মুখ্য gral-ma a small beam; rafter (Cs); মুখ্য মুখ্য 2^m IN gras class, order, series; rank, dignity; tribe (Cs.).

पुर्भ य gras-pa 1. to bind, for 5 अप draspa. 2. (Bengali) काउकरि wooden beams or rails.

ু gri (di) শ্বন্ধি, মঞ্জ, কলি a knife, weapon; অত্য sabre. Different kinds of weapons:— এ বিন্যুল, প্ৰত্ম gri-thus, মন্ত্ৰ gra-gribi bu, মন্ত্ৰ gri-gug, মুক্তির gri bkhyog-po, প্ৰায় dgra-sta, ছই sta-ri, ছমি ব্যৱস্থা rul-gribi bkhrul-bkhor, ইন্ত্ৰ gri-gyur, শাম sa-ras.

Syn. ak'ak' çah-lah; ak'a'n bideg-cha; ku'n ak'ak', cies-en grod; aa'n k' lag-skyoh; k'a' ak'n gr sla-ua hdsum-byed; anna L'ak'a gyuldu hdsin; anna ak'ak'ah mushon-chahi gahi; k'a' k's sgrol-byed; '(a'') k''a dpal-gyi shih-po; ak's bk grod-byed; a''''' ammaka (Mhon.).

I'm gri-kha the edge of a knife.

gri-gu= দুৰ ইৰ khug-cig niche: corner (A. 57): অং টোপ্ৰে চুটাপুৰ মুখ্য ইন্থ yak Rdo-rje gdun-gyi gri-gu na bug-med cig again a woman in a niche of the temple, &c., at Vajra-ana.

n nas gri-gu chun nife small knife.

त्र्युण gri-guy क्योरि a short crooked sword.

ते कुक बर्धक Gri gam-hisan-po one of the ancient kings of Tibet, son of Srib-kinihisan, who was assassinated with a knife.

भेदि gri-non wan, of a disease.

श्रेष्ठ जन्म ने निर्माण ११६६ gri byn yng-yi geogpet fa-ba लङ्गः कृत्य-पणकएन a knife of the shape of the wings of a cock.

শ্ৰণ কৰি ne gri by a rog-gi mehu আহুল-কাৰ-মানু a knile of the shape of the crow's bill.

श्रिम् gri-mag, v. क्रेब्स grib-ma.

TAME gri-dmar (lit. the red knife) knife of superior quality manufactured in Tibet.

₹ # grihi-so sharp edge of a knife.

बुद्धि के griệi tse-no क्येय the point of a scimitar or sword.

23 gribu a small knife.

I's gri-ça explained as Buc's unit a first season and the season gri-la çi-wahi ça, flesh of an adult man who has been killed with a sword (this flesh being used in sorcery).

স্থিত্যাল griv tham-pa or স্থিত্যাল good-pa or স্থিত্যাল griv hguni-pa to kill (or being killed) with a knife.

93 4 grin-pa (din-pa) prob. 24 2 sgrinpo skilful; elever (Jä.).

grib (dib) shade; defilement; stain or spot; filth; contamination, mostly in

a religious sense: Taus quib-you contamination, pollution will arise: The roarib defilement by or from a corpse; 94 44 wib-set the removal of defilement : also one in whom there is no defilement; n. of a Buddha. ** 34 zas-grib unclean food or pollution of food: শ্ৰম গ্ৰহ dirty clothes, or defilement in clothes; अनुभाक्ति प्रमुहgets or pollution of widowhood; ag 29 or the defilement that is brought by different people assembled in a marriage; SMERA down-grib or pollution of blood or anything slain red-handed; 54 29 pollution by the breach of a vow; unchastity; alfa In defilement by quarrel or fight; and la defiloment in slaughter pertaining to butchers, or defilement from murder; **** 29 defilement caused by oath or by the barbarous custom of killing animals and swearing over their blood (prevailing among the Kham-pa tribes); 49 20 defilement from incost.

মুখ মুধ্য grib-kgi phu shady valley, generally on the north side of a mountain range (cf. মুখৰ sribs); মুখ মুখৰ grib-phy: ys the shady side of a hill or mountain, the side not exposed to the sun.

To Est grib-khrus the washing of defilement.

99.84 grib-can stubborn; refractory (Ja.).

Tara a grib-males offerings made to Bon deities for removing some defilement.

भूष वृत्रित grib-gnon 1. बाबारस, साया shadow, or 2. वर्षेष्ण भूष hisog-puhi grib defilement from unclean things, filth, night-soil, &c.: डस भूष पुत्र भूष प्रमुख्य chos-gruar grul-bum grib-gnon berufis in a religious school there should be protection against defilement from harpies (Zam. 2.). क्रियम्बर्द के मुद्द grib-gnon gyi gden a demon . that defiles and poisons food; a harpy.

মূল ল grib-mu shade; shadow; মূল প্রেম্বর লম grib-daß grib-muhi grol (Zam. 2) আমা: প্রিম্বিশ প্রেম-gi grib-ma the shadow of a tree.

দ্বিত্ন চুৰ্বাই ব্ৰুজ Grib-ma shon-pohi nags forest of the dark-blue shade in the fabulous northern continent of Uttara Kuru.

सूत्र अवे वाल grib-mahi lam wiquw the milky-way; also a path by the shady side of a mountain or in the valley.

वृद स्थे वृत्र grib-mahi lus कायाच्च, the shadowy body, i.e., body of defilements.

्रेव केव grib-sel the removing of pollution or defilement of any symbol, image, sacred books, or offerings by religious rites.

মুন ৰ grib-so the quickly vanishing, at sunset, of the shadows of trees, &c.; মুন্দ কৰে, কৰে, কুন্দেৰ আনিবছালাই hanging down, also lengthening of shadows before they vanish in the shado of night; মুন্দ ইংক্লম ব্ অনুষ্থান্দ long projection of shadows.

भूष पुर grib-srun guarding against defilement.

कृष समस्य grib-beans cleaned or purified of defilement; purification of defilement.

च्चित्र क्षुणा grib-thags cool shade (Sch.).

मुझ प grin-pa to hasten; to hurry (Sch.).

THE grim-tse, acc. to Ja. a pair of scissors (in Sikkim sounded "kyimtse").

ब्रोसाध grime-pa, चतुर, यह clever; skilful; dexterous; also careful; on the alert; १व व क्रिक्स य rig-pa grime-pa to be careful; on the alert: व व क्रिक्स नेव gran-sa grime-rig be attentive in the monastic school: १६९केन्स नेव on a hill range take care!

বুবা gril (dil) (cf. ক্ষমণ byril-ua) a roll; বিশ্ব ক্ৰু-gril rolled paper; a paper roll: বিশ্ব ক্ষমণ ক্ষমণ ক্ষমণ চি kept rolled up in paper: ব্যাহ্য gos-gril a roll of satin or cloth; a garment folded up (Us.).

भूष p के देश gril-kha byed-pa to make up a parcel. (Sch.)

I: gru 1. a figure, corner, tip, anything with length and breadth; graque with four corners, gen. a square: graque with four corners, gen. a square: graque with grue a country with certain dimensions, i.e., the division of a country in provinces or districts. 2. Instre: gramue gruedmar a reddish lustre from precious stones. 3. a district of Tibet lying to the east and north of Doug (Jrg.).

II: nt., nee, acel, uia, ara general term for boat, raft, vessel; also g'44 gra-çan a boat, ferry.

Syn. १९६५ व्यक्त प्रावश्च genm-pa; धुनियन gru-yi rab; धून व्यक्ति शुर्गा-एका byed; ध अवर धून pha-mithar शुर्गाः वेद वेदन श्ली-ge-can; इंग्ली केत् flu-nyo-can; ६६ वेदन, chuhi-çih-fla (Mion.).

शु दिनाद gru-dkar (du-kar) a kind of turquoise.

and gru-skya united that which falling on water strikes it; an ear (Maon.).

Syn. JS 38 skyod-byed; apa a a begral-wahi çik-rta.

gr gru-kha or graff gru can-kha or graff gru can-kha or graff gru haff-sa landing place on the side of a river, etc.; a ferry. See maps in Survey Report of A. K.'s journey.

By gru-khug the keel of a slip.

बु: भून्य gru-mikhan नाविन् navigator ; a forry man. Gru-ga 1. clew; hank. 2. n. of a country. 3. stone or paint of whitish-blue colour.

g gru-gu 1. a thread-ball; yarn in round bail. 2. **** g g Mtshon-gyi gru-gu n. of a village in Tibet (Jig.).

¶¶¶¶ Gru-gu Rgya-ra n. of a village in Kham (Lo4. 27).

§ 3 gru-gla passage money at a ferry; a boatman's fee.

J. & Kgru char 1. rains; rainy season:

ga g g g proc char 2. rains gul-gra kun-ki
khyab-par bbebe-pahi char rains that fall
over the whole country and produce a good
harvest. 2. a fine, fertile rain (Sch.).

g'Al gra-ma (fu-ma) angle; corner, convex or concave; also edge, border, brim. (Cs.).

चु इत् gru-chod or द्वाप के grub-zm क्षेत्र corner; angle.

স্থাপন্দ gru-quun দিকীৰ ধ triangle; পুনি gru-bahi a square; পুনি gru-draf a right angle; স্থাপন gru-yon or স্থাপনৰ gru-gyel oblique angled.

ৰুমী gra-bshi n. of a stone: ছুমীমানুহ a ক্ষাীৰ ক্ষাীমানীৰ gra-bshig klad-pa geo shiftchu-ser bden the stone called Grab-bshi heals the brein and draws out puz.

हुँ बहेद gru-halen विद्यालय, defined as हूँ दर-दुबहुष वह हु देवे केर gru nast-du hjug-pahi skycbohi muh, porson conveyed in a boat. People who journey by boat are:—अवेद्य guest; दुबबुद morchant, trader; युबद्द boat passengers.

A 4 gru-pa ferryman.

gra-ho=graku gra-guiss ship (Ja.).

+ gain gru-bisas boatman's fee; grain gru bisas-pa, an prograin chu-lakhral sdug-pa-po tol collector of a ferry.

TETH gru-tchuys, TIM gru-giofiss a a ferry or ghat: do nas Se-dmar gyi-gru-tshugs-la byon-nas, then he arrived at the ferry of Se-dmar (A. 91).

बुद्धमान gru-tshums-pa=हद्धमान or हिर्देश हेर्न to sit silent, without speaking.

gara-hdsin vines, vines 1. n. of a mountain in the south of India; also the residence of Avalokites'vara on the small island of Puto off Shanghai; n. of the residence of the Grand Lama at Lhasa. 2. an harbour.

श्रुविश्वत्वव gru-yi yan-lag=शृष्ट gru-skya an oar (Māon.).

बुधित्व gru-yi r.b=बुना gru-çm a ship (Mon.).

and the wings of a boat (Moon.).

Nyu. A an gruhi yan-lag; A a aş gyəh-hyc; Ba skya-ua (Miou.).

यु जैश बुँब gru-yiz egro! मासिक a navigator चु बशवद्भ य gru-tas hitae-pa प्रतिमी: one who has made a voyage.

ৰূপৰ gra-gan = ৰূপী ৰা gra-yi rub a ship; মু প্ৰশাল gru-çan kha :- ৰুম শাচন ফ gran-gtañ sa starting or landing place of a ferry; ৰূপীয় gra çan-pa ferryuma; মুখার্থ বুলla shon-ps to go on a ferry-boat.

াই gru-mo (du-mo) the elbow; বুই gre-mo, মুই ku-w, দুৰ্ঘ the elbow, or মুখাই ka-au-mi মাছলি, বৰু এই ইৰ্ছাৰ কং এই ই চুৰ lugpahi-tshigs-pa bar-pahi rise-tog the topmost piece of the middle joint of the arm: মুইলেইন মুখ্যমেন gru-mor kha tram-ka holding a trilent in the hollow of his elbow. বৰু এই lag-pahi gru-mo is defined as ñeuahi dpuh-pa; মুইলৰ the hollow of the ellow joint: aqua gut that gu na na care lag-pahi gru-mo re jo-nohi pus-mohi steh-na bahay resting each elbow on the knees of the lord (A. 185).

সুপান gray-pa to break into small pieces, to crumble; to bruise; পুৰুত্ব বন্ধ বন্ধ gray-path through bruised rice (Sch.); পুৰুত্ব gray-pa something bruken.

ης. I: gran-po (don-10) = ης α granκα, ης α glyan-po, ξη αξικάν rig-pa granspa 1, very intelligent; της clever; wise; prodent. 2, neek; mild; gentle (Cs.).

শুমার II the corn seed that is not reaten (Alg.).

The grade (**: (Lab) prenounced rab, in the upper Hunalaya's and Shar-Khombu, signifying in Let. all: To A To grab-pi-sol all are should (La.). Rib-ti: altegether, jointly.

सुद्ध 11: विषः द्वेद्व स्व देव स्व देव राष्ट्र राष्ट्र देव । द्वेद्य में yed-proportions example bod or deno by itself without ony agent.

हुव भईन produmbleg = दुव ने क great saint; दुव भईन म*्रा ते न्यानित्रु-तात* विद्योगस्य a female saint.

बुद के grul-thab, विकास a saint, occurs in the following passage of (Zam. !): — बुद देव देव के दुवादेश विश्ववृक्षकोत्ती के same grapesterior bothin बुदाईश grab-defines one who has gained perfection.

बुष्यक्षय :: grab-millarb 1. विश्वपत्र समझ्याच्या ostablished conclusion; opinion; theory (Zam.): व दूर वे बुष्यक्ष्यत्र वस्क्ष्य वह (hero being no conformity of doctrinal principles between the Prahmans and the Buddhists.

कुष कर प्राप्त कर स्था के कि that path (dayres resolution for liberation from miseries; dotermination for obtaining Nirvana (आता)

বুনি grub-pa I: 1. বিৰ, বিৰা, মন্ত্ৰ, সভা-দৰী, উন, মান, আৰুষ্ট of শ্বীৰ্থ to accomplish 2. ৰূপদেই বিৰুদ্ধে grub-par byed hang মন্ত্ৰম, বিৰুদ্ধ n saint: বুৰ বাম বহুৰ্বান grub-pas blags-pa বিৰী ব্ৰীন accomplished by a saint; বুৰ বাম বন্ধ্ৰম d taught or preached by a saint; বুৰ বাম বুধ বিৰুদ্ধে prob-par gave-cog বিৰীমন্ত্ৰ he it ready, complete, perfect.

श्रुप्त II: अन्य sin-pa free, fifth existing; success; अष्ट्रिय ma grab-pa not existing (Ja): श्रुप्त १८९६ grab-pa dan belona बात द्वार the happiness arising from 1994 or union with the supreme spirit (in Beakmanism) and with the eternal Gingarti or void in Buddhism: श्रुप्त १९८१ grab-pa lag, the formed body, either the frame, the structure, the body, or more prob. an abbreviation of श्रुप्त १९८९ द्वार १९८९ query the body that is made of the five Actual's (aggregates); श्रुप्त १९८९ query) demonstrates in reserve in the charms of necronancy for propitation; स्वयं mustard.

कुष पर ६०६ कुछ gradispubli dicarisphyry = दुष केंद्र yr cisclara great raint (Yep. & 11).

युव की १८ दुव हुए १८ वृद्धिकः (in de-palar ratibyen spyanerus grigs the saint originated or existing by himself; the self-formed Avalekites/vara; दुव १६ iban-grade or दुव १ दुवय thun-gay grade-ya महक्राविक self-originated or self-formed: ६५ वृत Don-grade or ६८ १६०० ६६ वृत य Don thams-out grade-ya स्वायेfay a name of the Buddha, in whom there is the fulfillment of every purpose; also the name of a magic spell or formula.

भुआ प्राप्तान्त the Tibetan badger: इ.स. वेस्स अर्थे मा ने व दृश्य हम दृश्य विश्व प्राप्त some hidson-par physician-dan groom-par kyançer gand he said both the badger and the marmet knew how to suspend animation 1

and plung—a reflection upon the the practices of Tibetan accetics or nal-jor (A. 70): gu of gun gun gun argun-pahi rgyu na argun-gzer hjonu the intestines of the badger overcome colic.

ৰুমাৰ্থ grum-po a maimed person; a cripple.

JANG grum-ba (dom-ba) or \$16.55 grum-nad also called \$16.4 trem, gout or rhoumatism.

17.56 grum, acc. to Ja. \$17.56 dreg-grum podagra; a feeling of lameness in the limbs;

51.75 ray-grum gout affecting the bones;

51.75 tsa-grum rhoumatic pain the muscles. 6.75 chungrum, \$16.75 grum-dkar,

\$16.45 grum-nag seem to be varieties of small-pox.

বুবাৰ a class of vampire-ghouls feeding in cemeteries; স্বৰ্ণ gral-hum-net

32'34'55 Gral-bun-can n. of a medicinal drug; an esculent root, Arum campanulatum (a cure for piles).

Syn. इवर्के etsub-mo; वर्षेत्र go-gon; कर न बर्धेक्व arça-hjoms चर्चोड्ड that which cures pilos: वर्षेक् bra-ho eyod; वरेड वेड्ड के कि क्byed spost-po (Kāon.).

Man Gala and Sandan are the following tures:—

2 34 klu-dug (44 nag), 42 54 geah-dug (54 km), 434 34 gäan-dug (8) kha (5man.

350).

graf grue-po (du-po) a yak only two or three years old (Jä.).

ब्रिट (deb) पूर्ववास्त्रुको the eleventh of the twenty-seven constellations mentioned in works on astronomy. Syn. ** 3" mtsho-skyes; 5" tta-chu; ** 3" htsho-skyes (Moon.).

श्री बुंध : gre-skyes शास्त्राक्त नीमव born in the constellation of प्रवेषाका नी.

ब्रे'य gre-ga a sheet of paper (Ju.).

The Greena n. of a place in the province of Kon-no in Central Tibet.

ল প্ৰ green i (de-wa) = শীৰ্ষ mgrin-pa or মুখ glo-yu খীৰা, কজ the fore part of the neck, the throat, both wind-pipe and the gullet; voice: মুখন মুখ্য green bele-mo a good voice; মুখন মুখ্য green gays-pa obstruction in the throat; hourseness; মু হান্ত্ৰ greene, doe-wa a stertorous voice; মুখন মুখ্য greenes, doe-wa a stertorous voice; মুখন মুখ্য greeness the blak-hyed in W. to bawk; to hem; to clear the throat (da).

পুলি gre-bo a species of demons; মু ই gre-no female demons of this kind.

awn of barley or of Poa grass.

च्चे अंचा २५ gre-mog bbn in W. ant;

विभिन्न gren-tshag plaited wickerwork in straight rows.

+ বৃত্তি I: grehn, or হৈ drehn, a young bear: মানা বৃত্তি ক্ষত্ৰ ক্ষত্ৰ কৰা co-ros grehu-grig phul-uras Cho-ro having presented a young bear (A. 63).

बुद्ध II: साथ pea, peas; अवस्य के monsran grehu a kind of pea growing in the Sub-Himaleyas. And greet ma 1. the flashing lightning (Schir.). 2. I'm dreet ma a kind of plant: An ad an adapted greet nath getter rain-good glost-thabs hjoms the putil of dreems kills worms and overcomes the discusse called glost-thabs.

र्य gro बोप्य wheat; भेष gro-skam dry wheat.

wheat in Tibet; an under-ground cell where wheat is kept during the winter.

\$49 gro-tshag sieve for sifting wheat.

₹ a gro-ua or ₹ A gro-mo reddish grey.

second or twenty-third constellation in the astronomical works of Tibet and India.

Syn. 通讯的 hphrog-byed; "[4] bon-po; Tid bya-sbo (Maon.).

इंकि. इ.स. Gro-bakin gyi स्व-ध्वा पायची पूर्विया the full moon in the month of July-August.

4344 \$4 Gro-bahin-gyi sla-na or 44 asla-wa bdun-pa the month of Cravana.

Talass gro-phin-byed (do-shin-ché) hole under the ground where wheat is kept in winter (A. K.).

I've gro-yes (do-ye) parched wheat or corn.

90 gro-ril ball of dough, or lump made of moistened wheat flour.

\$ \$4 gro-sog (do-soy) stalks of wheat, wheat-straw.

If gro-ma (do-ma) MYRU, WAR I. the sweet potato of Tibet 2. name of a herb (Vai-gh.) [the gram Scirpus Kysoer]S. I gya-gro or I m. gyahi gro-ma the potato introduced from India: Walka war gu adard ag all the potato being sweet is cooling and stope diarrhose.

The north of Tibet (Ka-than. 168).

Tight Gro-last n. of a village in the province of Lho-kha.

ৰূপি অ gro-lo-ma (do-lo-ma) শৃথ্য বু goschen a kind of satin; silk etufi.

TN Gross village in the district of Phenyul.

The Gro-ho (do-ho) and a same phyagggya rnamy-so a mystical word used in the Mahanucked Tántrik rites (K. g. 7 215).

ৰূপ grog=ছ্ৰণ্ড grog-ma or ছ্ৰণ্ড grogmo (dog-mo) বিধীক্ষ, বুলা ant; enimet.

Syn. \$4.34 m srin phran-ma; \$ \$2 rgyurgyu-ra; \$24.28 gçin-rjehi-bu (Mion.).

Manager grog-sked waist of the ant; also narrow as that is.

विष्या greg-mkhar वजीव ant-hill.

Syn. 电电子 brgya-byin spyi-uo; 电气电电阻 nor-ldan betsegs; 电电路 sk: grogmahi-lshhā; 氧甲酚 spag- grog-mahi nekhor (集和n.).

grog-po 1. w a deep ravine in which a torrent flows; the sides of such

ravines are termed gad-pa, a 34 2m 38 4m 36 a 3 4m 36 a

ৰ্থান্ত grog-sku, v. ইশ্ৰম grog-ma, aut (Naa, 5%).

भूष हर grog-tshan = भूष भद्र हर grog-mahi taka ? aut hill.

ition in uneren unrow ground away from villages or gen in wild places where eattle are pastured.

र्जान दिन II: अद्भाव क्षेत्र मुख्य स्था के अव emerdad grow skeads the set-set n. of a medicine which enres obstruction of the urine: a kind of mosa growing on the sides of chorten, and old waits, etc.

ৰূপ কৃষ্ণ grog-gyad lateral gully on hill-side: ইপত্ৰ grog-chu, brook; rivulet, v. ইপত্ৰ grog-po.

Eq: que grog-grav a torrent pouring down a ravine.

বিশ্বনি grops লক্ষ্য, নদিনি, নীয়ন, আনন, আন, আন, আন ক্ষান্য, ক্যান্য, ক্ষান্য, ক্ষান্য, ক্ষান্য, ক্ষান্য, ক্ষান্য, ক্ষান্য, ক্ষা

ৰূপৰ gaim-groys bed-fellow (not only concubine); মেণ্ড ব্ৰথম dmag-grogs ally, confederata (in war); মেণ্ড ব্ৰথম dmag-grogs colleague; journeyman; under-workman; ব্ৰত্ত্বৰ, shig-grogs an auxiliary word. [N.-B.—In pop. works and colleg, language the word ব্ৰথম sounded ro rog is combined with verbs in the imp. To give a polite that in the imp. To give a polite chart to any request; "rang-ro-nang" please give; "line-rog-nang" will you kindly show," etc.

Equita group-han a bad friend.

र्वाभ ६३ progg-dan संशोधना help or assistance

र्म्भ क्षेत्र grogs-bdos mutual friendship.

कॅन्याचे gregs-po (tog-po) समा, मिन, पन friend: ally.

ጀጣሥ 38 ዓ ነ። group-byod-pa to be friend, to make friendship: to assist; to be friends. ዓላል ጀናዊ ካልያዩ ዓ to cultivate friendship, to be mutual friends.

विषय दें। ।: स्थाय, यच assistance; aiding.

শ্ৰণাইর ব groys byrd-pa is synonymous with শ্ৰণ মন rays-ram; in writing sometimes ইন্দেশ্বন sdeis-groys is also used.

क्षुवाई grags-ma a female friend; also a metress.

Nyn. 3节 2/42-2013 AMPM Neut mitamema; 第3节 pho nu-mo; M155M5CMM kan-spyod nut-hung-mu; 《第5章MM hphreu skyel-ma (Mion.).

र्ष्त्रभ वस्तः groys-band or र्षत्रभ वस्ताः groysband-po सीक्ष्यम्, सस्ताः friendship, also sweetheart.

The ligrest or greats pf. of the to die; The great grant-hang resurrection bringing life to a dead body, translating

the soul from one body to another: आप!

and the set is an empty of a set of the set of t

ৰ্মি II: 1. আন, দুবা an inhabited place; a village; havilet; also house; ৭৪ ছাল hryya-groß a place of a hundred; দুলাছাল koß-groß thousand house or households (da.); ছাল এই groß-la-hyro আন গৰাৰ going or gone to the village: ইন্দ্ৰেশ্বৰ স্থান কৰাই groß-groß groß-groß groß-groß groß-groß groß-groß bed has destroyed the three habitable spheres, the god Siva.

मिर, जार, पणन, पुर a town or city; a place which is surrounded by a wall, originally a palace. That is called a country or भूग yal where there are 100 likhs of households, a place where there are 100,000 households is called भूग yal-hkhor or province. In a city (भूग भूग york-khyer) which is gen. fortified there should be at least 10,000 households; a town with population less than 800 is called a भूग groat in Sans. भाग.

Syn. ম'ব্রং বৃষ্ঠিক pho-brah hkhor; ম ব্রুছ mi-groß; মিং ট্রুম groß-khyim; বুম ভর প্রথম lus-can-gnas; কেন্দ্রেম গর্ম প্রথম dmaße-hdul-gnas; ধ্রং প্রস্তু mur-gu-ti: ম এইন ফ্র-চ্ছkos; ম্ব্রুম বি প্রস্তু ক্রুম বি দ্রুম নিয়ন্ত্র কর্ম ক্রিয়াল ক্রিয

INDUST Groi-khyer dyra Stift the enemy of the city, Siva.

प्रश्लेष Gron-khyer hiig पुरस्य India.

इंटिने grefickhyer eje= चुव ने व्यव yulgyi bilag-po or चुव वृत्ति एकः yul-hkhor dienh sheriff, also the chief of a city; also and an argual-phran a petty Raja (Maon.).

Seifs Gron-khyer spyod met. for a crow.

* ৰূপ্ত প্ৰথম প্ৰথম groß-khyer dpal-yonem স্থাহাজিনসৰ (Schr.; Ta. 2, 166).

वृद्धभाषा grofi-yi gem-yean कृष्णु met. for dog (Milon.).

द्वाने बहुत gron-gi bijod-pa पौर provincialism; country or rural language; क्र ्रेड्ड्र gron-gi ne-hkhor धानीपक्क the suburbs: क्र वैश्वन में gron-gi hthab-no fends and quarrels (among villagers).

र्कें के कि Gron-gi bday शामाधिय, शामकी the headman of a village.

ইংগ্ৰাস gron dra-ua-can ununter (ইংলাস বুলিন dra-ua-can ununter (ইংলাস বুলিন

ৰ্ম প্ৰদেশ groń-grańs the number of houses in a village or town.

শুহ শইব্ gron-mehog chief city; also scene; sphere.

ইং योद gron-beien a दें र देशका योद हुव दे व a lama who performs meditations or axeticism remaining inside a village or town; ६३६१ मे योदे योद दे र योद दर्भ दे हैं कि न na mi beten-path gron befien dur-wa dan one not performing the practice of asceticism by going to any solitude (Ya-sel, 21). য

#k: 454 grof-gtam country speech or language.

कृष्ट व्याप gron-bdag=कृष्ट व्याप्ट gron-pahi gtso-bo the headman of a village or city.

इंश्य gron-ydal = इंश्य gron-bydal सान-पद, निश्चन a large town (which is not enclosed by a wall) together with its suburbs.

\$5.4 groft-pa a villager; one holding a house; a tenant.

項には記載 gros-pahi chos=電流電影電車 phohkhrig-pa sexual union (Mson.).

ইং এই মা প্রীয়া মাধ্যি ব grok-pahi choş kyişna gaş-pa=হু মাধ্যে হাল ক্ষান্ত pho-dak ma phrad-pa virgin purity; a maiden not touched by a male (Sman 289).

वृद्ध gros-dpon नृत्तन्त्री, बच्चा, पुरी-भास the chief of a town or village.

Ja used for \$ 9 graficus: cold.

Is a grout-war the middle of a village or hamlet.

हिंद्ध groat-spans निर्मेश one who is liberated or has abandoned the life of a layman or householder.

बृद्धित gron-tshig बाज provincialism: बृद्धित्वेत अ श्रुप्पः gron-tshig gis-ma şla-dpar अव्यक्षित्रस्य प्राप्त-skad kyiş-ma-bdreş par not mixed up with provincialisms.

Manual grounteho large village; town; several hamlets taken together.

Mc ak ac K Grof-mtsho mer-mo n. of a village in the district of ⋈ E in Lhokha;

লৈশব ট্রাব্দ শ্রহ কর্ম নিমার E lab-kyi bdab Groß sutsho sucr-mo (Loh. = 50).

TST groß-gehi an estate ; farm (Sch.).
TST groß-gul country place (Ja.).

পু- ব্লিম্ম große (doßy), v. ৰখনত resp. to die; ৰমনীয়াৰ বাৰাই যান্ত্ৰাত is resp. for natural death.

generally the paunch of ruminating animals; in colleq. language it is sometimes applied to the atomach or # a pho-wa: ** ** mar-grod** butter kept in the dried paunch of a sheep.

INTER grod-show (doi-tom) a large belly; also the dried paunch of a bullock to keep oil.

35.83 gron-can (don-can) disadvantageous; injurious.

142 gron-che very noxious (Ja.); 142 gron-med harmless; innoxious (Lex.).

14:48 gron-gas ATT bgro-syo item of expenditure; also the account of the distribution and lending of grain.

JAUJE Grom-pa rgyan (tom-pagyang) n. of a place in Tsang which contained one of the twelve temples said to have been erected by King Sron-blaan syam-po (Ya-s. l. 41).

ৰ্মুখ gral (dol) বুলি (Schr.; Kālāc, T. 5) release; deliverance.

ተማች Grol-āin (dol-āin) the day when the annual assembly of the lamas dissolve.

₹ % Grot-ston (dot-ton) a festival on the day when lamas relax after the term of the special devotions is over.

শ্বৰেই grol-hdod আনুত্ব wishing to be emancipated or set free from transmigratory existence and misery, etc.; abbreviation of বৃত্তি হ হৃত্যু বৃত্তু শ্বৰণ ইক্ষা কৰা কৰিব হৃত্যু কৰু কৰিব হৃত্যু কৰিব

ৰ্থী ব grot-wa (dot-wa) pt. of ৰৰ্থৰ hgrot-wa; also shot. বি: রহন, দীন্ধ, নাহ, দীন্দ মুদ্ধি deliverance; deliverance from worldly existence.

इंश्व क grot-va can मीजिय 1. relating to emancipation; deliverance, 2. shat. pearl; नुवा that has been delivered from the oyster.

Syn. स्ट्रीम natig; द्वांनुस natie çam (Mion).

1437 Wy Grol-buhi tha-tha the five demigods or, perhaps, Naga demi-gods.

बुंब के द्वारेश्व Grol-med hjoms नव्याच्या the killer of Namuei; an epithet of Indra.

মি I: gras (doi)= মাৰ a mol-ica 1. advice; counsel. 2.= শুগুল gtam speech; talk; লাণ মূল bkah-gras conference; committee.

প্রাম II : acc. to Cs. care, heed, caution.

In In gros-grogs (doi-dog) a consulting friend; anyone consulted with.

Twiss gros-can careful; cautious.

+ শুন প্ৰথম gros-gram 1 consultation. 2.= শুন ইংগ gros byed-pa to consult.

र्जुं अनुत्र यह gros mthon-par unanimously; by unanimous decree.

Euly you hdri-sa (doi-de-sa) the place where advice may be asked; an oracle.

च्यावरेक्य gros hdels-pa giving advice.

देश देव gree helvi-wa to ask (a person'r) advice; to consult (with one).

ছাৰ gros-pa (doi-pa) adviser; counsellor; senator; also advice; আৰম্ভ ব gros byas-pa (doi-je-pa) to have consulted; জাত্মল consultation; conference; আত্মত্ত byed-pa (doi-je-pa) মন্ত্রামণ to consider; to deliberate; to resolve; decide after consderation, deliberation, etc.

IND Gros-mi (doi-mi) consulting man; an adviser; sometimes in Sikkim the headman of a village.

Marks gros-med without asking or consulting anybody; self-sufficient; careless; headless.

NAS gros-tshod (dci-tshoi) the real points or object of a conference: NAS (ARC) Served of the season of the conference o

कुष्ण gros-ya (doi-ya) a secretary ; a councillor.

A gla-na सञ्जादिका the musk deer, Moschus moschiferus, of which there are three varieties of perhaps even species in Tibet. Another species occurs in Ando: Moschus Sifanicus; अभिवास gla-rath pags, K 455 में की प्रकार gla-na dan rua-nahi pags-pa the skin of the Nao antelope and the musk-down

Syn. L'an: 590. A dri-han dran-po; a \$-& gla-risi can; u'un sa-lus; hunbareg (Anon.).

ग्रापिर वि न gla-gov sho-ça n. of a feuit.
हाराया gla blass-pa has taken or received his wages for work.

श्रृक्ष हुla-syah सुन्न, नागर n of a medcinal herb; सुन्न Cyperus rotandes: नागर the root of Cyperus pertennis.

#14 gla-rhan, abbr. of # 5 25 4 gla-diff rhan-pa, wages and remuneration.

Till gla-pa or 更可gla-po or 更可gla-in one who works on wages; a servant employed on a fixed salary; also a day-labourer or hired workman; 可可用 gyon-gla 可要 service money; salary.

a 'A' gla-phor a kind of tree the wood of which is good in turning and for making plates and cups.

gla-phray the young one of a musk-deer.

g a gla-mi अस्य, दास a servant; a hired workman.

য় ম gla-mo 1. a hired female servant.
2. musk-doe: মুক্তি মেনুসমূল মন্ত্ৰ মুক্তির gla-uahi nor-buş şbrul-sogs dug-srun byed the jewel of the musk deer (the musk-pod) is a protection against snake poison, etc.

श्रुडे gla-risi मद, खगनानि, कस्तुरी musk: श्रुडे विभिन्न सब्द glo-risi gro-yi tshig-ma hdra musk is like burnt-wheat grains:

স্কুট্টাৰ্ড কুট্টাৰ্ড the musk that is
slightly soft, tough hesides heing of
strong scent, is good: মুট্টাৰ্ড মিন্দ্ৰেক বুলা গ্ৰেম আছিল লোকিব লোকিব snake-poison,
kidney disease, plague.

Syn. ² বৃত্তম দ্বিল ri-lbays fir-ra; ব্য রপ্তর্ব shrul-skray byrd; শুনাগর অধ্যান myos-pahi mishan-ma; ই এ ইং dri-yi thod; ই এ উল্লেখ্য dri-yi yos-ran; ই বৃত্তম হ' ri-drays clan; ই বৃত্তম ই ri-dbays ran; প্রতি ইং g gla-rahi nor-la (Moon.).

まる単列 Gla-rtschi me-tog n. of a flower, the Pedicalaris megalantha.

a gla-lto food and wages.

All glay or say bya-glay a hird described as resembling an eagle, but smaller than the vulture and larger than the hawk, of blackish chocolate colour; carries away kids and lambs. This bird is numerous in Mongolia, Central Tibet and Kham. Probably the lammergayer.

異年日本 glag-khra-mo a spotted species of eagle.

+ 到可以 glig-pa=mqu liag-pa upper or back part or side: 斯克克爾中 myodi liag-pa the crown or upper part of the head. Defined as 克尔里克克雷河, the upper back part or blunt side of a knife or axe.

মূপ মেওম Glag-pa lam n. of a place in Tibet (Deb.).

মান্য glags ব্যাহ opportunity, occasion, possibility: মুন্মন্ত্র a glags hisholica to reck for an opportunity: ১ মুন্মন্ত্র ক্রেড্র da glags rārd-par hāng now the favourable time seems to have come; esp opportunity of doing harm to another,

미

of getting a hold on him (Ja): মুল্মাইণ্ডেম মুন্তু glags hācd-par mi bgyur ho will not get an opportunity to do you harm. আছি: মুল্মাইন intelerable; insupportable: আই মুল্মাইন there is no possibility of helping him; he is incumble (Ja): মুল্মাইন্ট্য not able to do injury or some interruption to one's actions.

4 भूग्राम glags-pa to go; be going; to proceed; to be on the point of.

ME' I: Glass n. of a place in Tibet.

मिर्मा । इन्ह , अन्य 1. ox: bullock. 2. one of the signs of the Zodiac, the Bull: क्ष्र में अहेम प्रशास हुन मेन प्राचित कर पर प्रशास हुन मेन प्राचित कर पर प्राचित कर कि प्राचित कर कर कि प्राचित कर

Syn. ad 95. hypo-hyed; a34.95. hdgenbyed; Nau 24 stots-tdan; anc a hnañ-po; B năn khyu-yehog (Mñon.).

AL III: or a same glan-thats, also called also grants in the stomach and similar affections (Ja.).

ac ann glan-thabs=बॅब्रंड, glo-bar 1. sudden; suddenly: ब्राट्य के देखा देखा अध्यात । suddenly defeated by the enemy. 2. n of a disease, prob. hysterical fit.

ar दिन gins-khyim जांपुरी, जोपुर a shed or fold where cows are kept; an ornamented gateway.

श्रद्ध glan-khyu mehhog चचन् a bull; ox.

ar.ह.व glas-khyu-wa चल्लाम् a bull kept for breeding purpose.

25 25 glan-glad 1, the brains of the bullock or ox. 2, in Tsang = soap.

as is glow-ryed a wild ox. This term is applied in Tibet to the huffalo (in Tib. # 5 mah-le).

別に ある glan-chen= ME 在 glan-po-che मातकः, राज, प्रसिन्, नाग, श्रृक्षीषय, पीलु, परास, पुक्र, इस, दिलन्, वारच the elephant; elephant in rut : ब्रह केन पनाच पका चतुका क्या न्द्र वा बन the skin of the elephant is useful in black small-DOX : श्रद्धा हैस मु अबुद पर है साझ करें सेद. ry s-su mthun-pahi rikus so-sohi min, i.e., the names of various apparatus necessary for an elephant are the following: - 4 cram क्स : श्रीभ मा भ crim-ga-ma घड़ा : श्रद्ध श्रे के glaf. pohi rayan : a tau ua a a biloge-pahi ka-wa ; क्षा व क a-la : "; वा बान the post to which an elophant is tied; 2943 leags-kun the eonductor's hook; नी है, वेचि; अहेब म mehd. ua : Bungane bri-kea ka-kea ta-ra-ta स्चक-चवरटor हुद धेवे भ्याय glan-pohi thaq-pa. भग भी यह है hak-ko adsa-dsa के ब्रोगावा == वर्षेत्र व वेश 257 Wed-va ship-hdun (Minon.).

Syn. মুঞ্জ xo-ldan; মালুগুম so-gnis; অলান্ত্র lay-ldan; এপুমান্ত্র gnis-hthan; মান্ত্র প্রমান্তর po hthan; শুমানুল ser myos ham-can; মুল্মান্তর মুল্ম nags-tshal dgah; মাই আইনমান্ত্র mche-aca stobs-ldan; মার্চ গ্রামান্তর করা, ইলাল্ le can; মাইনার্ক্র মুলানি hthor-lohi tran; মেলাল্ dsa-la ka; মুলান্ত্র মান্তর-দানা can; মুলাল্ক মুলা, dyyng-pahi tha-can; মার্চ বুর প্রমান্তর phost-tian

মুহ তৈর বৰ বৃদ্ধ glan-chen that dkar the white elephant, or one having a white fore-head; the chief of the elephants (Nag.). মুহ তৈর ক্ষমীন ব্যাপ বৃদ্ধ বৃদ্ধ কাৰ্য the bile of the elephant cures emaciation caused by poison, etc. মুহ তার কাৰ্য আৰু বৃদ্ধ বৃদ্

elephant (taken as food) cures the diseases attributed to devils (in W.).

ब्राइन के glas-chen rise गोरोबल the secretion of the elephant; also elephantnuck.

Syn. Tas gi-was (in magic) or नवजन mystic term (Mist 3).

कृष्ट केंद्र क्षेत्र Glan mjin-yon a name of Prince Sad-na kgs-mjin yon, son of King Kini-sron idebu-hisan. He was so called on account of his prowess: श्रीद व क्षेत्र व क्षेत्र के क्षेत्र क्षेत्र के क्षेत्र

gr. gkin-to the Indian bull (Bostaurus Indiaus).

RETALL Glast than n. of a plain to the east of Lhasa.

an a bull (not eastrated): ब्र-इन्ड glan-hog can a bull (not eastrated): ब्र-इन्ड देवा की क्ष्या का glan-thug rea-cog mgo-chag-la phan the horn of uncastrated bull is usoful in the fracture of the head: glan-thug nag rea-cog milse-la phan-par-byed the horn of a black uncastrated bull is used in leprosy: ब्र-इन्ड् क्ष्या के क्ष्या glan-gi rea-gahob mehin-pahi taha-va-sel the ashes of a burnt bull's horn taken internally cures inflamation of the liver.

at 500 Glan-dor-ma 1. a youthful ox. 2. n. of the King of Tibet who persecuted the Buddhists in the ninth century A.D.

grade glan-hded = Te and thon-mkhan the husbandman, a rustic.

क्षा है glas-po-skyos = क्षा है gl-sh-rdsi गोराम a cow-herd; one who tends or looks after cows (Mson.).

हर वास्त्र glast-po-methog सम्बद्धिन the chief of the elephants, lit. a scent-elephant.

Syn. Re tit gu a glast-pohi rgyal-po; fier Inc a spos-kyi glan-po; Bining a; khyuyi mgon-po; त्र वे व्यक्ष प्र khyu-yi bdag-po; स्व त्र thal-kar; सर्वे व इत्यक्ष mche-aw drug-ldan; त्रीभा २९६ ५०६ व क्रांड-hthuh dicah-po (Mhon.).

art बर्धन glen-po gtum-po= art जेंदर glen-po myon-pa a wild, mad elephant (Mon.).

कृष संवर्त वर्ष देवाय glas-po blod-pas dregspa = क्ष्म क्षेत्र glas-po rgod wild elephant; an elephant turned wild and mad for union with a she-elephant.

Syn. এক্ষামে বুঁলাব chags-pas myos-pa; পুৰাম বুলাবার বিশ্ব trage-kyus gdal-dkah-ra; ক্ষাবারৰ gyo-ra-can; মুন্দানি glah-po tgod; মুন্দান ক্ষাবারৰ glah-po chah-gis myos-pa; মুন্দান বিশ্ব glah-po gtum-po; এন বিশাব্ৰমান chah-gis dregs-pa; মুন্দানী glah-bai; মুন্দানি, ব glah-po smyon-pa.

斯斯克斯斯 Qlan-po mahi glin-smad n. of a place within the district of Shign-tse in Tsang.

RETIME Glaft-po coft in of a place (in Tib.); also one which was situated near the ancient city of Kapilavastu.

at 12 声音 glafi-pohi kha-lo-pa = 真を glafi-pohi conductor of an elephant (質fon.).

श्रुर प्रवे कुष व glus-poh: rgyul-po= श्रुर व भारत glus-po-mehog (Micn.).

হ্ৰম হৈছিল Glas-pohi stobs, ছবিৰৰ n. of a very powerful giant-like king; ह्नम हैने कर व्यत् ह्नद कि हैंवन spas-tten mast-hain glass-pohi stobs (Ya-sel. 57).

ব্ৰং ইউ প্ৰথম glus-pobi-gnus-: প্ৰং ই বিশ্ব glus-po-chehi gnus the stable where elephants are kept (#son.).

ब्राइन glas-phran=क्ष्य glas-phrug a young elephant (Mson.).

हर वेस glafi-bres सीमास ox-manger; हर देवे के glafi-pohi bres elephant-stall.

हार म glaff-ma 1. a medicinal plant: हर सम कें बुद्द है केंद्र व केंच glaff-ma cures fover and

1

female diseases. 2. a large kind of alpine willow.

মুন মু glon-mo or বল স্থান lay-lian-ma sheelephant: মুন মুই ইন্মন মন্ত্রের বন্দ্রি, the milk of a she-elephant is very sustaining: মুন মুই-ব্ৰেম্ব আন মুব্ব ক্ষাৰ্থ the skin of a sheelephant cures female disease and fever.

মুং ব্ৰুল glun-dmar a stallion or: মুং বৃদ্ধ বুল ইই লুইৰ মুল বুৰ হৈ জ আৰু বুল বুং তেওঁ অবুল বুল বুল আৰু with the warm blood of a living stallion ox the circulation of poison in the blood can be neutralized.

gr's 1: glast-rds: affer a cow-keeper;

क्ष्य । । गोपाचा the keeper of an elephant; keeper of cows; Krishpa.

Syn. grafipa u glad-podi kha-lo-pa; grafic glad-po skyod (Moon.).

ब्रा-क्यन ६ व्ह glus-gyay dri-ldan 1. नैप्बर gi-kun गोरोकमा the musk-like, scented secretion in the brains or in the stomach of an elephant. 2. = र्ब स्थानिय dom-nykhris bear's bile (Sman. 353).

gr. ? 3r. 3pa Glaf-ri luf-bitan n. of a Sûtra in the Kabgyur, said to have been delivered by Buddha when on a visit to Li-vul.

ar's guid-ru a bullock's horn; also a large forked stick used by the Tibetan soldiers to rest the musket on when firing.

ga ga squig A Qlast-lust gnas-khra-mo n. of a place in Klum.

REAR glas-cis = REW As glas-ma-cis or was A As made mo-cis a kind of tree growing largely in Tibet, the leaves of which are burnt as incense (ATAL mystical term) (Mis.).

AL glas-çu a kind of sore-hoof.

JEN Glass-khams-ps n. of a learned lama come from a place called

Qlan-khams, who was invited by King Khri-spon (dehu-htsan to his capital on account of the same of his learning.

AS glad or AS a glad-pa news the head; brains; cf. AS had: AS a glad-la on the top, on the head; also used as postposition in the sense of over, close over: \$5 SS a clubic glad-la close above the river or water.

and glad-raya = and s glad-pahi resa the veins of the brain.

1874 glad-pa generally written as 284 klad-pa (Sch.), cf. 38 llad or 1884 slad-pa.

মান glan-pa also ক্ষাৰ glan-pa 1. to patch up; to mend: গ্ৰাম্বৰণ বিশ্বন্ধ জ্বান্ধ ক্ষাৰণ বিশ্বন্ধ জ্বান্ধ দিন glan-pa to sew up or patch up torn clothes, etc. (Nag.); মান্ধ্ৰণ to sew on a patch. 2. to return; ৰা lan an answer to reply; rejoin (Lex.). 3. colloquial for ক্ষাৰ gl.n-pa.

24 Da glen-glen, v. 244 glen-pa dumb.

4. AN'U glam-pa or an angle snam-bu hthug-po a kind of thick blanket.

and a glis hisho-ica one who subsists on salary or wages.

ब्रीट I: ghá रमें, इस a kind of sacred grass.

हीट II: 1. होप, चेत island; isolated place; limb or part of the globe; division of lands, large or small; continent, in

fabelous Indian sense: ইন প্ৰথ দুখ দুখান হ্বৰ ইণ্ড ইণ্ড প্ৰত্যা geome-mus ekpes-parts ball-byedra lalge-saa দিল্লক্ষত্বী ঘালংগ্য being of other continents they are of a different manner of birth.

前年 111: a large menastery; a monascery isolated in its greatness and separato from other jurisdiction.

RE 25 03 03 0 alid-clan ben-quis the twelve continents according to Bon cosmography are the following: - (1) THE SK AFE 45 RE (AE) Guin-dran bho l-pahi-2'in; (2) इत्तर प्रश्न क्षाचे हैद (क्षण) Doub-ldan tha yi glin , 13: 45 4 4 3 4 N 3 25 , 444) Holel-la Kiringkan alla: (4) 455/454 Equ Dac (qua, Blat-Adal Maus-kui alia; (5) #gaggage (2) Tral-med that na glift; (6) have med we he ्याच्या Shipu-pa nith th-pas girl : (7) अ वार्ष unn us ge (30) Mi-gyo beim-glan gloi; ्तः दले कुम भेंद्र देवः . लभमः) Dgr-ryyus yon-ton Win (B) to in grant to be (Thin I and Lange-paki abit (10) MACATAC BE (BE) Gued-strain wer-agi gloi; (11) 44 55 44 42 Яв личи, You-tan ray is publight, (12) 24 केद अद्रम के क्रेंद्र, माध्य, Rin-clan spring-palit glin; or tak as (53%, Hel-ma glin (G. Bon. 5). The seventeen sub-continents attached to the twelve continents are the following :---(1) क्रुप देवास कुवा सारहेंद धर्वे ह्यूटा Ryyol-rigs ggyal-sa lulsia-pahi glin ; (2) 第3 開 時 路 Rjehn bkod-pathi glift; (3) ge ge ag aga gu Drak-stok hgro-hdul-glin; (1) BENESEE BE Mya-fian med-pahi glift ; (5) gu I afte at ac. Bram-re glank-wahi glik; (6) 343 54 K &c Bram-ze haş-mo glin ; (7) ब्रेड्डिय अर्थ भेड़ Bbri-mig mtshe-yi gliff; (8) SMEN 294. พราร์ล ดิน Dmags-rigs udol-vahi glin; (9) Bon is ac Bar Stob-chen ggad-kgi glift; (10) Was z z a . A-ba-da-rahi glin; (11) ay aregaran ar Hyro-wa haul-wahi glin; (12) BERRAUNE Er Khri bin hthab-pahi

glin; (13) কু অলুম্ব শ্ব ক্রি Ryya-lay hod-mahi glin; (14) কুম ই প্রশ্নিষ্ঠ Ryyal-no mo-khros glin; (16) শাব্দ বুই ও প্রস্কৃতি Mkhah-hyro miykini glin; (16) জ্বল উন্তর্ভ Mihana ce-na glin; (17) পুত্র শর্ম কুরি ক্রি La-khaman-dha specka glin; (3) G. Ben. 6).

and Gilli-ka a garden of pleasure grove.

MEET glin-nan dispute; quarrel.

श्रीहर्माहरू Glin-gkar relson n. of a district in Tibet.

हे- ६६ ylin-dar पुद्रर n. et a kind of cloud. इन्हरून ylin-than-ma, क्षे missio दीवनती. दीपी a lake which contains islands.

মান্দ্র gloi-bo ব্য, ছবিবল a reed-pipe; a musical reed; flageolet; the common musical instrument of herdsmen, and consists of two pipes joined together; ইংক্রিল phed-yloi flate; phes-do-flate, mostly of metal; হবিল dge-yloi, generally written হুইং ryya-gid, a larger musical instrument like a huntbey, used in sacred ceremenies; ক্রিল ykai-yloi trumpet made of the human femous hance.

हैं के glid-ma प्रश्चन the margin of a lake or river.

গ্লিম' **অবাঝ** ভ *Clist-yags-pa* n. of the chief preist of *Galdan* who was boin at *Glist-yags*.

স্থান প্ৰান্ত dissension: বৈৰ্থী ক্ষান্ত কৰা ক্ষুত্ৰ কৰা ক্ষান্ত internal dissension: বৈৰ্থী ক্ষান্ত ক্ষুত্ৰ ক্ষুত্ৰ there are much civil disturbance there in Dokhuń, i.e., among the members of the Hbri-khuń monastery.

ह्या गोतं, गेय, व्यथम, पद्यत song; ditty; also a tune; हु:व्य-६-४ हेम-सु-वेश-य-६-व accompaniments of musical performance, etc.; ३.५ 5 bha-ra-ta, भरत; व्य-६-व gar-day an autor; a stage-player; कर-परेश्वरवाहुद rkahpahi stabs-aggur falling of the feet at the music or endence of the song; পাইল gar-gyi giso-bo stage-master; ইব দুনি-pa the drummer; ইব্যু pheb pub-pa, অহুদু; আইব্ thai-ma ydob the c'apper; ইব্যু glin-bu mkhan the flate-player; and guitar, violin; as আৰু pi-cun-nkhan the violin player; and glun-va the singer; পাইল্ম gar-mkhan eer; ব্যু ব্যু and hydryr-lag-nkhan one i shows various appearances in different sees, such as the c'own, etc. (Mion.).

T# glu-syra time in singing.

Mas glu-chuá a little song ; ditty.

हु। भूते केदाय gla-shan ten-pa to sing a

श्व ५९६म gla-dhyans यंगीति singing ; म् दब्रद्रभ में देश य वहन glu-dhyans-kyi nes-pabdun the seven kinds of harmonical pitch or measures of the compass of the musical tones. These are:- पर भ bar-ma मध्यम, इत् शुद्र' drait-sroi भाषम, भावींद sa-hdsin मान्यार, इव इर drug-ldan पडान ; अय fria-pa पडान ; B and blu-gunt Ban, affer 35 hkhor-nan Then, too, there are various नियात. definitions of songs and modes of singing. Such are: #5.2c wijs am gurus 12cm rgyud-dan mgrin-las skyes-pahi dhyans, affix 3年ac 百年 数字 9. hkhor-nan glan-pohi sgra [tabu, ष्रभावित वाह्य सर् प्रेसिय khyu-mchog ba-glaft skad-kyi slos, 3 alfa (# 45) } w & w w dri-hdsin skyes-ni ra-yi şkyad, Şmiğuruga uşrafan drug-skyes rma-byahi skad-!tar sgrogs, 🙉 🛚 BE'BE Wan and bar-ma khrun-khrun sgrasgrogs behin, मं नामक इस् प्राप्त देश blo-geal rtaskad Ita-bur hisher, gura Faga 54 4, 1394 ब्रेज्य पञ्च दिव-pa me-tog-fdan dus-su, khubyug sgrogs-pa lta-buho \$5 \$ \$ \$ acq BE CE \$. TUGE TOWN COEN rised-mo riom-par blan-waकु १६८म है हराय glu-dhyans kyi khan-pa भगेति-भाषाद a stage; a place where singing is done.

3 525 Week glo dhyans-mklon a singer; one who sings or instructs in singing.

Syn. y asu gli lin-pa, y 1995 gli-mkhan (Maon.).

\$ 34 gla-res alternate songs.

शु वेर्म gla-l.n-ma = शु भाष्यम gla nkkaama a songstress.

glad a thing given as a ransom;
মুন্নীত্র a ransom for life: ক্রিন্তুন্ত্র ব্রুশ্ব khohi glad-du lay bryya-gsod slaughter a hundred sheep as a ransom for him, মুন্ন বস্থা glad-la blan to ransom a scape-goat.

ES **a glad-tshab the ransom offered to some malignant spirit, consisting of one's effigy made of barley or wheat-straw, and its interior filled with grain, edibles, cloth, medicines, and precious articles such as gold, silver or coins, and then thrown in the direction from which the evil spirit is supposed to have come. There are several varieties of this kind of ceremony.

chah bisos phab biab befal-nas laks-pa chahgi glam-nam shah glam yah-zer.

য়ী Gic a small uncultivated island; also a grove; same as ৰ tahal or ইম্প glin-ka.

ই বংশাল gle hdang-mn 1. one having the disease in which urine and forcal matter pass together, i.e., by the rectum (K. du. 5 413). 2.= তামিল-মাজন; লাব-মান a hermaphrodite; having neither the sign of male nor of female.

শ্ৰীপাৰ glags table; plate; board; any flat piece: এইবিশাশস্থাপ Syo-glags grhug-yo there was a door panel placed.

ages as glegs-chab a buckle, class or ring attached to the thong.

Rays an glege-than a thong, &c., fastened round a book.

द्वेत्रभ कम gleys-bam पुत्रक, पुणि a volume; a book; lenves placed between flat boards.

वेद्याम gleys-ma, v. ब्रेक्स glegs.

AnniAs gleys-cia the wooden boards which in a Tibetan book supply the binding.

the road is not passable! প্ৰথম ই অব্ধ্ প্ৰীম প্ৰথম I have made this speech: প্ৰথম ব্ৰিম প্ৰথম ই কিন্তুৰ স্থাম কি বিদ্যালয় কি কি কি কি কি rumour spreading from one to another, until it came before the lady. ১৯৩ টুলি বুঁম মান্য the transfer speech of the part of the religious discourses; প্ৰথম gros-gl-A council; consultation.

ह्रोटान्य glefi-ica-po or ह्रोटान्स glefi-mo mkhan a story-teller.

atories; the title of a book in the Haldward division of the Kalagyur or Tibetan Buddhist scriptures, which contains different stories on the behaviour of devotees, monks, nuns, &c. who adopted the Buddhist faith, and who violated the rules of monastic discipline laid down by Buddha.

ब्रेट में gleft-mo or अब ब्रेट lab-gleft ब्रेट ब्रेट gleft-bried कथा, काचिनी, बाकी, चाकाप talk; conversation; story; account.

द्वार नहे gles-gahi or द्वार सद्भाग gles belongput तोचे, निदान any subject; primary cause: द्वार नहे देश gles-gahi hdi-li चिक्का निदाने in this narration. 1. narration. 2. the subject of a discourse (Cs.). 3 table of contents; index. 4. place, scene of a conversation or discourse.

মুন্ত glen-lkugs, abbr. of ইন্ড্ৰ ছুৰ্ম a glen-pn daf-lkugs-pa, very stupid and idiotic: ইন্ট্ৰেম প্ৰান্তি ইন্ট্ৰেম্বছৰ gkn-lkugs bkal spyod-kyi sduy-bsfal the misery of being stupid, of dumbness and servitude.

মুস্ম glen-pr ৰুখ, অন্ধু, আৰু, খিছু, বুৰ stupid, foolish, ignorant; a thick-headed fool; an idiot: টুৰ'ইম'আন্তুম ট্রিন্থ more stupid than a brute: টুম্মেনাইট্রিব fools that you are each of you: ট্রিম্মাইট্রিব fools that dlod ones. Syn. श्रम a lilar-wa; श्रमीय glan-glan; के यामवान na gaal-wa; क्विनेटम (to-hgehs; के स्टा le-lo-wa: वनाय tha-cal (Mhon.).

ইব্*u gleb-pa*, pf. ইব্য প্র*bb*, to make flat, plain (*Cs.*); ব্য প্রমন্ত্রিক *kb-mor-gleb* make flat.

কু স্থাবাৰ বিজ্ঞান কিছে to trample; to trend down; to press down by the feet (King.).

ন্ত্রীয়াখ gim-pa to press, squeeze; to crush, squash (Ja.).

ञ्जी glo or अ ldo, in Ld. resp. वृद्धवान gdrags, 1, the side, esp. of the body: क्रेंबंबद य glos-plath-pa to lie down on one's side. 2. a cough.

ইংসং glo-qker or এইংস hthos-ke স্বাভ a small window in (the side of) a house to let in light.

到可见bbtran.of a country in Tibet (Jig.).

हैं इंब्याय glo-[kogs-pa चत्रवासन to cough; to clear the threat.

道明 ylo-skar=直5年 glo-dkar or 明5円5 sk-rr-klass a small door or window.

if glo-kha n. of a colour like the blood of the lungs; pale-red.

ইন্ত্ৰ glo-khuy a small money-bag attached to the each or girdle of a Tibetan.

শ্বিৰ্থাণ glo hgoys-pa = শ্বিৰ্থাণ or শ্ব পুৰা glo rgyng-pa to cough; to feel stifled (Mñon.).

हे ब्यूम्म glo-hyrams चत, n. of a discuse.

if y ylo-ryyas a disease of the lungs; asthma.

KATE glo-good a disease of the lungs which increases during the night.

AK glo-don wind-pipe (Cs.).

A (4 glo-rdog = A 5 glo-lar sudden (Rag.).

A quantum = 19 (4 quay-ydol excessive expectoration.

মূটিৰ glo-spir n. of a kind of shield: পুৰ-ব্ৰহ্মপুৰ ইৰ্মাই কুট্ট মূটিৰ মূট বুৰ মূহ মূট্ট এই kul-dkin- pinton- calela sho-line ste, glo-spir sho-re plud-skor tho-physed yin the best Kuldkin shield costs five sho and that of Glospir costs a sho for each disk on it (Jig.).

ā देन glo-plong place where things me kept—either in a wall or a corner of a house, &c: देश व देश क्षेत्र कामा है दुव देश द द द द द देश कि that boy kept the gold in a niché.

মূল glo-ner হন্তম্ বিকা the lungs: ইপর ফু glo-ner bin-[bin the five anterior leles of the lungs; ইপ্ন ফু glo-ner maifie the five posterior lobes of the lungs.

में द्विर glo-bar सकतान sudden; adv. में द्विर द्वित-bar-tu suddenly; all on a sudden; instantaneously: में द्विर देने में द्वित वृद्ध glo-bar-da mi-men-po çi-wahi sday-bashat he misery or calamity of many men dying suddenly. में द्विर द्वित वृद्धिकार वृद्धिकी के प्रतिकृति के स्वाप्तिक one who has come all on a sudden; में द्विर के देन glo-bar-wahi don the signification of suddenness.

igs ga a Glo-bar ryyel-po a name of the King of Tibet about 900 years ago.

\$95.45 glo-lur-and a disease that arises suddenly.

¥35 4 glo bur-wa suddenness.

ग्रें २पुर glo-hbur अधान a projection; uprising: २पुर ५ क्षेत्रकान्त्रत्व şdod-pa to rise up into sitting posture.

THE glo-shub wind-pipe.

and gio-lu-ua convulsions of the lungs; cough.

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श्रीया glog विद्यात, तक्ति, श्रादिनी, चावा-बिका, बमनि, बपबा, बचना, स्क्रबंह, बचा lightning; flash of lightning; 144 (4394 4 44 95 4 sprin-phan-tshun hthab pa Lis byun-wa that produced from the concussion or collision of clouds. The names of different kinds of lightning are mentioned in the Kah-anur: - 1999 1985 34 alon gri-briid-can the lightning with flash; RATE aby-stuy hod the lightning of dense lustre, sheet-lightning; 29 May 35 84 glogmilses phren-can the lightning of beautiful strings or zig-zags, &c. (K. g. 4, 115). The lightning that comes from the south is called \$5.764 skid-brawi-ni, that of a hundred rattles; that coming from the west is called \$53444 hod-nums-pt, that of fading lustre; that which comes from the north is called an grant rynan-gyi beligpo, lord of streaming flashes (K. g. 5, 324).

Syn. बहुषाय बहु व hjug-p i bryga-p i; पाने हैंद हुंच guhi-shon skyrs; हैद है हुंच बच sprin-yyi kuy-mr; पानेर वॅड्ड geer-hod can: खुम हो lusphra; वर्ड बड़ bde-hthuñ; क्षर डेम वंड skud-ciy hod; क्षर डेम पामा ब skud-ciy gual-wa (धूर्मका.)

द्रेण ३६ glog-ldan तिकृतन full of lightning; flashed cloud.

Tibet proper and also in Kham.

Reac Market of a monastery and temple in Kham.

1999 glog-pa twa silver.

ৰূপ্ত বি glog-pabi-nud n. of a disease mentioned in grammar, but not found in the medical works. Acc. to Ja. মুশুৰ্ম, is another name of the disease called শুৰ্থ thou-pa=cancer. Is a glod-pn or almod-pn to relax; to loosen adams of bring-pn-glod against a to relax the mind, be at ease: Kar of the glod-li rgyun-du behugs you may stay here always with easy mind; a series of the glod-li rgyun-du behugs with any regard to taking or giving.

NY glon-pa or MAR glon-pa 1. to return an answer; to reply. 2 to patch, mend.

中国NU glos-ps: or nene rmons-pa stupidity; ignorance.

ৰুম আৰ a glos-plat-pr to lie on one side or on the side : অমান্ত আমুল্য মন সমান্ত স্থান হ'ব ব'ল ব lie on the side like an oxlying down.

्रयान्य (gag-pa, fut, of व्येष्ण व to hinder, रुष्ण धरु: भूष (gag-pa) dan brahaca = ५ण्ण ध ३८७ (gag-pa) med-pa विश्वविष्ण open; without let or hinderance; unobstructed.

त्रम है dyng-phyc, v. त्रमार्ड डेर dgag-gbyc bood.

्षण ६ dy vg-qbye=६षण है dyay-phye प्रवास्ति stopped; obstructed.

্বৰণ্ড ইণ্ড dgny-dhya hyed স্বাবৰ me who steps or obstructs.

दम्ब अब dyng-tshig or दम्ब एवं अब dyng puhi tshig न चेन word of prohibition; objection.

इक्ट इक्ट व dgań-dkah-wa, हटभाइक्ट व kheñsdkah-wa दुभेरता hard to fill up.

THE dyan-wa, fut. of advan hyche-wa, to fill; fill up.

বৃদ্ধন্ত dyan-blug পুৰাস্থানিদাৰ a ladie to pour butter in sacrificial fire.

द्भाष्ट्र dgan-gan साबी secrificial spoon or ladle: विश्वेष सुष्य श्रेष्ट अन्य १५८ वृष्ट्र shyin-seeg blugs byed-kyi gear-be dan skyog fia-be there are two kinds of spoons in home

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sacrificial fire, one is large called Dyangene, and the other smaller blug-gene, which is used to pour butter on fire.

र्पाद'पात्रर'वेद' Dyni-garrein n. of a tree, the tree resembling tiger's feet.

Son. अन वी करण stag-ni rkani-pr : देर अ देश tsher-me shim: NOS 81-htsho: Imac tship men (Mhon).

595 N a dg fi-gli-et full to the brim; ropleto: ESSMENNIPEN spod-du kheits-mi kleris.

र्षाय भ da Appa, fut, of बनेवबाव hydis-pa. 490'S dualishija garment : dress (Mijon.).

६वाद व dg ib मा बदन, बन्नोग, नन्दन, प्रणयः स्प्रका, ज्यानन्द, मोद, रस्क, प्रमा, रति, प्रमद, पीति, सनीय, चामीद, रमस, रहम, कौतुक 1. delight; happiness; joy. 2. vb. neut. to rejoice; द्वारमधीर्य to be pleased; द्वारमभ भेद्रम to be displeased; also ५वर वर वेद्रम to make glad: Asqu was displeased: *45 593 4W rejoicing greatly.

Nyn. aga mgu-wa; sawa rais-pr; ga pro-ica; As 5 sqq cin-tu dgab; we sq sqq vani-dig dach, 25 55 yid-rah; 5944 dayesna: Mana mnes-pa: Mara tshim-pa: afigs bde-ekyid; बेद परे yid-bde; सेमधाम्माय sems snum-pa; 49599 r.d-rdgah; affix'a hdsoster rea (Mion.).

५ मध्येष ते ते के इस्प्रेय (प्रदर्भ व्यवस्थ) n. of a large numerical figure (Ya-sel. 75).

५पर हेम dy th-skyes we very pleased; glad. ६वर में इव व्यास dynh-skyo sut-geum the abbreviation of the names of the three places situated to the west of Lhasa, vis., squarast Dyah-wa-adoh, & Mas Skuomo-luft and 34 Zul-po, in each of which there is a monastery.

दवाद चेवाल *चेववर्य-uroas* lover; spouse; wife : an intimate friend (Mnon.).

5मार 5मा ब्रिकाम-ब्रिक संसमे intercourse : as-ociation; merriment; 59259x 45 4 doch-door इक्कुल्न्-pa मस्त्रेच्यां to perform conjugal rites; also to indulge in sexual enjoyment.

592 34 3 45 Dyah-can qui-mdo, the Satra of 593 9 84 Danh-wa-can in (K. d. 2 🐙 1), which contains: -- अँग वार्डर यह नेश्वर्धवाम 주장 seng good-path hos-dinigs b u (10) : 본지도 환 42 34 5 han as retornede sur seath nes-doings ber (10): क्यांक्ष्य यह देशाद्येष्म सुकायह में म chefe hthun-whi hes-doigs sam-ben so-the (35); सर्थेड धर थेड पर नेमार्मेण्य पर्व methodinep or lenepalle nis-Jonius ben : 10) : विन धर नायेश धरे हेश द्वीनाम वह log-p ir agein-pichi nes-dudgs bia (10).

८वार हैंद dguh-sten अखब, चच, कौन्क festival.

Svn. Mis a mehod-pa; 54 Ff des-sten; 45 rgod; 34 592 her-dgah (Mhon.).

doub-ston-skyes producing mith.

১৭৭ ইন প্রির dyah-ston shgin **ভারে** an astrologer; water.

इन्द्र वेशुक्त bde. collog. "gan-de," joy and happiness.

द्याराहर digah-dar or द्यारायदे हामाह्यास gigahwahi kha-ataas a searl presented for pleasing or consoling; a searf of congratulation.

इन्यम्बद्धः Dgih-gdon n. of a monastery near Dapung which has an oracle and a divinity called Ga-dong Chokyong, whose duty it is to cause rain during a drought.

र्पार थेने I: Dgah-idan Ga-dan) तुषित्र a paradise of the Buddhists; the residence of those sainted beings who enjoy beatitude, which is the peculiar privilege of the Mahayana Buddhists. It is presided

even by the coming Buddha, now tho line line derivation Maitreya. The gods residing in it are said to live 4,000 years, the duration of a day of which is equal to 400 haman years; and the length of one's lady is a furlong (Sorig.). কর্মান্ত ক্রমান্ত বিষ্কৃতি বিশ্বাসন বিশ্বসন
ব্যাহ 'ইব্ II: (pronounced Gándan) the great monastery of Gandan situated 35 miles N.E. of Lhase, which was founded by the Buddhist reformer Tsong-kha-pa. It contains twenty-six divisions or wards for the residence of monks. THE THE PARTY OF General Dath-blan the quarters for the re idence of the morks of Gandau are divided into two sections I. called TIFE Te BE & grevitshen gon Byan-etse which has the following divisions or pass of khamstshan :- (1) se ate Har-good; (2) wan & Beam-glo; (3) 2 & Kre-bo; (4) & a Tehapr: (5) max per Guer-khan; (6) K Rdora; (7) 2 298 Klu-hbum; (8) 999 Brug-ai; (9) # \$ Spr-ti; (10) 4 % Ryyal-roft; (11) ज्य Go-104; (12) अंदर्घ Kon-po; (13) अदय Ru Manh-ris (Los. a 14). 2. called कु इंद रेज न्द है gro i-tshaft hog Çar-rise, which has the following divisions or pass's khamş-tshan:-(1) Kra Rdo-khaft; (2) Tipe: Pho-khul ; (3) Ta Lho-pa; (4) 39 Rag-re; (5) \$ \$ Co-ne; (6) \$ \$ The-go; (7) 1 2 4 Zufl-chu; (8) 14 5 Sog-po; (9) gus Rta-hon; (10) mea Qu Manh-ris; (11) *4 Cha-pa; (12) 35 \$ Nast-po; (13) 92'3' Guft-ru (Lon. 4, 14). The uame (fandun is generally fixed before the names of monasteries and institutions which belong to the *Dyrh-ldun-pa* or Golug-pa sect.

হৰ্ম প্ৰদ্ৰহ প্ৰথম Dyeh-laten Khah-gaser 1. formerly the residence of King Dyen-po Mi-Duan: হত মহৰ্ম প্ৰস্কৃতি Dyen-po discati-que phoderen near Lhasa (Lon, 3, 18). 2. the residence of King Dyah-laten Tehe-wan is situated to the back of the royal monastery of Tehe-magha in Lhasa: কুমান্ত্ৰ মুক্তি কুমানি কিন্তু কুমানি কুমানি কিন্তু কুমানি কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কিন্তু কুমানি কুমা

文字 変音 Pyph-libra khri-pa the Encal successor of Tsong-kha-pa in the ecclesiastical throne of the great monastery of Gāndan. He is the chief of the ordinary non-incarnate lamas and occupies the third place in the hierarchical procedence of Tibet.

হৃত্য মুখ্য মুখ্য মুখ্য যি Dyth-blan chos-bkhor glin n. of a monastery in Higher Tibet. It is a very common name by which several monasteries are designated.

হৰ্ম মূদ্ৰ মূদ্ৰ মূদ্ৰ হৈ Dyah-Idan Phun-Ishays glifi the monastery of Phunts'o Ling situated to the west of Tashi-lhungo in Tsang. It contains a large number of block-prints and religious works. It was (formerly) Lams Taranaths's monastery. বৃদ্ধে বুলু মূদ্ৰ মূদ্ৰে বুলু মূদ্ৰে মূদ্ৰ মূদ্ৰে মূদ্ৰ মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰে মূদ্ৰ ম

549 44 53° Dyuk Idan pho-bras also called \$40 54. Sde-pa gainst the Government-house in Linasa, also the Government of Linasa (\$450.14).

त्वर हिं dg h-spyod भश्यका entertainment; merriment; also good behaviour.



दक्ष हुं अ donh-spro-can चार्कितः possessed of choerfulness and enthusiasm.

the all-good; that exists by itself; the emblem of purity; purity typified. 2. n. of a gem. 3. the king's palace.

Syn. Musigst gyuh-druh; ga til bigt. Egyal-pohi pho-bruh (Yhon.).

इत्यादाबुध Dyah-ua bṛṇa-pa (त्वाबुध के कि) one of the names of Vishnu; one of a hundred joys (Mām.).

्ष्या स्व dgah-wa-can कृषानु cheerful; merry.

Syn. 59824 dguh-ua myoh=5494 hkhrigpa or feuglauku khyim-pahi chos, soxual enjoyment (Mhon.).

squasing dynh-ca dmm-pa sordid pleasure; one delighting in sexual pleasures; met. a cock.

ব্ৰণ ন এই dyah-ica bahi the four pleasures or delights are the following:—(1) ব্ৰণ ন ন হয় অংশ keg-ma mi-bde glu-la dyah; (2) বৃধকে ইন্থা কাৰ্য বৃধক dyah; (3) বৃধক বৃধক dyah; (4) বৃধক বৃধক বৃধক dhul-pe gtok-la dyah; (4) বৃধক বৃধক বৃধক বৃধক ahik-ryan-pe guhin-nu-ma-lu dyah (Can.).

হৰ্ণ ক্ৰেৰ্থ Dysh-sea hod-hphro n. of Atisa's residence at Nye-thang near I.ha-u: তিইৰ্কি-জন্ত হৰ্ণ কৰ্ম ক্ৰিণ্ড Jo-hohi grims chun Dysh-sea hod-hphro sheş-p-thi glin (A. 98).

•६क्ष्यकेषुव्यय ११: जन्दकीर्ति (Schr.; Bull. 184, 294). र्वा वर्ष दे वृत्र dyah-wahi bu-ya र्यानक्षर the female organ.

্বৰ্থ মই ব্যাহ dynh-nuhi duan-po ছবীল্ল ; ন্তুৰ্হৰ khyab-hyag a name of Vishnu (Mon.).

হৰ্ম মট পৰ Dyah-wahi (shal= হুল মট টুং পৰ T.Iyal-pahi skyed-tshal royal gardens; also কৰ্মকন the celestial gardens.

ব্ৰাৰ মৰীৰ Dynh-unhi bahin (প্ৰভাইনৰ yulljohs) n. of a place ; শুং মুলাৰ çar-phyogs the Orient, the East (K. d. ম. 267).

र्याच मर्दि dyah-usahi vo रतिरम् sexual enjoyment,

* दक्षभावे धनेभाक्षेत्र dyah-wehi bçi इ-युक्ताः सन्द-भित्र (Sehr.).

्ष्य परे भ वर्षे dyab-wahi sa-gshi the female organ.

Syn Aişan mo-rtags; And mo-ndshan (Maon.).

९७० भे आ dych-cahi elid कियाय for the sake of pleasure.

্পাৰ কাই dgah-war byed = গ্ৰহ প্ৰাথ dgahgroys or পাহ প্ৰাথ makah-groys or ই ই kych-ho a friend; eweetheart; a hubsand (প্রতিন.).

्ष्य क्या व्हेट्स dgah-was beins प्रेमसन्ध lovebound; bond of love.

•540. ₹ 1: dgaḥ-no म= (Schr.; Tā. 2, 69).

रण्य के Dyth-lyed राम, तन्य क, नन्य , मोदक, रामिश्व, थियकार, मुद्दिर Rama, the hero of the epic Ramayana; n. of a cloud.

* \$49 \$5 \$44 dgah-byed saan-pa saafist n. pr. (Schr.; Ta. 2 102), dear to or fond of Nanda (the delightful).

হৰণ ইংলাৰ ব Ugah byed Dyra-sta-c.n থৰ্মাৰ the third accepted incarnation of Vishnu; his other names are—হলাই ক

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smags केंद्र dyth-byed qii कृषि the tree called है कर केंद्र spyi-shor çin.

Syn. 1952 \$5 gdañ by d; Ansa las nan; Là ku-ni; 1852 hod-lelan; ISA hkbyog-po (Mñon.).

इक्ष्य बहुम्म dg-h-hbyams प्रमहा she who is tall of enjoyment; a number.

sqa'# Dyah-mr रति, रखा, चटा, चिता the beautiful; a name of Rati, the wife of Cupid: sqa'#2 osq Dyah-mahi bileg रतिपति the husband of Rati.

५क्थ में dyah-mo शीति good; lovely.

হল্প বা danh-tshan = এলা ব yaq-po, বজা ব bern-po and প্ৰথম a legt-pa good; fine; hand-some: ইইন্মান্ত্ৰী বাড়োamong them there was one article which was very pretty (A. 14).

५ वृद्ध दे । dyah-tshad-pa = केम्बा५वृद्ध दे । to be sufficiently pleased (Khrid. 32).

्क्ष्णम dgah-yas विसद boundless joy or pleasure.

san भी कि dyah-yi skye-war विश्वनसा born or grown out of joy or enjoyment.

Squad \(\) Dynh-rab Rdo-rje n. of a celebrated Lama of the Edwog-chen sect of the Rhin-ma School (Grub. 7 13).

SACES SACE Deah-rab duan-phyug the Lord of Love, Cupid.

द्वर देश dyah-rins दोचेरति met. for the hog ["long in copulation"; a dog]S.

54 dgar 1. n. of a place; n. of a district in Tibet. 2.=54 48 dgah-war \$\frac{2}{54}\$ rah-dgar at pleasure, ad bbitum; frq. \$\frac{3}{54}\$ chi-dgar what is your pleasure; according to Ja, why?

বিশ্ব dyar-na ব্যাহর to separate; confine; place apart (men, cattle, goods): বৃদ্ধন্ত বুল্ল dyar-byahi phuys cattle to be penned in a fold (Cs). প্রশাস্থাব্দ্ধার guasmas dyar-ne to banish from a place; to exile; ব্যাহর বুলি বুলি-nebi don-du in special sense; in particular (Sch.). In W. "yar-te bor-ne" to set apart, exclude, shut ent; to lock up, shut up; to lay up or by; to proverve (Ai.); Dyar-ryya co-ce to store up.

५व्याम dgal-wa, fut. of ब्लेबाम hgcl-wa.

द्याप विभागः-pa, v. व्याप hgas-pa; केर द द्याप ser-ga dgas-pa to have cracks or be cracked.

59] dgu 1. nine; 59/93 dgu-beu or 59/ 45 and dga-ben tham-pa ninety. 2. as met. = many: इनुभ काम माध्यम dgue-thabs quas gathered by many efforts, with great difficuity. 3. also sign of plural: Past ager 159 khams-gram skye-dgu the people of the three worlds: ARRANGE AND COLOR this man says many things he knows not. A Aug Aug one who knows everything: 35 53 or 54 59 many talks: many things to say; 1 532 9594 Skyc-dyuhi bdag-po प्रजापनि the lord of all living beings; 1592 staff Skye-dguhi bdag-mo प्रजापति, प्रजापती the name of the step-mother who nursed Gautama Buddha; 4559 those that are; the existing many or beings: 4x 45 59 84 the goods that one has; property; as 53 the many good

and brave; also gwaif squigs a lug-holod daur squar-wa to be changed, transformed ad libitum; 5459 39 4 fun-dgu thubp. one who can suppress the wicked; also to overcome every evil: 和身不可含了的成本气型。 Mr. mi-byed dau-byed mi-von dau-yon, according to Cs., Ja., if you do many things which ought not to be done, many things will take place which ought not to take piace; A a Na 9 sq a A Bs & not counting apon death among things to be thought of; 53 fl dgu-khri the chair or convoyance for the many, i.e., for the doud; litter; bier (Ja). 59 85 45 494 dguglin ben-gais the twelve continents inhabited by living beings. Here dyn would seem to act as mere plural sign.

ব্যুপ্টৰ dyn-gtor offerings made to evil spirits on the 29th day of the last month of the Tibetan calender in the monasteries of Tibet. বুলিব ব্যুল্প শুক্তি ব্যুক্ত বুলিব বুলিব বুলিব বুলিব বুলিব বুলিব বুলিব বুলিব বুলিব বুলিব ক্লিব ক্লিব ক্লিব

5339 dyn-thuh able to subdue the many; one full of resources; the all-conquering one.

মুণ dyu-pr the ninth; having, comprising, measuring nine, e.g., মুখুৰ khru dyu-pa, measuring nine cubits (in length, height, etc.); মুখ dyu-po সবস the ninth, the nine, those nine; ব্যুদ্ধ kin-dyu nine times.

মুখ্য dyu-phrage or মুখ্য dyu-sh-be a stage of meditation which is dependent upon the regulation of the breath; এই জিল্মইমখ্যমে ই rhan syom-pahi dus-su dan-po. The first stage in the regulation of the breath in the art of meditative concentration.

53'9 dyn-ma 1. vb. to bend; to make crooked. 2. abst. the act of bending,

stooping, bowing; inflection. 3. adj. bent; stooping.

I the dyn-rineys n. of a yellow flower (Cs.).

sg बेनाम dya-tshiys or sg बेनाम क्रू बे dgutshiys skyu-mo the milky-way constellation.

Syn. বৃশাস্থাই স্ক্রিমণ nam-methahi skyrrays; প্রত্তিব্যক্তিমণ guod-sbyin kha-rians (Mnon.).

- বৃশ্বিদ্ধান dyn-zi gl.d-po sna n. of the enchanted sword of Gri-gum htsau-po; one of the early kings of Tibet who was assasinated (Yig. 58).

্যাপ্ত Dyn-gshuñ n. of a place in Tibet (Ribii, 70).

द्वापा व dgug-pa, v. व्युवाय hgug-pa.

- ব্ৰণায়ৰ dyng-l yak | urgent call; ব্ৰণাশগুৰ dyng-gshug=ব্ৰণাপ্ৰশাৰ dyng-çugs id.

535 pm dgmi-khng division of time.

sgr and dyust-nikhah midnight sky.

532 as dynk-char=as a char-pa rain (Uhon.).

53x \$ dguh-shill a year; a year of one's life.

रपुर केन dgun-thig the meridian line; इपुर केन में दुवेद बिद्यात thig-gi dkyil-hkhor the meridian circle. इदुर:5 dgnA-du or इदुर:ब-विवेशय dguA-la gc:qs-pa gone to heaven, i.e., desd.

्युर-वर्त्त dguñ-ddun seven nights; s week.

134 134 dguh-do-nub this evening; to-night.

रतुर वर्षका dgun hdegs = क्यां केर व्यावस्थाप seated steadily without moving or leaning on any side: raised to the sky.

53° # dyun-mo vofu the early night; evening; the time from 4 r.m. to 7 r.m.

535'39 dguń-shag a day's halt; halt.

\$35.4 \$4.4 dyuh-la reg-pa touching, the sky; the meridian.

Squid dgun-lo the age of a respectable or high personage: § 200 3 Squid sku shabs-kyi dgun-lo what is your honour's age?

Specific dguá-lo mthou-pa = 54 u ryanpe an elderly person, 61 to 72 years old (Mion.).

रहर विषय dguh-gseb or रहर देव dguhdkyil the middle of the sky.

ব্যুৰ dgun লিমিং; ব্যুৰণ dgun-ku the winter.

• ব্ৰুম ক্টুকুম A dgun-gyi rgyal-mo (Schr.; 84 C.).

বুৰ গুৰ্ম dgun-ñi idog the winter solstice: বুৰ গুৰ্ম dgun-ñi idog-gi thig or ৰু বৰ khor-thig the line of the winter solstice; the tropic of Capricorn.

sage dgun-stod the first part of winter.

sya as down-smad fastax the after part of the winter season; \$34 \$5 \$5 \$4 \$down-stod that dus hemanta time of snow in the beginning winter; \$34 \$5 \$5 \$5 \$5 \$5 \$6\$ cold, about the end of the winter (Rtsii.).

134 I am dyun-tshigs = 134 54 (dyun-dus) winter time.

1944 dyun-sla the mid-winter menthe, 2008 sla-na beu-pa, 2009 1940 sla-na beu-geig-pa, 2008 1940 sla-na beu-utis-pa.

5351 465 dyun-sia tha-chun we the month of January-February.

त्युश्च विद्यान dgun-sle bbrik-po पौष Decomber-January.

55 व ः व djun-shi ra-wa सामेशीचे January; lit. the beginning of the year, i.a., November-December.

५९५ विश्वास क्षेत्रक वास winter residence.

र्मुअप agum-pa, Int. of aguin hgumpa.

dbyibs-dgur wa of crooked stature: and In governments and In governments at the stature of the In governments at the stature of the Indian may bend, yet do not let your body bend (Rdm.): An Indian (with pain); An Indian (Rdm.): An Indian (With pain); An Indian (Rdm.): An Indian (Rd

Syn. & rgur; & sgur (MAon.).

र्भुर II: mauy; all; ब्लंट के र्पुत व्हर्ट केंद्र द्वर बह केंद्र है hkhor-kyi dkrit-hkhor yoddg ir yih yod dyir signifis केंद्र व वृद yod-pa kun all or all of those existing.

ব্যুম্পৌ dgur-hyro a anake; one of a stooping gait.

্বের dgur-po anything crooked; a crooked man; সুংল ggur-po hump-backed; বুমার dgur-no a crooked woman.

হৃত্যী I: dge-ua আছি, জ্ঞাৰ, হাল, কুমৰ বিহা, বিল, ছক্তল, মিৰ, সত্ত্ব, লাভু, বা, লব-বাহিছ happiness, welfare, virtue; also a-'j. happy, propitious, virtuous: ংব্লিই-উন্নয়



dae-wahi sems a virtuous mind; अव देने व Disa las dae-tea mi-dae-tea virtuous and avil actions: 54 44 8 4 due-wahi rtsaand fundamental virtues: १वे वर्ष ह व ब के व नहेन पुर ह र्ज्ज some mighty act of virtue should be performed (A. 65); 598 \$50 doc-rise skued-pa to conceive the idea of a meritorious act. There are two kinds of दलेक die-wa, अल्यारम क्षेत्रकेच अन्य-beas kui dyr-ки and м ж 3 5 ч zug-med-kyi dge-wa; the former, called ve or any sam brod-name. belongs to the world of desires and is subject to decay; the latter is undestructible. consisting of the enduring works of niety performed by saints belonging to the past To a khame gon-my superior states of existence. There are two other kinds of das-wa. viz :- 95 4 B4 3 54 9 Adus-buas-kui dae-wa and asum Bu 359 a hilus-ner buns-kyi digera, the former consists of works done for gam or happiness in this world; 454 5 54 यदै ५ वे व hdun-du byus-pahi dye-sea consists in paying reverence to and worshipping the Tathagata and the incarnate saints. 599 may mean fasting, abstinence, as in the phrase 54 a n que wa seus-wa, to fast, to abstain from food. Also alms, charity: that which is done as a religious work. ने दने वाहर दने दां dge guon dge benevolences bestowed or given in one's life time when dving: 5 \$ 4 9\$5 4x \$5 dae-wa hdod-par bued द्मानाम्बन्ति wishes for prosperity; ध्यः द्वेत्य व बहेन हेन पर दने यदर वहेन हेन यम बद्ध पर दने य र्षेद yal dge-un la hig-rten-pahi dge-ion dal, hjig-rien-Lighdag-pahi dge-wa yod. Dge-wa are of two kind -- the worldly religious works, and the same for spiritual cultures; the former consists in an arm pharces-pa, appreciating or regarding one's father or knowing him as such; ser Aurq marcra-pa knowing the mother, i.e., to be grateful to her; to regard as one's mother; र्ने हुँस dy-sky s मोम chaim; good appearance; n. of a goddess.

প্ৰতি dyc-skyon — বিশ্বন ও skyon phranbu ব্ৰান্ত ক্ষ্ণেল ক্ষ্ণেল cun-rad slightly defective; a little fault.

াই আ dy-skyos or চই এই dye-bakyos, ভাদ্ধিনাহিক a supervisor or director of moulds in a monastery. A sort of provod-sergeant in the larger monasteries who keeps strict order and punishes transgressors. He is also called ইন ইনিমান Pa in some monasteries. Rockhirl calls this officer at Kumbum the Go-kor.

Syn. & as the rood (Mhon.).

지기 최저 Uge-rgon I: surety; moral bail; a monk that is made answerable for the moral conduct of another who is placed under his care (Jā.).

্ৰী নীৰ্মা: lit. an old man of the religious order. ১৭৭১, বৰণ dge-hdun rgan-pa ordinarily signifies a school-master, tutor: এইবাইন চন্দ্ৰ ক্ৰেণ্ডিয় both the spiritual teacher and worldly teacher.

প্ৰিক Dgc-rayas n. of a celestial region (B. ch. ti); one of the Rupa-dhatz or worlds of form.



र्वेड्ड महिर Dge-rgyos bye-ma glish n. of a monastery near Sam-ye founded by Horost-sa, wife of King Khri-son dehu-bism.

द्वे द्वाच dge Anl-wa= द्वे हैंद novice monk.

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54 43 dye-ben=54 4 48 due-we-ben the ten virtues, which are as follows: -- (1) In A महर्ष srog mi-geod-pa, (2) अ हेड पर में बेड व m !buin-par mi-len-pr, (3) #KM 48 \$5 4 tshafspar spund-pi, (4) attus na hilen-pir smraica, (5) Equentien a tohig hjani-por smrawa, (6) **Eq. A 444 0** hay mi-helad-vet, (7) # 報用 gca phra-mr mi-hyed-pes, (8) 四年 男 電子 WANTER STU gslom-gyr nor-le lien-pa miburd-per. (9) वाबद्रवा वाबद्द धरे सेलम के धंहर व gelon-It anod-nihi sems mi-liskend-pe, (10, 94, 59) 44 x 4 vol-dry-pihi tho-not. Those are: not taking life; not to take what is not given; to observe purity of morals; to speak the truth; to speak gently, politely; not to break a promise; not to speak slander; not to covet another's property; not to do mischief or think of doing injury to others; to regard the purest dectrine.

59 & dge-chu sacred water.

5965 Dgr-chun one of the celestial regions.

হৰ্ট হৈ a gge-che mad-pi হৈ হৰ্ছ ইন্টেইন don-day chen-po mad-pa without some important object or business: প্ৰকৃত্য কেন্দ্ৰইটা হৈ there be nothing very important to be done quickly, work according to circumstance (D. cel. 7).

া হৰ জ্বীর Dgr-banen তথানত Buddhist devotes with only eight vows to observe.

ন্দ্রান্ত্রি মান্ত্র Dge-byffen Chop-hybel the original name of তাঁল প্রতিপ্রতি বাই বৃদ্ধ বুদ্ধ প্রতি Ubrom-tson Rgyat-nabn böyafi-gung the founder of the Buddhist hierarchy of Tibet (Grub. 45).

বিশ্ব Dge-bañen-ma স্বদায়িকা a female Buddhist devotee.

• ५चे व्हेन झ्रा Dge-bृहर्गen dharma = ॐभा हुँव choहskyob (Schr.).

र्षे पहेंब हुँ ब्लाबर dye-bton ikyin-yanh, र्षे पहेंब हुंब क्षार में अधुब बहुर बेक्स होता है इस्स हुए रूर बायमें (अस्त्वार हेंब बहुर dye-bton thyen yaniyi mthan-byyar bys-spel byn-ryya ruamskhyed-rah la bhod-mhays shon yah-ltar.

বিশ্বন dye-lt-s propitious prognostie.

হৰ্ণপ্ৰহ্ dge-hthud=হৰ্ণপ্ৰপ্ৰহ্ dge-ka hthud-pa an uninterrupted payment of allowances or endowments attached to religious offices or institutions; a connected series of pious actions or works; also the porformance of some religious observances by several persons one following another: হুমানুষ্ঠান হুমানুষ্ঠান বিশ্ব হিম্মান হুমানুষ্ঠান হু

可能性 Dge-Iran Ga-khan n. of a monastery in Tsang.

the general meaning of an assembly of religious folk. There are in particular two kinds of sass dge-hdun: # #x 1 22 3 45 5 so-sor skyetchi dog-hdun the ordinary clergy, and augured cares, hphags-pahi doe-hibin the sainted clergy. Four individuals of the former class collectively, i.e., when they assemble together, form what is called Smala-ratha प्लेक्ट्रप्रेन अर्थ dgehilm dkon-rackey. An individual of the latter class, i.e., the sainted clergy, may singly from the Sangha-ratua. The Sangha of the Mahayana School differed from that of the Hinayana School. In the Alhierwaya of Maitroya, twenty classes of Sangha are enumerated as belonging to the Hinayana School. The S'ravaka, Pratyeka Buddha, Bodhisattya and the Dharmapala, who protect Buddhism, are also included in the Sanaha-ratna. 59 954 9 59 समय duc-hdun-la ray-las-pa सञ्चापीन bolonging or subject to the church; 53'954 NELS dec-habin la run-ua na am suitable for the use of the clergy.

5年95日 dge-hdan skyis=2年1-co 1. n. of a medicinal plant; 明中部に gub-min (Min) mystic. 2. n. of a lama.

১৭ হন গ্রহ hdun-gyi dus ইননিক belonging to the menths following autumn when the lamas perform religious meditations, &c.

19251 32 dyc-hdun-gyi see the clerical order or class of the clergy.

रने पद्ध है देव हैंद व dge-bilan-gyi dh-n byedpa वह-भेदब one who produces differences or disunion among the clergy; to produce such disunion.

59 954 Dge-hdun Rgyu-mtsho n. of the Dalai Lama who died in 1851. 54.54.54.4 Dge-hdun grub-pa the founder of the hierarchy of the Dalai Lana.

পুৰ্ব অধ্যক্তি dy-hdun bodo-rakphy'r for the purpose of as-embling the elergy.

54 254 and 24 a dge-halan phal-chan-pa the clergy of the Mahasanghika School.

• इके २८६ विश्व dge-hdan hphel संवत्रध न n. of a Buddhist saint; pr. (Selv.; To. 278).

"५वे.वर्ड व्युक्त व dge-hdun berañ-va संघ-रचिन n. of a Buddhist sage pr. (Schr.; Tâ. २. १७%)

ব্ৰহ্ম dys-lden = ব্ৰণ্ড Apr-ner con possessed of virtuo or of picty; pious.

বিশ্বস্থা Dyr-iden-prea name of the 5% প্ৰসাথ Dyr-lays-presect of Lamas founded by Tsong-kha-pa.

the Hon-po of Sage-spyed consists in creeting tombs, images, catiga, painting of holy personages and printing of the sacred texts, making moulds of images of gods and saints, uttering matters and, generally, acquiring moral merits.

গ্ৰহণ dy-phray pupil-monk; young boy trained as a novice monk.

হণিতাই dye-wa shyon or হণিতা dye-shyon unu a religious ascetie. In this term are included all those who have taken the vows of renouncement, i.e., মাজা; 20 both হণিতাৰ dye-tshul and হণিতাৰ dye-tshul are within its signification; in the Southern School only the হণিতাৰ dye-slon, i.e., the Bhikshu, can have claim to this title provided they live in conformity with the rules of the Vinaya. The qualifications of a dec-shool

are the following:— 3ª 4 % dul-pa dah moral discipline; at ju u k. can çes-pa dah wisdom; au ham hat u u u u u day pa tahul-hrims keji phuh-po yons-su dag-pa dah purity of morals; ha and a angu a hu a he disin-la hjug-pa çes-pa knowing to perform Sanadhi or meditation.

द्वे व हुन थ dge-en shyom-pa, explained as द्वे a हुन व द्वे दे द्वाव्य वृत्य वृत्य dge-en bynt-pat don-nucl-par gehinda sgrog-pa, to trumpet or advertize ene's acts of charity; देन व शे कुल्य dge-en mi-shyom-pa प्रतिचक्कामा प्रतिचक्कामा to do virtue secretly, i.e., without any fuss or trumpeting or advertizement.

६वे वरे वर्ष १८ dyc-scahi dag-वाई भागा fortune; good luck.

६वे यह कहम dge-wahi-gars a place of piety; a pious man.

द्वेश देश में dyc.wahi dhad-po, इन क्या क्रिक्ट ब्रिट्ड क्रू ब्राह्म मान्य क्रिका-hag man-bried sdeb-shyor youn-la mkhas-pa one verted in poetry, Abhidhana, and in thetoric like the great poet Kehemendra of Kashmir.

१देववे ४ व वहु १ ववे बहु १ dye-wahi rtsa-wa bikrun-pahi bikyed-pa व्यवशिपतक्षमञ्जल one who has done some religious acts.

्योगविष्यम dye-wahi les कृतव-सन्ते good actions.

द्वे वरे वनेश कोत क्ष्यु वस हु व तुनः सकोः हेट्ट gñen mgu-uar bya-ua क्ष्याविकाराध्यम paying roverence, &c., to please a Kalyananutra (a Buddhist monk-scholar).

द्वे व्यक्ति dge-uar gyur-cig श्रममञ्जू good luck to you.

, भे इन dge-bral चयसच्या devoid of virtue or piety.

বৃষ্ট ²ৰ্ম Dye-sbyon chema-po লয়খনৰ an epithet of Buddha; বৃষ্ট ছে বৰ্ষন u ggrsbyon har bece-pa খনখননিত্বত in the manner of a religious accotio. on any stay one who has avowed to betake to the life of a dge-shyoff or Cranuna.

इने बेंद केइ'य dge-sbuok burd-pe यमच-कारका the performance of asceticism in the manner of a Buddhist Cramana: 54 15 \$5 40 \$4 49 due-shuon bued-picht chos-beht चनारः चनवकारका चर्चाः, the four duties of a true Cromana, which are as follows:---(1) man ux a ma az 8 gorhan-slav mi-ge war bun बाजारस प्रत्याकीस्थम de not eurse others though you have been abused by them; (2) Buge Ben Bar & khros-kunn stor-me khro-mar-bya रीवितक्रप्रतिरीवितवम do not be angry with others though you have been enraged by them; (3) war guilt has he 8 mishad-brus kyad star-mi bru-war-by-मन्दितक्षतिमन्दितवमः do not commit injury to others though you have been injured by them; (4) करेन उद्भार श्रे करेन पर स्रु है। के प्रkyaf glar mi-brdeg-per bya nifana ufanifanum do not best others though you have been beaten by them.

द्वे हुँद अभिद्धः dyc-gbyok ma-yin-par चन्नच not being a Çramana.

নৰ দুৰ byc-slyer মান্ত্ৰ আই ও ches dgelus bycd-pa one who has attained to a stage of holinose by religious devotion and works: এইন চুৰ্বাৰ্থীয় পুৰুত্ব কৰিছিল পুৰুত্ব কমি প্ৰাংগনান্ত্ৰ dge-sbyor-gyi rygun-lu cha-sad gnas-pahi take at night when he was absorbed in the state of pious devotion (Ya-sel, 11).

বৃণ dge-ma = প্রশাধানা-ma 1. a Bud-dhist nun. 2. মাৰি ponco.

50 gold Decision and generally a novice-menk; the first stage of a menk after he has taken the vow of Pracrays: or renunciation, when he has to observe

thirty-six vows before he is qualified to be ordained as a Sa Mar Dyc.ston; as long as he is not admitted into the latter order he will continue as a Canagera though even to eighty years old.

্ৰপুত্ৰ Page-triant-not সমন্ত্ৰিক a nun young or old that has not yet taken the vows of ordination belonging to the order of Blaksuni.

বৰ্ণপৰ de-michan ভূমজন্ত্ৰ, নীবুৰজ licky omen; also entertainment, anusoment or amusing; ১ই শব্ৰ বৃদ-michancan মন্ত্ৰ bearing lucky marks.

squas Operation a young student who is studying under a tutor called \$444 dyregyan, who is responsible for his education,
behaviour and moral training. He is
required to attend, when necessary, his
menk-tutor as a servant. When he is very
young he is called \$4 §4 dgr-phrag.

se পূৰ্বৰ Dge-good boy or youth attending upon a monk and who works with a view himself to enter the holy order. When he has passed the prescribed examinations for admission, he gets the position of a প্ৰশ্ন Dge-gehon.

इने द्वापा I: Dye-lays-pa. Trong-kha-pa founded the monastery of इन्ह अन्य प्रश्न प्रवाद कुट के कि Uyah-ldan mam-par ryyal-uchi gin, situated on the hill called वर्ष है के Horopri-lo che, and resided there during the last part of his life. His school was called कि है इन्ह कुट देवाल chos-re Dyah-ldan-pahilags and vulgarly इन्ह कुट देवाल Dyah-ldan-pahilags or इन्ह कुट देवाल Dyah-ldan-lays or इन्ह कुट देवाल Dyah-ldan-lays or इन्ह कुट देवाल Dyah-ldan-lays or इन्ह कुट देवाल Dyah-ldan-lays-pa, which term has assumed the form इन्ह खूबब Qyal-lays-pa (Grub. § 1).

54'qqa'q II: *Dge-luga-pa* one belonging to the sect of *Dgah-ldan-pa* founded by Tsong-kha-pa.

द्वे बेब्ध *fy-bys* or द्वेश *dye-ua* वेश्नी धन, कक्षाच piety; good and anapicious action.

Bin. মই বিশ্ব bette ge; বি ম steems; পুর বন্ধ mysh-hias; ব বিশ্ব pre-kan, পুরুষ অর্থি gnambekos; বি মুখলৰ শব্দ হালা bugs-mitha; পুর kha-eye; মন মুলুলা মান-behage; জন মাই পুর ek-lwahi phat; মুলুলা মান behage hos; আন মুন ek-lwahi phat-hyrat; মৌ বি শব্দ পুরুষ b de-anhi htyph-gras; মান-মা; আন-মা; আন্তর্প b ge-lain; মুন মুল্লা han-telage (মুলিনা);

द्वे वेशम स्त dyr-leyt-can नेयसी blessed; glorious.

ং ক বিশ্বাস হাজ ark $D_{GC}(b|gg)$ dyal-b্রুল ভ্রুমান স্থান $D_{GC}(b|gg)$ dyal-b্রুল ভ্রমান স্থান $D_{GC}(b|gg)$ dyal-b্রুল $D_{GC}(b|gg)$ dyal-b্রূল $D_{GC}(b|gg)$

• ६वे वेशवा वनेश सुदेश | Dyr-bys | by segica कवापानिक (Sehr.) To. 2, 211) a good comseller; a pious Buddhist monk.

द्वे नेम वृक्षान्द्वं प्रयास: ६वे व ६६ नेम व पुक्रनाव dan çiş-pa piety and blocardness.

বৌ নিশ্ব Dge-bes ক্লাজনিক a contraction of 5ৰ ও বাৰ্থ প্ৰধিপুত-main bes-gion, a Buddinst gelong who has mastered metaphysics and the important branches of sacred literature. Monks, also, who have got the titles of মন ব্যান্ত Rah-hhyama-pa, Kanau Ria-rams-pa, Ka, are by courtesy addressed with the title of 5ৰ বাৰ্থ Dge-bes amingfun; others who lead a pure life and are possessed of learning and good character are also generally addressed as ১ৰ মন্ত্ৰ Dge-bes, i.e., ১ৰ বাৰ্থ মন্ত্ৰ প্ৰৱ- Dge-bes, i.e., ১ৰ বাৰ্থ মন্ত্ৰ Dge-bes, i.e., ১ৰ বাৰ্থ মন্ত্ৰ Dge-bes, i.e., ১ৰ বাৰ্থ মন্ত্ৰ Dge-besh bes-

•६वे बुर' 1: dge-srud ककाचग्र n. pr. (Schr.; Ta. 2, 219).

*६वे बुद: 11: क्रमकरचित (Schr.; Bull. 1848, ४०४).



द्वी ब्रेंट Dar-slok बीवन, मिच a Buddhist monk who after finishing his probationary period in a monastery has been ordained into the highest order. He has to observe 253 vows. दलेक्ट्र वार्द्र दशयदे दले ब्रह्म ९८ गुन क्रियाध्ये १वे ब्रेट विशेष प्रेर among aclona there are two classes : para martha Bhiksu and Samerts Bhiksu. The following seven. i.e., Buddha and Bodhisattra, Pratucka Buddha, Arhats, such saints as on account of their piousnets will not be born again or will be born only once, those who have attained to the stage of Scottpanna, i.e., gone on the path of Norvana, belong to the higher class or Paramirtha Bhikiu. These or some of these while even they reside in human habitation, being possessed of divine knowledge and wisdom, continue in the class of Paramartha Bhikeu. Ordinary gelong or Bhiken, such as wear the vellow garments, have shaven their heads and betaken to the life of Pragrama or renunciation of all worldly concerns, and observe the vow belonging to the order, are called Suincrti Bhiksu.

বৰ্ণী হৈ কিছে ৰ dge-slon-du mi-run-un-un-ব্ৰাইম লাইব্ৰ dge-slon ma-yin-pa আনিৰ one unworthy the position of a gelong.

বৃদ্ধিন Do-plon-ma বিজ্ঞী an evaluined nun; she has 364 vows or restrictions to observe; বৃদ্ধিন মুদ্ধিন discholing sun-physik-wa বিজ্ঞীয়ুম্ম one who finds fault with or shanders a Buddhiet nun.

← L'As dge-ston-cit acc. to Ja. is a
provincial name for the (Cedrus decolars)
Decodar tree.

nonk; one who is preparing himself for heing admitted into the higher order. 4976-la on; upon; in; at. (in Ts., Ja.).

द्वीर व dyer-un= वर्ष व gyo-un to parch or iry (food); अवस्थ देवेड व to fry pastry.

भीत अवर dyer-blad = ६वे व बाववर dye-na lablad to exert one's self in acts of piety; a pious man.

र्षेश्वः dars-pa= रशुभाव dayes-pa or भोगाव mārs-pa or रण्याच dayah-na delighted, pleased or cheered.

source & Dyes-pre Relo-eye, also written as somethe Dyes-pa Relo-eye, name of the Toutrik deity of Mercepea: 14 of Jan Jan Jan Jan a real-hyporyi dush-physy dyes-pa Relo-eye shel-grigspa he saw (miraculously) the face of the deity Dyes-pa Relo-eye, the Chief of the Nal-jor (A. 28).

্ৰিলি dya-ma a species of antelopa living on high mountains, Procepta picticaudata (Hodgson); colloq. "go-a" Mongol; gura. ১ইবিল dgo-wa-ma, irmale of the above (Co.): গ্ৰহ্ম প্ৰশ্ন প্ৰশাস dyo-wah rha-hi hkhru-ma good the horn of the go-a taken as medicing curve diarrhove.

+ ংগ্ৰিপ্ গুৰুপ dyog du phyin-pa 1 আই-স্থান্ত to become agod. 2. acc. Lex. শ্ৰিপ্ট ইন্ধ্ৰ (kog-tu phyin-pa.

Syn. 44'4 rgas-pa (Mion.).

হৰ্মী ন dyog-pa abstraction: ংশ্ৰেপ্ট কিনাৰ্থ তথা dyog-pahi shoms-hjug ces-pa eat perfectly abstracted, being absorbed in meditation on the emptiness of all worldly things.

इन्द्र के doon-royu भाषे, माने opinion.

বৃদ্ধি dgod-mo or বৃদ্ধ স dgode-mo

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the day and the night; \$\sum_{N} \text{\$\frac{1}{2}} \text{\$\frac{

্ৰ্তিৰ আৰ dyong-sker leave in general; also leave (from a superior official); suing somebody in a court to do him harm.

বৃদ্ধ গ্ৰহণ প্ৰবৃদ্ধ dyoks by almod-pa = **এবন** ই অন্তর্গ thugs khro-wa mod-pa without incurring displeasure, or displeasing.

বৃদ্ধৰ ৰঙ্গ dyong-bend judgment; decision on any case or law-suit.

र्जाहराय बुकुकंड-pa I: 1. vb. to think, reflect, meditate, consider: 2. sbst. the act of thinking, reflection, cogitation. thuns-doons = 374 455 ब्रयाश:५क्ट्स consideration : अअभय देश वाद्विकाय manm-pa nid la Jaons-pa to take one as his equal or as a match for him; उभ वृष्य प्रमुख प्रमुख to think of or at other times: 95 39 995 बार्क्रकाव to think of another person; ६३ मानक कर्मात्माय to reflect on some other object or business: 59440 gara duofis-na khrelwa rost. TE BEQ khof-khro za-wa to become angry; to take offence; and an an भर मे वदव बेद दर्जदश्च य होवा व bkih-lis nam-yih mi hdah-shift daons-pa khrel-wa never to be disobedient and to be angry (Ya-sel. 16): ব্র্তিম প্রথম ল ব্রাপ daons-phyone ma-logna if his opinion does not change.

স্থান মা: আল্লান্থ vb. to purpose, intend; asually with termin. of the inf. asawas ব্যানিক বি intended to fight.

বৃদ্ধন পুৰুষাৰ dyons phyogs-ri to be partial; to act with partiality.

্বৰ্থেন dgoss-no=ব্ৰ্লেন dgos-mo ব্যক্তি night. ्वॅह्थ ब्रोब dgone-hbret स्ति, होसा commentary.

NEWS doofs shu to ask for leave or permission to do any thing.

ৰ্কমে লা dyoffs-sub serious consideration; as very important.

ব্ৰিড়িম I: dgod-pa, pr. tense, ছবল, ছালা to laugh; laughter.

র্বীর্বি III a jest; joke (Sch.); of.
বৰ্ষ byayl-pa; ব্রিবার্থিক প্রিমান্ত da
ggod-kyin hang laughing, being in
happiness; ব্যাহার্থি প্রমান্ত dyaylkyin hang laughing a loud laughter.

र्जिर WN dyod-yas (श्रम grafis) भवर n. of a very large number.

বৃদ্ধি dyod-ra "বৃদ্ধি যাধ্যম আন্তর্গন কলেন ক্ষুত্রী dyod-ra-la hkhor ename me htshampar etsud-cik (Yiy. 28).

+ ५ जीं ५ फि. dgon-dust अन्य व अधुवा chu-med-pahi sa-phyoys a desert; a desolate wilderness where there is no water.

र्जी प्रविकालक (pr. "gom-pa") or र्जा dgon चरण, बाचार, जहाँ 1. wilderness; solitary place, waved-leaf fig-tree. Hence 2. a rihāra; a monastery, a hermitage, so called on account of its original situation in earlier times in lonely places abounding in Rodhi trees. A gōm-pa should be situated at least a thousand yards distant from a village or town (K. du. a, 304). Later on these hermitages became converted into monasteries. Monasteries in later times assumed the size of large castles and collections of dwelling houses.

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hbyun-guis; अभी पुराय chos-kyi phur-bu; बदुवायरे बदव hdul-wuhi-guas (Mhon.).

বৃদ্ধৰ dyon-pa-pu খাছেৰ one residing in the wilderness, or in a hermitage or gömpa; বৃদ্ধৰ প্ৰ dyon-pa-ma a female of the above.

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ংশ্বৰ dyon-gehi landed endowments of a monastery; an estate belonging to a monastery for the support of its monks.

र्विय dgol (prob. for 'बेंब dgrol) ध्र' त्युक्त । कुर ध्रुप्टे (क्व sma-re bedus kyan sna-re dgol when some are collected, others disperse.

ব্ৰিম'ইম dgos-fies urgent necessity; urgently needed.

বৃদ্ধান dyos-cha necessary objects; indispensables.

হৃদ্ধাৰহৈ 1. dgot-haiod necessary expenses; what is wished for as very necessary (Cs.). 2. বৃদ্ধাৰহৈ wishes and wants: বৃদ্ধাৰহৈ বৃদ্ধাৰহৈ প্ৰায় কৰিবলৈ dgot-haiod hbyun-kahi dpul a treasure out of which all wishes and wants are met.

र्वास व I : dgog-pa (goi-pa) प्रयोजन, वर्ष. समायोगि implies necessity and what is due or desired; to be necessary; to be obliged or compelled; to want; to stand in need of: also where we use 'ought' dgos is generally used added to the verbal root, e.g., #544. must eat: 5'45 TH fa-la dgos I want : I stand in need of: 3 3425 TH ci-shig-tu der for what purpose did he want them? alen a ्रवेश bahefis-ma-duos he was not obliged to erect. In commanding, the word is used to paraphrase the imperative of a verb; Kr at 5 a hon-war good come! i.e., you must come. In entreating, the respectful term is chosen: 452 544 Abyondges should practise good works: E-W-WW.

বুৰিল এই দিল-la gyu dgos-pu med I have no use for the turquoise, I do not want it.

ેઉલે ayye-dyyr = અર્થે દુવર્ષના મુલ્દે મ જાદુદrgyab-phyoys-જ dyye-na to bend the head backwards.

53 d dgyc-ico afr: was a bent man.

STR dyyer-wa or g 32.4 gludgyerwa for g 44.4 glu len-pa to sing, chant; an expression of the Bon-po.

13919 dyyrkwa or 3919 sgyrkwa to fall down, tumble down.

र्भुका व क्षेत्रक समुद्द 1. to rejoice; to be

glad; also cheerfulness: বুৰুষ বুৰুষ thugsdyng-pa the heart cheered: ইপুৰুষ মানুষ্ণ কর rjc-btsan Bla-ma dyngs-pathi
hdsam-dk-m-con the reverend lama smiled
with cheorfulness. 2. to be pleased to: to
choose: ই বুৰুষ প্ৰযুক্ষ বুষুষ্ণ বুষুষ্ণ বুষুষ্ণ বুষ্ণ বুষুষ্ণ বুষ্ণ
531

大変が立て、 Dgycs-pa Rdo-rjc the Tantrik got celled HE Vajra; his other names are:--5年2年日刊 35 5 年 Dpul-ldin khreg bthuh he-ra-ka; 535 5 見 Dpyid Rdo-rjc; まま 3月 Rdo-rjc gri-gug; ** 44 5 長 Rol-pahi Rdo-rjc; までま Kog Rdo-rjc (数10n).

ংবুজারাই বুরু ইন্ট্রিক dgycs-pahi rdo-rje rgyan-kyi shifi-po ইবজান (Schr.; Tā. 2, 192, 275) n. of a Tantra work.

বুৰ ৰূপ dyyes-shal cheerful countenance: পুৰ ক বুৰুত্বৰ ইমানৰ পুতৰৰ mynr-nar dyyes shal dhos-myal shu chog-pa may soon be permitted to have an interview; may meet or see your cheerful countenance soon.

534.3.489.4 dgyes-m hjug-pa to bend; to double down (Sch.), v. 53.4 dge-ma.

বিষ্ণ (da) also মেই dgra-wo মনু, বন্ধু, দিয়, দিয়ে, দিয়ে, দেয়ে, দেয়ে, দেয়ে, দেয়ে, দেয়া দেবাৰ enemy; দেই মান কিনি-dgra mortal enemy; দেই মান কিনি-dgra the hating enemy, opp মুন্দ্ৰ কিনি-dgra or মুন্দ্ৰ মান কিনি-dgra friend; ১ মান কিনি-dgra or মন্দ্ৰ মান কিনি-dgra former enemy; দুইনা কিনি-dgra former enemy; দুইনা কিনি-dgra former properly the outer enemy, i.e., an ordinary enemy, not the inner foe; also a foreign enemy.

Syn. R. 35, sdah-byed; affiq alla bkhmhdein; ada B 35, bçeş mi-byed; ada 34 mdsab brul; ada Az mdsab-med; a La B pha-rol-po; বুং রূজ phyir-rgol; অধ ট্রাক্সন phay-kyi ryol wa: ১৯% dgra-ski; অন্তর্ম hgran-ski; এই ই১ hkhu-byrd (Mhōni).

52 PK Agra-khafi an enemy's house or camp.

হাৰ্থ dgra-gad=ৰৰ্থ কেন্দ্ৰক করাল; ক্ষা a dome, a turret built on the top of a coatle.

মূদ্ৰ Dgra-fan মুখ্যীখন bad or ungenerous enemy; a name of the king of the Kaurava, son of Dhrtarastra.

Agains Dyra-heom-ps win. win.

Agains a Dyra-heom tshar-wa one who has subdued his enemy; one who has subdued his inner enemy (that brings on sufferings) and by practising religion becomes an Arhat of the Mahayana School. The Arhat of the Mahayana School is he who has attained to the first stage of Bodhisattra perfections. An Arhat of the Tantrik School is one who has attained to the fourth order in the five orders of the Tantrik School, i.e., Fau.

इत् वर्षेश्व वृष्टित् a Dgra-hom-pa good-pa चर्चस्-चात killing of an Arhat or Buddhist saint.

An adgra-chas the equipments of war; weapons; arms.

त्व बॉक्स dgra-hjons रिप्रवराचार one who has subdued his enemy; subduing the enemy.

মুল killer or subduer of one's enemy.

• ব্যায়াল dyra-ম্ঞার মধীনমি (Schr.; Kaluc. T. 110) destruction of the enemy.

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হাত dyra-bo (da-o) enemy: "বাং বিশ্বন্ধ ইংবাৰ অহা, কৃষ্ণি এই ইংলা টুমানৰ ইংবা, ইংৰাব্যাই ৰুমৰ কংগ্ৰহ, বাং সাধুহ বাইন, ইং to whatever enemy one does good with an unruffled mind, even to him all the enemies also will show reverence.

53 # dgra-lin the war-god.

52 8 195 9 49 dyn-tha dynh-bstod hymns to the war-god; religious service for the war-god.

STF dgra-sta UNI an are the blade of which is semi-circular; a sector-like disk; a weapon of war.

Syn. § ₹ sta-re ; ST ₹ dgra-sta ; ¥4 tho-wa (Mhon.).

५३ इ.स. dyra-sta-om करान, सन्द्र, परग्रधर frightful.

त्युष्ट्रण dgra-şta-ma पारण्यांच one who holds the axe (such as Paras'urana).

५३ ५ ५ dgra-dag-pa क्रियांतन giving pains; taking vengoance on an enemy.

5회국의 dara-rdel (Rtsii, 51).

इञ्च व्यव dgra hdal-wa चरिन्दम to subdue an enemy.

বসুৰ ব্যুদ্ধ a dyra-reo geluñ-rea মৰ্কাৰ, বিশ-কাৰ one who has destroyed his enemy; lit. foe-paining.

AND A dyra-byed-pe, AND E a dyra idahua, ARA leh-wa to act in a lostile manner.

SY'ৰ dyra-zon always on guard; careful. SY'ৰ dyra-zia (SY ইউ dyra-bobi zia bo) মনিছন্দ্ৰিন rival; opponent; adversary.

• ব্যুথি টুল dgra-yı khyim অস্থিতা, বিশ্বনৰ (Schr., Kulic. T. 137) the enemy's house. ব্যুখন ধুখন dgra-las rygal-na জিলাবি, মুস্ত্ৰৰ triumphant over an enemy.

ংস্পৃত্য dgon-cage a substitute in cattle supplied for killing another's horse, yak or sheep, etc.: ১মুপ্ৰশেশ্য পুৰুষ্ ইমানহান্ত্ৰি if you cannot give a substitute do not call me by my name.

মুখ্য বুgra sloñ-ica to search for one's enemy.

ব্য শ্বর্থ বেশ বিংশার বি dyra-good dynh-wo dk-ur-po = শ ওব yu-bur শুর্ব camphor (Şinkin, 107).

र्ग्य dgrad-pa (da-pa) विकृत epread.

ব্যাই dyran-elu (dan-da) = ব্যাই dyra-lo or ব্যার dyra-elu enemy; adversary; rival; foo (প্রাকা.).

মুখ্য dgram-pa (dam-pa) fut. of ৰষ্ট্ৰখন hgrem-pa এইৰ মুখ্য me-tog dgram-pa অব-ৰাৰ, flowers to be strown; মুখ্য dgrams that which is to be arranged or set out.

the second extra direct some pa his in-pa to look upon one as an enemy.

to die; da dgron-gin hang now he is dying.

ইত্তি dyrol-va, fut of ৰ্ছম a hyrol-va মীজন, জন্ম, to set free; also free-will; ৰঙক প্ৰান্তি-durol a knot or tie loosened.

हिन्द्रान्त से bgrg-pa pf. tonac of क्षेत्रक क bgcgt-pr, व्यवसार प्रश्न वर्ष (क व्यवस्था) व्यवस्था bgagg-au gyur-prini (cha bhay-pu) rag bus-pa settled or decided upon obstructing or hindering, opposing, etc.; वस व्यवस्थावस्था क hindering byrgs-pa वरिकास obstructed the road.

বৃদ্ধ byad-pr to laugh; a laugh; age স্বৰ্ণ byad-pr id. cf. হৰ্ম dand; অবংশ behad-yad আৰম্ভনি a smile; laughter.

4 प्राप्त to eat; to gobble; to throw into the mouth.

दानेनास I: byegs नेवन gegs a domon. वनेवससम्बद्धान्य स्थानिसम्बद्धाः byegs-la 279

oan-za i dan-aan zag-mi yin-pa gais-yod the but its are of two classes, those mortal and those spirit-like; these cause hinderance, obstruction. ann gas a by gs-kyi rgyalpo da wa vi-mi-yo-ku, Games'a, the remover of obstacles, the leader of the Gana-class of demons

यपोपाख II: विवस्त, विश्व hinderanco; obstacle: द्वेष्ठ दृश्यम bjegs-kiji ragal-po fagring is the chief of the evil spirits who are of 80,000 different kinds. Some cause heavy rains, hall storms, etc., to injure the crops; some bring on famine and so on,

यथमभा प्रेयद्व में barye-kyr bil ig-mo शक्रो a goddess.

वनेवास वर्ग व अवत्यत रेवतन्त्राः अईट वर्ग बहेस हेव व व anad-note heters sommentelt पदि में बदेशमा and hay general remarkment of the line by my large per minester character himself himself to me heteg-run (Rish.).

बलेगुम केट्र प borde bur leite प्रसिक्षम, विश्वकर that which causes obstruction; to cause obstruction.

दलेवास रोज म hopens artem; ब्रॉड सेच म skyonsal. wa to remove obstruction, calamity, disease, ्वांतिemic, रेंड : दर् यम बुब्ध में वेंद्र वरे हें दू प्रवेशमा At handeling stags out your abroked da byegs. sel performed some religious ceremomes that no mi-hap may occur on the way, etc. (Rtsii, £5).

पर्ति श्रेय byga-sk d के महे o sa-suhi- h । भाग. संधिष्य, दायाद प्रत्यम portion ; a kinsman or claimant. 1. हेर गुजर गुजर्म बच्च the portion or lot on account of one's former act+; also share, lot. 2, the doctrine of strict retribution.

वर्षे अथ व हुँद् u bay-skil-li shyad-pa (इट बीबर बार बेंच पर्व क्षत्र म दे व बेंद व nation of gan-thob pahi-

राधाद-चर्या to skul-ua de-la suvod-pa) enjoy one's own share.

মূৰ্মান 1: bgo-wa ৰছ clothes : clothing : at age and a bag-wa dish beih-wa food and clothes (Ja.).

বর্মান II: 1, to put on clothes, pf. imp. ada byos; gusa gan gadu tham-rtag-tu byos always wear shoes. 2. subst. apparel, ete. : वर्षे व हर् य byo-mu finn-pr कुप्रावरण.

वर्गे व III: tut, of वर्षे प brod-pri.

at a bgo-by i dividend; the number or quantity to be divided.

⊥ वर्षा रे buore= य नाम lu-gam also the parapet on the roof of a house; a square turret or castellated room on the top of a castio : galft, nelet ber na agg egun ave ge "it is applied to a building four-cornered in shape with an edge of crockets on the top."

वर्ष वन bas-ben = वर्षे वन् bas-beak or वर्षे अप buo-skal, संविभाग, च म.

वर्षे वना बेद व ban-bent bued-pe to distribute, aliot, apportion. Often also an asset 944.

यर्वीर प bgod-p i, fut. वर्ष bgo, pf. वर्ष bgos mary, waters to divide: बैर वर्ष व nor-buo-ica to divide property; to divide in ciphering a TKN or dis number ; to distribute नाम नाम स into shares; A tau a among people.

वर्ष्य के कुली-pa-po the divider; व्याप्त 95 byod-byed divisor.

मर्कें पास bgod-y-18 भाग 1. protection. 2. u. of a number (S. Lex.).

वर्षाद्य buol-ra apportionment; share: नद १५ मारत हें ५ देशमा वा हुस्सा सरद क्षेट खेट सवे स्कूद र होद nafi-zan gian sdod rnams-ki sñoms-brdad nek-non-wahi bgod-ra bued divide every-



thing (that is left over) equally among the permanent residents of the family, &c. (&tsii. 6.1).

पर्ने अ' 9 byom-bye पर way : road

3

মনীমান byonu-pi, uছুল, নানি, also ফ্রেল byom-pi, to walk, to stop, to stride, to pace: এইল বাংলাক্ষেত্রত stepped over the threshold. ফ্রেলাইল to pace; to walk slowly.

মৰ্শীৰ Agor, supine of মান Ago-wa.

ৰ্ম্বৰ *hypr-na* or ^এম্বৰ *hypr-na* (C.); অন্ত: ব্যাহ *lim-du hypr* to linger or loiter in the way: delay.

Д¶СМ' Ц функв-рл, ч. вся гдуой-ша.

यग्राय bayid-pr. pf. वर्ष bayis, fut. वर्ष bayi, imp. 34 gyir. Is elegant form of 354 www: 1. to do; to act; to perform. 2. to make; to manufacture: au in al *144 the images regarding which there had been said, 'make them,' i.e., the bespoken, ordered images (Ja.). au ags u to do a work; and add 5 and according to order, it will be done; 3-94w-9354 to act the disciple; to be a disciple. श्रे अवस्ति प्रवर्धेश I have hurt the man; I have done him harm: 5 %5 4 3 49 make, bring it about, that a child be (born) : 4 THERE Bu 39 rayal-po mi-nor gyis cig see that you do not let the prince escape; Awaga the so-called (Ja.).

बद्देश bayis कल, बार a deed, act.

মন্ত্ৰী by dyer-ra, past of and a hygerra, he kan was a core to my after he after ejaculating; chanting: কুলা দুবাৰা দি বাই কা কুলা, জন আৰু কাৰ্যাৰ ক্ৰিকাৰ কুলা কৰি কা the chanting of the Mantra, there was some mirtake (A. 66).

AJK bgraf ten number; figure.

बद्धाः हें बुध hyrafi-rtogs n. of a very great number (Ya-sel. 5.").

ৰম্ম ৰমুখ byron-hphyes n. of a great number; ব্যাহ বুঁজ byron hphyes n. of a great number occurring in the passage ব্যাহ বুঁজ বাইজ ৰ বুঁজ ব ব

म्यादार्थेदः hyran-hybres अवसासा, स्रपमासा rosary-beads.

बहुद व हेतुमानि स्ता वाचित to number, count, calculate: ब्राइट व बहुद व है केतृता स्तान्त केतृता केत्र हैतुन केत्र देश्न should count the beads of his rosary.

वजूद व पद १ कुट लं-एर पूजी शवनामधि even counting.

are a bgrafi-bya what may be numbered; numberable-- years, time.

महाराज्य byr लं-yat चवर low; n. of a great number (S. Lev.)

নমুমেপিক begrafi-yel কান্ত that cannot be measured; অনুম প্ৰকাশ মান মান প্ৰকাশ কৰিছ yel ghis ded ma-mied ghis (Ya-sel. 57).

व्यादश्य *byrafis-pa* **नंदर्य a** capable of being counted.

वकुरभाव बद्धाव byrain-partic hilas-pr गण-भागनिकाम that is past counting.

to open wide; Raana and harbyrad-pa to open wide; Raana and harbyrad-pa to stare; to goggle; rand a kha-byrad-pa to gupe; as a and a rkoh-pa byrad-pa to part the legs wide; to straddle. 2. to scratch (Sch.), spelt more correctly and bbrad-pa (Ja.).

ব্যামান hgram-pa ৰৰ separated;

ক্ষাৰ hyritera to fall down; to drop down: ৰুজাৰ ক্ষাৰ fell into the abyes (Situ. 74). चुन्न व bgrush-wa or च्युन्थ byruss, = १८४। यु द्युन्य dbass-su beng-pa to strain; to depurate; क्षेत्रक-su beng-pa to strain; to depurate; क्षेत्रक-su beng-pa; to strain the impurities out of water.

মনু ম bgrad-pa, pf. আৰু bgras, fut. আৰু bgra to clear of husks; to shell; আৰু ম তই বন্ধু bgras-pahi bbras husked rice.

प्रमुख bgre-un evep. कथा र रुवह-pa or प्रमुख bgres, बार old; grown in age.

Syn. 有董書報日 nn-vo rgas-pet old; 項報 百 hyres-po; 報告百 rgad-po or 報告百 rgan-po (Mñon.).

प्रमूद bgren occasionally for 1. कि.व इतुला-wa; 2. व्याद्य bgran-wa.

वर्षेट कुंद्र hyperi-phreti अवसासा a rosary to count the names of saints, Buddhas, &c.

भद्रित byren-pa (den-pa), v. भद्रित bkrenpa (Sch.).

पर्चे byro (do) मंगीन a song.

আঁ ট্ৰং u byro-gi n.pr := ইম ট্ৰং u gros-byrdpr to argue, discuss: বিং বী মুখ কাম নীৰ স্তু ই বা আঁ ইং ট্ৰং ট্ৰং ই khoh-gi gren-pa mkhos-shig tha-rj--li hgro-gleg byrd-du byun-ste one of his learned scholars having come to confer with Lharje (Deb. 48).

ন্দ্ৰীন byro-wa (do-wa) (pf. মুখ্য byros), resp. মুখ্য bkah-yros with লুগান glen-wa. I to argue, discuss, confer with, consider: ক্ষম কু কুম্বু বুৰ্ম মুখ্য ১৮৮ phon-ishan-da byros-was thus mutually discussing; ইছাই ক্ষম বুৰ্ম মুল-দুন্ত shes byros-nas deliberating what they should do. 2. to resolve, decide.

वर्ष वर्ष : e a bgro-vahi khah-pa = श्रुप्त के कि ह्या glu-dhyahs-kyi khah-pa केनीत-प्रावाद the stage; a music booth. **PART OF SET OF THE PROOF OF T**

হিলাক (doi) মন্ত্ৰাল 1. progress; gait (Schr.; Kalie, T. 25); going, 2. it also signifies the number 2 (Risii), এই চ্লাহ চ্টুপুল্ল-বিশ্বনিক বুলি difficult progress; difficult to pass; আহ চ্ছাই চ্লাহ ব ক্ষাবিল্যানত; n place of desert which is difficult to traverse; ইইচ্ছাই এই আদু byte-d-dkah-achi lam হুল্মাই a difficult passage; an inaccessible path.

व्यक्ति hyrod-bya (doi-ja) समाप a road in general; met, a woman (Milon).

মাত্র পদ bgrod-yas বিশাব walking; a mover (Lex.).

প্রাপ্ত bgrod-lam 1. a road; passage. 2. met. the female organ (Maon.).

อรัพ byros (doi) =: จากุก ซึพ bkah-yros conference, consultation (Situ. 75); จรัพ เครื่ ฐพ byros-han by is mado compiracy; holding unlawful conference: พระพราลาศัย สามารัพ รัพ เรียบ เพราะ yah ลก-กับ khoh-yhis kyis byros-han byas-pus (Rdsa. 14) again yosterday both of them held evil conference.

भवा ngar the work or craft of a smith; विषय ger-mgar goldsmith.

mg r-khon or mas m mgar-sa smithy.

seque 图 # Tax Mg m-khri sgra-dsi thun; n, of a celebrated minister of Tibet.

स्वर र्दें र ng r-spyod (gar-chai) क्योरक्या the practice or craft of a smith.

अगर व myn-ser बोह्नार, दुवर्षार, बर्च-बार, चयन्त्रार black-mith; one of low caste.

Syn. श्रुक्त कर्षे का lengs-hangar; श्रुक्त अवदर्शन करानुका का अवदर्शन अवदर्शन करानुका करानुक

NONES (明天学年 Myore-treen giah blamela in of the celebrated minister Gar of Tibet, who was sent to China to negotiate for the marriage of the daughter of emperor Than Tai-tsung with his master king Stron-Strau symmepo.

स्थान कुम myst-dum बन्यानात a large piece of wood split or cut, or half burnt.

अन्य मानुबा-pa or व्याप न hyst-pe a billet of wood.

भक्ष में my dome बाजात, fire-brand; torch consisting of long chips of wood.

सन्बर्ध वर्षेष्य mystoni baker-es वजातवस to whirt round a fire-brand

sequities of myst-mehi hkhor-to a circle of light produced by whirling round a fire-brand.

My mgu ye (Schr.; Kalac. T. 3).

अशु य myn-ner बन्तेष, उदम्, पृष्, तृष्टि, आदम् 1. to rejoice; to be glad, joyful, content; अञ्चल myn-nas delighted: अञ्चल विश्व myn-nas delighted: अञ्चल विश्व myn-nas delighted: अञ्चल विश्व myn-nas lan mn-bynh did not receive a gratifying or satisfactory answer. 2. to exhibitate; to gladden; to make content. ५००५५ व dynh-dyn-na. ५००५५ व dynh-dyn ren-ran, अञ्चल व myn-na byn-na myn-na are frq. intensive forms to express joy or exultation in the older classics.

Syn. 549 4 dg th-wet (Minon.).

My man 1. = 59 98 mgu-scar. 2.

25 throat; neck; that which comes out of
the 25 mgar is called a 25 4 mgur-ma, a
song; 2 95 8 22 25 pje-bisua mi-lohi mgar
the venerable Mila's songs. 3. voice;
25 25 97 mgur-scar-m; sweet voice; harmonious voice. 4. song, air, nededy; hence
a religious song. Used as honorific form
for S. especially in Milarapa, cach of
the doctrinal diffics in that work being
preceded by the words 25 25 25 25 25 26.

egs a ngur-chu, tak fa g 64 954 mchod rten-ggi ham-gdan the pedastal on which the cupola of a chaitya rests.

म्मुद ५ जुनुद भाष majur-du gsuñs-pu any thing sung or put into verso.

ornament worn round the neck (Maon.).

ngxaga mgur-hium the hundred thousand sacred songs; name of one of Milanipu's two great works, which are both interwoven with numerous religious songs.

MRN myur-sho or n sc-nca 24; of the weight of 24 rattic; a weight equal to 71 (Skar-ma N™).

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a song with emphasis. 2. to clear the throat; to hawk; to hem (Ja.).

9@ mgar-tha a god of hunting with the Mongol Shamans (Sch.).

servers and myur-that meted-habit the four brothers (syivan gods) from whom the four great tribes of Tibet are said to have originated.

Nपुणि mynl-pr कक, पीवा, सक, क्या neek; threat; resp. for भेद्वेत प ngrin-pr; saga ६ वर्षक व mynl-in helogs-pr to tie, insten on the neck, r.g., magic objects; इत हैं अनुव व वर्षक प rm-gi mynl-pr grod-pr to cut one's own throat; to commit enicide, suicidal; अनुव व तथा कुड़ प mynl-pr nes helynd-pr to tall on a person's neek; to embrace; अनुव व तथा वर्षक व वर्षक to seize by the throat.

Syn. बे ske; भीत्र प्र mgrin-pe; भन्न प्र mgur; भन्ने देन mgo-rten; भन्ने बेंद्र महा-bitan; vesp. १ में मुख्य vema grave-pe; 55 १६० अर्थेन dinbitan'i mgrin; युभाये अनुव कर ham-pahi mgrican (श्रीका).

Aguig nigul-glu, rosp. g glu, fen sgen g afging Tshahs-dhynhs ryyu mishodi ngul-glu, n. of a work of the second Dalai Lama Tshin-dhyghs ryyu-misho.

अनुवाकुर mgot-rayen कव्यासस्य, वयक neckland; a neck ornament.

Syn. ANG 48° 48° myrin-pahi ryyan. ANG ANG myar-na epa; 40° 48° 88chi-ryyan; ANG 48° 48° myal-pahi-ryyan (Uhon).

শ্রুণ ইং mgul-shon = শ্রুণ ইং mgrin-shon নীলকজ, নীলকজ্ব I, he with a blue neck. 2. a posecock.

अनुवारीक त्याराच mgul-chin dkur-pa a white neck-cloth.

on the neck.

a silk scarf tied round the neck as a badge of honour. 2, the shoulder of a mountain; $\P^{NN} = \P^{NN} = \mathbb{R}$ by $\mathbb{R}^{NN} = \mathbb{R}^{NN}

Mangle or necklace worn by the Indians.

seg 45 night-red disease of the throat.

म्युत्र पर्ने कुर migal-pathi-gujan = स्युत्र कुर migalgujan or संदेश पर्ने कुर migath-pahi ryyan (Milan).

अनुष रेड ngal-rin चित्रधीय a i ng nock.

अवीर्दे प्राप्त ha same as भन्दे myoha, v. भन्दे mgo.

মৌ 1: mgo fure, ছবা, এল্ল. মলক the head: মান্ত্ৰইল্ডাম ন্তুম ন্ম mgo-hiog-pies las-ç s by the movement et the head the body is known; মান্ত্ৰখন এবং এপ্তৰ mgo-lime-linerate tta-lin আহীয়-ফিহাজনীয়ে ns if glowing with fire on his head. মান্ত্ৰিয় mgo-rus কথাৰা the head-hone; frontal hone: মান্ত্ৰিয় agg mgo hon-lin it-line ৰাজ্যীৰ a head like that of an ass: মান্ত্ৰুম্বিশ্বিৰ বাহ্যপ্ৰত্ৰ mgo-syper stoy-stop belad-hing he sat (at times) bounding his head (Riss).

মর্বা II: L. summit, height, top: ই মর্ব সকল্পত্ৰ the hill tops were covered with 2. first place; principal part; M可含5.4 mino-bood-prito lead; to command; to be at the head of ; 59 MES 4 dan-milead-pa to inspect, look after, superintend, control: विक्र होना होश सत् देर पर ही सर ह bu-mo shig-gis mgo-by-d-pahi mi-man-pe a number of (labouring) people were superintended by a girl (the farmer's daughter) (Ja.). 3. beginning: Tweef gree-nigo the beginning of a consultation, MY ASH 4 move hdeng-pa to begin: वेंद्र ध्या पर अके बहुक, bad myo-hidning that sdug-pahi beginning of the misfortunes of Tibet:

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বৰ্ধ পুৰী বিশা ইৰ্ম্ম প্ৰদান brian-gyi skyid-mgo de-mas ishugs with this my constant good tortune commenced; জনিবাৰ lo-mgo le at the beginning of the year; ম্বাৰ mgo-mas from the beginning. 4. in grammar a superscribed r. l. s. r. i; মাবাৰি ল ra-mgobi ka: ম k with r superscribed; ইন্ধাৰণ বাব প্ৰশাসনিক de-mams bas-phul sa-mgobi kaho these are the words beginning with a m b, s. k (Ja).

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ধৰ্মী III: আগ্ৰিমা: n. of a constellation (the 5th) consisting of stars resembling the head of an antelope.

Syn. १ दुवस मर्चे ri-dbige-mgo; मर्चेड्डेस mgo-skyes; क्षमधं smil-po; इंड्रिस ala-skyes (धॅनंका.).

and mago-klad the brain

M 530 mgo-dkyst college crown of the head; vertex.

eশ্র্ম ngo-skor imposture, deceit: ব্যঃ বুজন্মি ইন্মি এই5 bdvd-kyi ngo-skor de nami-hdog I detest these diabolical tricks (Ja.).

এক্রিং mgo-skor-va to cheat, swindle, confuse; এ এক্রাজ্ব mi-mgo mu-skor do not cheat people.

14 19 9 1990 dgu-wa=13 1 1 dgur-wa= 13 1 1 dgu-wa.

स्पृष्ठ mgo-skya a gray head; अर्ज हु अ mgo-skya-can a gray-headed person.

अर्थे केश mgo-skyes, v. अर्थे mgo 111

अविदेश प्रमुख्य क्षाप्त क्षा क्षाप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त क्षाप्त

भव कुट mgo-skyon or भव देन mgo-hdren a protector; patron.

নৰ্ ৰূপ mgo-skyob = নৰ rmog s helmet. নৰ্ব ৪ mgo-khra (co-tha) scald-head. adalawa mgo-mkhrega-can (go-thegcheu) obstinate, pertinacious, stubborn, esp. in huying and bartering; selfish; bargaining; haggling.

भेषे कृत mgo-rgyan बुकानरच, शोचना 1. head ornament. 2. n. of a place in Tibet.

अर्थ के विवाद कृष्ठ-bji yog-pa मुख्यमारि a heavy head.

mago-nal hair of the head.

কাৰ্যন mgo-nog bewildered, confused; troublesome: ১২ এ প্রত্ত বিশ্ব কিন্তু কিন্তু bya-ver hdi-mgo nog work at these times is very troublesome (Edsa. 26).

and again mgo-māam-gaun the three things of simultaneous occurrence; they are:—(1) बडे बड्डा व दुर्ग हो के प्र के किंग्या किंग्य किंग्या किंग्या किंग्य

अर्थे पहुरः ११९०-१३मधर्म किञ्चवीविष्राः stiffneck

কৰি জন্ম প্ৰ জ্বত-htags shu-wa to seek protection under one who is superior to himself; to seek refuge under such.

নৰ্শ্ব হৰ ক্ষুত্ত-rtag-chod-pa one who can give decided advice.

rests, i.e., the throat or which the head rests, i.e., the throat or what mgo-sdein that holds the head; what the neck (Maon.).

idiot; one who cannot think for himself.

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अने पुन mgo-thug= वड वड hdra-hdra an equal, a match, a rival.

শ্ৰীৰ্থ myo-thod ইয়াৰ top or crown of the head; on the summit.

মৰ্থ inyo-thon-pa one who by his own ability can direct others.

अर्थे व्याप mge-hthom-pa confounded.

अर्थ दर्दा u myo-hdon-pu= अर्थ दर्द द्वेद य myohdren bycd-pu to favour, preserve, make safe: ६वे ब्यूद बवेद चे द्वेद क्या ड्व अर्थ दर्द द्व्युव व all the properties of four Upasakas he caused to be kept secure (A. 22).

भवें s mgo-na वृक्ष-वदा headache.

একু হ্ব myo-nan, ৰ্শু ≠ thog-ma সমস first, foremost.

শ্ৰুৰ myo-souy the head together with the ment of a slain goat, sheep or yak, &c. শ্ৰুৰ myo-nea fax: the head.

'আই mgo-bo = আৰ্থাৰ sing yan-tay mehog লজন the chief of the limbs of the body (Mnon.): আই ব্যুৱ্থ বং মুখ্য বংশী ই ব্যুহ বং বহুহ he who has a round head resembling an umbrella becomes a lord of men.

अर्थ के के विश्व myo-wo spyi-ther-wa a baldhead.

अर्थ से श्रृह mgo mi-bayyur न बीचे प्रचोदक does not change his residence or headquarters.

এব ম ক্ৰেৰ myo-mo-gyog head-cover.

सर्वे क्षित्र वस्त्र क्षित्र क्षान्त्र कष्टि क्षान्त्र कष्टि क्षान्त्र कष्टि क्षान्त्र क्षान्त्र क्षान्त्र क्षान्त्र क्षान्त्र कष्णि कष्त्र कष्टि क्षान्त्र क्षान्त्र क्षान्त्र क्षान्त्र क्षान्त्र क्षान्त्र कष्टि क्षान्ति क्षान्ति क्षान्ति क्षान्ति क्षान्ति क्षान्त्र क्षान्ति कष्ति क्षानि क्षानि क्षानि क्षानि क्षानि क्षानि क्षानि क्षानि क्षा

अर्थे बा*go-ledsin* जियोगीच the head of an office, or work-leader.

and agg a myo-hidrag-pa want to begin (a work or subject, etc.).

वर्षे व mgo-zia-एव वार्गीघर:, वार्गेघोर November-December of Indian calendar. The eleventh month of the Tibetan calendar.

শৌৰুল mgo-zlum (go-dum) or লাইৰ mgoreg সুখান, সমজিল, पদ্ধিনইন shaven head, also round bald-head; a Buddhist monk; শৌৰুল শাৰ mgo-zlum-guuş a place where the shaven heads reside; a monastery; শৌৰুল ন mgo-zlum-pu a shaven head; a monk.

अर्थे कुष्यकारम् myo-zlum lum-nag= हु न्दर् agra-gran राष्ट्र the sounding planet; a comet (अर्थान).

শ্বি & mgohu-chun অধীৰ with a small or no head; the running-hand character of Tibet.

ধৰ্ম কৰিব mgo-gyog-pu = আৰু এ bylus-pu or ধৰ্ম mgo-skor to cheat, deceive, ধৰ্ম ক্ষম পৰ্ক ৰংগ্ৰহণ ক্ষম ক্ষম কৰা কৰিব প্ৰায় কিছি mgo-gyog mgo-skor-gyi bylu-khruf to rob one by deception or cheating.

seq sq myo-ruy = কৰ্ পুৰ বুৰ বুৰ ব myo-guy guy bycd-pa to bend the head; to bow down the head: a বুৰ-বুৰ-বুৰ-ক্ চৰ বুৰ-cur biren-puhi myo-ruy bycd-pa he made obeisance presenting tea and treacle.

अर्थे बेर अर्थ mgg-lid-can चित्रपी; नैर çin a tree; = अर्थे बर्दाय mgo hdan-pu shaking the head as a signal or from illness.

নৰ্থৰ myo-reg or নৰ্থ ইৰ্ম myo-breys Buddhist monk.

হাৰ প্ৰশাস a mgo-thay phyce-pa or কৰিছিল। ইণ্ড mgo-sñoms byce-pa to make all equal; not to make any invidious distinction between parties; to deal evenly: জন্ম কৰিছ ইণ্ড ইণ্ড কৰা thams-cad mgo thay-phyce-pargyis shee thus commanded, all behave fairly among yourselves (A. 115).

॰ अर्जेन दुष्पर विद्यापन पूर्व कृत्या-dkar yidbshin nor-bu (Schr.; 77 A.).



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अभिन्द myon-po according to some grammarians the word win muon is an abbreviation of the words and als man-haren ाइ helve being eliminated), signifying नाव protector, patron, principal, master, lord. tutelary god; so the word is applicable to Buddha, saints, and also ordinarily to any protectors and benefactors in general. When MAZ occurs as a proper name it denotes either Buddha or Avalokites'vara or Mahadeva. Among the MAN moon-no are also classed Ganes's, the Dikpala or guardians of the world and of Buddhism, besides many other spirits who are represented as possessing four, six, and sometimes eight arms. This class of gods is also numerous in both the Tantrik and Bon pantheon. अर्जेश्वात्रवादी मुख वर्ष वर्ष मानुका-po shal-bahi phong beo-brayad the Lord with four faces and eighteen arms. Sambhara ্ৰাম্মৰ) of the Ben-pe has three faces and six arms. In Buddhist India there were worshipped three Natha aus, or sees य mgon-po, viz.:--(1) २०० वृत्रक कर्मक मिकिकsteus muon-po the spirit invoked to inspire one by entering one's body; (2) 444 My 4 Nug-po mgon-p) the black-spirit; (3) gul अर्के & Bram-se myon-po the Brahma natta, i.e., Brahmara's spirit (K. dun. 50).

• শর্ম ই কুমুব্ Mgon-po gri-gug n. ১৫. (Schr.).

अर्बेद व इ दब रुद्र पुन व वे य mgon-pa rta-nag can phyry bshi-pa (Schr.).

• अर्देश के क्षेत्र Myon-po stag-shon (Schr.; 87 A.).

अर्थेद द्वा क्षा के श्रेष्य Myen-po Spyan-rus arias = श्वनाम पाद्वत र भावात्रेत्रमा Hphays-pa Spyanras gzigs चवक्रितेषर the patron Lord Avalokites'vara (Maon.).

• эбацаяся и Mgon-po phyag-drug-pa (Schr.).

• अर्थे इ युवा वर्षे व Mgon-po phyag-bshi-pa (Schr.: 81 C.).

* MIN TIME Muon-vo Ben (Schr.: 85 C.).

• अर्केड दें पुत्र बहुबाब Mgon-po bram-gsugs 11. pr. (Schr.).

" अर्जें इ से अप्याय Mgon po mi-pham-pa चाजित-नाच (Schr. ; Ta. 2, 111) [invincible Lord] S.

अर्वेद द देंद दशका केद Maon-no hod-drag med जिलाम lit. immeasurable light; a n. of the 4th Dhyani-Buddha.

• अर्थेंड दें बच महिन Mgon-po shal-grig (Schr.).

• अमें द वा वा Myon-po shal-bshi (Schr.).

• अर्थेंद्र दें बेल्य क्षेत्र M gon-po le qs-lifan (Schr. : (Org. m. 110, 20).

ndis nen myon-mans many patrons or defenders of religions; many small pyramidal sacred erections (Cs.).

धर्में भेर moon-med चनाय univerteeted. helpless; was as my Myon-med sus-styin चनाय-पिक्टर n. of a certain house-holder who accommodated Buddha in the Jetavama grove of S'ravasti. He was the chief house-holder devotes of Buddha.

भवाँ वर्ष पुरे पूर केर Mgan-bisun phynhi groat-klayer n. of a city in the paradise of the Bon-re.

अर्भुवास वर्षे mgyoga-hgro horse, wind.

Syn. & rbei , 5 rta (Mnon.).

अर्देन्थ वर्षेत्रे पुर mayogs-hyrchi brun, met. for 5 akw rta-yi shafis, horse-dung (Sman, 186).

अमेनिमस्य manogs-pe अन्न, स्वरि, बाह्य, form, orrani, got adj. and adv. rapid, swift, quick : specifity : अर्जुनमाधानक निव दृष्ट श्राप्त हे न वर् का वे वर्षे दे पूर रीम मेंब किसम पर्हर hy quickly going the horse and the elephant become prostrate; by slowly walking the donkey travels round a kingdom. In modern works and collog. ब्लॅक्स व as adi. and ब्लॅक्स 45 as the adv. are the commoner forms.

uğquuşuş mgyogs-pa dri-ld-m, As Ji cis-kun assalwtida (Sman 109).

ভব্ৰথাইন mgyogs-por quickly, speedily, soon.

মানুক্য আন myyogs-lam a straight, short way : কু: মানুক্য rkyan-myyoys, v. কং rkun, a short-cut; স্থাপুক্ষ su-myyoys a race; a nunning-match (Ju.).

মনুষ্ট্ৰ mgrin-skyes=মুগ্ৰন্থ kluibyoûs song; music (Máon.).

he with a blue neck; the peacock. When the ocean was churned by the gods and the Asuras, there came out the sun and moon and then Laksmi the goddess of wealth and fortune, and afterwards nectar was the result. Lastly came forth a pot of poison which would have destroyed the world. The God Mahádeva out of compassion for all living beings of the world, himself drank the potion, in consequence of which his nock turned blue.

Syn. 354 39 Lha-dican-phyay; \$18 rnu-bya (Mhon.).

भोद करेब 5 mgrm geig-tu with one voice; unanimously.

শীৰ শ Mgrin-beu হয়ভাশ a name of Ravana, King of Ceylon and the sen of Pulasta.

জ্বী আৰু বুলু কি mgrin-heuhi dgra-ho, পুৰ ও ১৯৯ Rgyal-po Ramana, King Rama (Moon.).

wife a marin thun-wa a short neck, threat, or voice.

434 24 mgrin-ldan, away the cuckoo or Indian koel.

Syn. A.99 khu-byug.

अधित । mgrin-pa (din-pa) बीबा, बाबर, बाब, बिरोबि, बाबु the neck; अनेन देश्य क्रुतुरात rif-wa a long neck. Syn. जेव gre-uca; ब्लुट mgur; ब्लुव a mgulpa; ब्ल्डिम mgo-rlen; ब्ल्डिम mgo-hdsin; बे ske; १ म व्युचन रा-mo gum-pa; रू-वर्द्ध क्षेत्र्य duh-hdrahi mgrin; द्वस्य वे-ब्लुव क्षेत्र bum-pahi mgul-can the last three are used in polite language (Mion.). जेव gre-uca is a corrupt form of the Sanskrt word जोवा grica (Lic.).

अग्रेड प रुद्र myrin-pa-can peaked mountain.

अञ्चय क्षेत्र myrin-pa birgs raised head (as if out of panic or alarm).

MM 4' RORE mgrm-pu rah-rin = BEEK khrun-khrun the stork (Mnon.).

अधिराधि कु mgrin-pahi rgyan = अनुभ कु mgul rgyan or वे चिकु skye-yi rgyan neeklace (Mon.).

अञ्चेत्र वर्षे 🚪 mgrin-pahi sgra voice.

भक्के पत्र देवल mgrin-pahi phyogs, अनु the mouth [the collar-bone] S.

स्ट्रेस एवं ह mgrin-puhi rtsa सम्बद्ध the root or base of the neck.

अञ्चेत्र पर्वे कृष्टः mgrin-pahi yluñ जहान breath.

भन्नेन रुभर कृतुः un-dimar रक्तमीन red-throat; n. of a bird.

अञ्चलका mgrin-mds ह स्वीन a handsome neek; अञ्चल स्वार Mgrin-bann n. of the friend and general of Rama in his exile.

अनुवाद mgrin-bash one with a loud, elear voice.

ு வறிது வடைவு mgrin-bean-na (Schr.; 92 B.).

edia use প্রাপ্ত magrin-beam bisun-mo 1.

n. of a goddess. 2.= প্রান্থের নিমান্তর

n. of concretion found in the brains of elephants or stemach of cows (Sman. 94);
a bright yellow pigment.

ब्ल्ये हैं। इन्हें हैं क्या वहें Mgrin-seon sia-statis ftogs-brjod n. of a Tibetan romance containing 133 block-print leaves, composed



by Lama Blo-bead Bstan-puhi 19yal-ndskan of Tshor-phu in Tibet.

মার্ক্ I: mgran (don) is also sometimen wrongly spelt as ² \(\) hdron আমিছি, নিন্দ্ৰৰ feast, treat, banquot, entertainment, resp. মুক্তির ক্লিন্দ্রের ক্লিন্দ্রের বুজন ব ক্লিন্দ্রের ক্লিন্দ্র ক্লিন্দ্রের ক্ল

अपूर्व II: in Buddhism signifies object of invocation; and any person invoked is called #\$4 mgron-pa. The latter are of four classes :--(1) 5所引起等, 沒有, 如至4 dkonmehog srid shuhi myron the holy ones form the object of invocation in the world. The holy ones are :- Buddha. Dharma, Sangha, one's lama (Guru) and one's tutelary deity : (2) মার্ক্র ই ব্যুক্ত কর্ mgon-po yon-tan-gyi mgron, the Natha who are a class of fearful deities, the celestial Dakini, the Dhurmapabi and the guardian gods of Buddhism; (3) ইৰ্মাহুৰ ইং ইই মাৰ্যুৰ rigs-drug shift-right moron the six classes of animate beings such as human beings, gods, demons, the animal kingdom, the Preta or ghosts, and the hell-beings; (4) 454 व्यवसायम् अवस ने अर्थेन adon-baras lan-chaas-kui maron; here the invoked are 360 demons called 454 Gdon and 80,000, evil spirits called age Bacas. These do mischief to all living beings on account of their own tnisdeeds of a former existence. It is necessary to invoke such and to appease them by offerings. According to the Bonno there are chiefly two kinds of and maron, i.e., objects of invocation:--(1) a person or deity invoked for worship; (2) a person invoked out of compassion (D.R.).

ME mgron-khan windraws a house for the accommodation and temporary board of guests, strangers, &c.

শ্রমি ট্রম্বর দ্বার্থার mgron-gyi hphrin-skyrl bya; ভাষুণা bya skya-ka the mag-pie (প্রতিকা.).

mgron-bu bhod-pu to invite or call a guest;
aজুর পুরুত্ব mgron-bu guer-ua lit. the receiver of guests; an officer whose duty it is to introduce others to the king or to the great lamas of Tibet. He is also called অংশুখন বুলন্দ yar-gaal shu-mkban, he who communicates the wishes or mandates of a superior revison to an applicant.

শৰ্ম বৃণ্ডুৰ myron-du hgro-sen to go to an entertainment; ম্মান্ত্ৰৰ a feast; মান্ত্ৰৰ a tea party; মান্ত্ৰৰ a treat with beer or wine.

লমুগুর myron-po আরিছি, আনলক one newly come; a guest.

Syn. que z sen grar-du hon-na; \$ 35. se a glo-bur hon-na; Mazz se a myron-du hon-na (Mñon.).

মার্থিন ক্ষুণ্ডা-po bos-ps all invite a person.

■444 ■ 4 mgrow-hu that-wa name of a medicinal drug which is alleged to stop bleeding; it is useful in fracture and sores.

And hand 1. obstruction; stoppage; and yiethand want of appetite; and and gein-hand also and hand strangury. 2. a place or spot that has to be passed by all that proceed to a certain point: made and required the state point of the hand and the passage of a bridge; and the passage of a bridge; and the place on Pul-han mountain where there is a narrow passage; and spo-hand the door of the house because through it



all that enter or leave have to pass; সংগ্ৰা khu-hyay the mouth, through which overything must pass that is eaten; fig. av লগা ব্ৰহ্ম গ্ৰা thar-hun-yyi gnad-hyay the unin point for salvation. বৰ্ষ কৰি দুৰ্ভিত hyay-griy-to drit-en to unite; to be concentrated in one point (Ja.)

*** *** Agag-akgor anything like a fencing that is put round a field or garden or a house to stop ingress from outside.

equal hypry-pu, or engine hyprys from 1. pf. form of engine hyprys-pu to stop, to come; to be at a stand-still; mostly in the perfect form: pequal the appetite is gone; the passions having been suppressed 2. dwor-keeper, v. \$649 \$90-hypry.

annumer in hyang-pri med using free, anobstructed; the sky; also voidity or that which is in a simple or uncompounded state.

QUE house, v. as ryas.

বৰ্ম (ই) hgan (po) the burden of an office, business, commission.

Syn. 중요의 etsa che-wa; 5의의 deng-pa; 백학점 yay-po (설위on.).

amenings hyufis-mithin equal; क्यांडेर शहुर phal-cher mithin in thorough agreement; in harmony: बुँबिर नेपुर नहेंचा हुआ को कर्युट कर व्यवस्था शहुर tho-glid-your geig-tabyos-pahi tshad-dan yan hyafis-mithin iit was about) equal to the area which the three southern places together occupy (Ya-sel. 19).

AGENIA hgusts-pa difficult, troublesome (Sch.).

998-98-9 hgan-hkhur-wa to stand security for; to guarantee; to take responsibility on one's self; 998-98-9 hgan-bekyur-wa to impose responsibility

বৰ্ণ ব্ৰীন hgan-dkris (gan-ts) making over charge; making responsible.

an-ṛgya = an-ṛgya agreement, covenant.

वन्द्र स्व hgan-can responsible

ang days hym-theg-pa to undertake anything; to take charge of: মং হৈ ক তিব নায়ন বিল্লো ক্লমেন্দ্ৰ when self-interest is concerned even the donkey understands his duty.

বৃদ্ধি hyam-pa to cram into the mouth, especially of dry edibles; টু ব্ৰাথ ই phys hyam-pa-po an eater of flour (Silu 84).

ত্বামান hyal-na = A লব্ব a mi-mithun-pa to contradict; to disagree; to mistake; বল্প দ্বাম hyal-spon-no= বল্প মুহাৰ hyal-spon-no= বল্প মুহাৰ hyal-spon-no mistake; to avoid arrors: বল্প এই hyal-med without mistake.

aqua hyal sla = aqua aই ব্ৰিম hy:l-wahi
grogs or মি শবুন এই ব্ৰিম mi-quhun-pahi grogs
an enemy : মং মং মি শবুন এই ব্ৰম বু বুল্ল মং ক্রিম
An having joined with such of the enemy
as were not in agreement with one another
(Khrid, 116).

QUIN'U hyas-per to split, to crack, to burst apart.

ags a haud-pa, v. 35'a gud-pe.

equate hyuge-ps to summon; bring back; equate hyuge-ps-po one who is called to; a waiter (Situ. 81).



+ প্রাধান dyum-pa to die (of natural death, of disease): ইউন্নাম বিধান কৰা নিয়াল কৰা কৰিবলৈ কৰা বিধান কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰিব

ব্যুখান hyul-ua to move, quake, shake; আৰু sa-gyo = আংবুল sa-hgul earthquake; বুৰান ন hgul-ua po or বুৰা ইং hyul-byed shaker; fut. ব্যুখানীৰ hgul-bshin=বুৰা ইং, hgul-gyin.

বুং ম hyur-sio, same as প্রথম myur-sio গুলাবুংমাপুর বিশ্ব tam-kn bryyad-la myursio-griy, one Myur-sho is equal to eight tan-ka.

वनेषा के Ageg-bye = हैं वें khyo-ko or सर्वः इवस mdsah-grogs husband (Maon.).

- 2 पी श्री । hgems-pa = আলা । hjomspa to confound; to subdue ফ্লেছিল; মৰ্থ নিজন এই mgo hyems-pa-po one who confounds or bewilders.

बनेश्य करहेद a hyems-par byed-par दिश्योते repeatedly bites; acc. to Cs. another form for बन्धाय hyum-pa, to kill, to destroy (Sch.); द्वायन्वेश्यय httd-pr hyems-pa to surprise; to over-throw an argument by reason; अविभाग myo-yems stupid (Sch.).

বৌৰাধান barys-pa দ্বাৰ, নিৰিষ্, সনিষ্ধ to hinder, obstruct, keep back or in; fut. বৰ্ষ dgags, pf. বৰ্ষ bkay: ব্ৰশ্ব ব্ৰথ ইণ্ডব্ৰ মোন ব্ৰশ্ব ব্ৰথ কাম বি dgag pa-la med-dgag dus ma-yin dgag ghis-yod ধিন মিন্তুৰ yin-min habu preventing what is and what is not, etc., in Buddhist metaphysics.

QUENT heest-pa, pf. and blass, fut. 5. dgas, imp. Mr. khos, to fill up; also to satiste.

বৌলমান Agebs-pa, pl. বল্ব &kab, fut. মৰ্থ bgab, imp. শ্বি khob, to cover up; to put on; to conceal.

द्वीयाम hael-wa=ब्वेष a hayel-wa, pt. The bkal, fut. 544 dool, imp. Ma khol: 1. to load; to lay on a burden; Eqq qq a khral hyel-wa to impose tax or rent; to commission; to charge with: to make, appoint. constitute; to put; to place on or over; 455 Hand a gdun-ma bkal-wa a beam placed over it; to set or put on, e.g., a pot; to hang up; savage gos hackgudan a stand to hang clothes on; fig. a a a a a a a बिन बनेन द्वाम heli-war nus-pahi thog-hgel dgos one must set on it the roof of being able to die, i.e., one must crown the whole edifice of life by being free from fear of death (Ja.); to impose a fine; to give punishment.

बनेषाञ्चल hyel-brel old; बनेषाञ्चल सम्ब hyelbrel na-ldan the old, aged.

बनेव कृष्ण कृत्र-पुरातु = ह्वा कृष्ण khal-gyay laden yaks.

ada and hyel-lags the method of imposing fine or punishment.

प्रमास L hgrs-pn, pf. बणब hkns, fut. ५वध dyus, imp. विश्व kkns, to split, cleave, divide; बणवा विष्ट hkus-çiá (Lex.) cleft or chopped wood; दुसन्दर्भिय dum-bur dges-pa to divide into places; to cut up or open.

ইন্দি hyo, same as শ্ল nyo, origin, source; মন্ত্রনা 1. foremost; in front; ১৯৭৭ৰ dmaghyo commander of an army; অন্তর্না nkhar-hyo or ইন্নের্না nkhar-hyo commander of a fort, of a district: ১৯৮৪ বিশ্ব মন্ত্রনার মুখ্য নিজ-hyi hyo safe-ryyns-bithug the origin of Dharma (Buddhism) is traced to Buddha; মুখ্য নিজ-মন্তর্নার the source of a river is traced to the snows. 2. beginning; the first: এইন hyor in the beginning; মান্তর্নার hyor the beginning of the hail.

Syn. III thog-ma; II dun-po; II etsa-wa (Mnon.).

अभिद्रवय hgo ltab-pa apriouts ?

ৰৰ্থ 44 hyo-nan = ৰ্যাপ thog-ma beginning; first.

নৰ্মান hgo-snam broad-cloth; also the superior kind of blanket.

ৰ্শ 4 hgo-pa the headman of a village.

ৰ্ক্ ব্ৰন্থ bgro-dpon rector, director, headmaster, principal.

ৰৰ্থীৰ hgo-phib শ্বাৰ ga-sub a cover; also a canopy or dome over a temple or tomb.

ৰা কা পুত্ৰ Hyo-wahi that-ha the five superior demi-gods, which are the following: (1) সাত্ৰ কা কা প্ৰ লাক-lha ham shah-tha, (2) গ্ৰন্থ stog-lha, (3) বাস্ত্ৰ dyra-tha, (4) গ্ৰন্থ pholha, (5) স্থান্ত yut-tha. Those are the inseparable companions of humanity, and rejoice when we do good actions and t-come sorry when we sin. There are several treatices on the rites to propitiate them.

ৰাজীয় hgo-pher = পাঁজিৰ go chod-pa useful: মাজুমানুকাৰ from early years, i.e., from hoyhood, he has been useful.

পূর্ণ নি Ago-wa আব, pt. ক্ষ gos, or ame bgos, of. আন bsgo-wa 1. to stain; to lose colour; to dirty, sully one's self. 2. মাধ্য to infect with a disease; ব্যাত্তিস্থা, hgo-wahi nad, ব্যাহ্য সিল্ল hyo-wahi rims a contagious or epidemic disease, a plaguo; ব্যাহ্য কাৰ্য বিষয়ে, বৈশ্ব প্ৰতিশ্ৰম, অব্যাহ্য an infectious disease; also a contagious disease

ৰঙ্গাৰ hgo-mu beginning, origin, source. ৰঙ্গাৰ hgo-mu beadman.

Cinese, signifying the goddess of the elements. Acc. to the Chinese the fundamental elements are tree, fire, earth, iron, and water. Each of these is presided over by a goddess.

प्रेमि'म I: hgog-pa जिरोध, संरोध, धव-रोध, प्रवारम, प्रसादम, प्रतिसम, v. वर-पु-वर्ध-प bar-du bcod-pu, व्यवसाय hgcgp-pa.

এইবি'নি II:=আৰ্থ hjog-pa নিউম, আন, অধানিথি to keep; to place; to arrange; a deposit; pledge.

হাৰি না III: pf. কৰি bkog, fut. ১ইৰ dgog, imp. হিৰ khog 1. to take away forcibly; to snatch, tear away, pull out; হৰকীৰ ব rina-ra hyog-pa to pull up the root; বৰ্ষৰ মই hyog-pa-po one who takes or draws out. 2. to take off a cover, a lid, a por from the fire, in W. (Ja.).

ৰ্জ্ব R Hyoy-pa-ri the hill on which the monastery of Gahdan is situated: প্রত্ মার্মার মার্মার প্রত্যান সূত্র কার্মার Hyoypa ri-nas Rje blu-mas dyah-ldan-gyi duń gter-nas blon (J. Zań.).

ৰ্জীৰা ক্ৰিপ hyoy-spyod-ra আইন — ইমান টু মুন টুলাবৰ্জীয় sems-kyi ruam-rtoy hyoy-pa to stop the arising of imaginations or fancies in the mind.

ৰপ্ৰায় hgog-byed ধ্যম discipline, and from এপ্ৰাথ hgag-pa, there arise 1. ইন shi-wa মালি peace; 2. সু মাণ gya-nom-pa = ধ্ৰ ধ্যমান paus a phan-sum tshogs-pa মন্ত্ৰিক perfected state; 3. ইমান্ত্ৰনুদ্ধ নিজ-par hbyuk-wa নিঃম্মান firm conviction.

Qर्गेष्ठ I: hyogs= वन्ष्य bkag-pa (Mhon.).

द्वीयाश II: वक्षय, कडून passing over; transit; crossing; getting over.

হুলি ম' a syoys-pu = এবৰণ a syogs-pu to prevent; to avert unfortunate events, as danger, fatal consequences; to suppress the symptoms of a disease by modicine; to drive back or away; to expel, e.g., spirits,

ghosts; to repel people that are trying to land: \$\sigma_5 \text{case a general \$\text{Q}\$ and \$\text{q}\$ \$\dots\$ \$\do

with a will hypor-po rule, or was as a pha-work with-but, a kind of stone of liver colour, believed to be sacred to the God Dam-chen who rides on a goat—the peculiarity of this stone being that it breaks in oubs-like pieces (Oman. 40%).

বৃদ্ধি বি hyon-wa = ৭৭৭ a hdah-wa or #5 a sand-pr fews to bewitch, enchant; also to pass over, get the better of: এই ব ধু বি ম কাল কু ম hdi-li su-yis hyon-wir nus who can everpower this, i.e., who can enchant him; কাল্য স্বাধ্য hyong-nus মন্ত্রাপ্র having crossed, passed over.

ৰ্ক্ত a hyon-u ৰক্ত B hyon-po an enchanter; ৰক্ত B hyon-us mo un cachantress a sorveress.

which bring disease on men and cattle.

दर्गेर् ध hyod-pa, pf. में bkod, fut. ५% dgod, imp. K khod, cf. Ka khod-pa ætu, 44 1. to design; to project; to plan (Sch.). 2, to found: to establish; to lay out (a town); to build (a house); to manufacture; to form: to frame, 3, to put; to fix; to transfer into a certain state or condition; places in a state of happiness; बर परे बास ब बर्द् puts into the way of salvation: nau au gu ga a a aff u sans-ryyus-ky: sa-la hyad-pa establishes in the realm of Buddhahood 4, to set or place in order: ga ya a a gral-phyam byod-pa hdea, as the rafters of a roof are placed side by side (Sg.) = sqs q mihur dyod-po to add, place at the end (Vai-kar.); मिंद् पर अरेश व bkod-per medet-pu beautiful as to arrange-

ment; nicely ordered; 4453954 bruwen dood-pa to arrange ornaments (tastefully); to decorate, adorn: to construct or adjust grammatical forms, sentences (Zam.). 5. to set down in writing; भिवेश वर्गेद्ध yigr-la hgod-pa to record: As manager min ka-wa-la hyod-pa to write name on a column: to compose, draw up, write a parrative, etc. Frequently to montion; to insert in a writing; to publish; to make known. 6. to rule; to govern (8-4); 59 बंद वर्गेंद वर्ष कुल दे जेन byol-son bleed-pate royalpa yan he is king over all subjugated animals (Ja.). The participle of. The blod. per is also shat. : (1) ground-plan ; outline of a building; delineation; sketch; 14 offs shinkkod map; design; (2) form, shape, figure (Sch.); sample; copy; even of one's own body, e.g., where a person multiplies himself by magic virtue #44 sprul-au; (3) building; edifice; structure: क्ष्रिय स्टब blod-pa midses the structure is beautiful; (4) frame; form: \$\overline{1}5434 blod or lus the structure of the body : মই মানুহ ও বন অমই মন মান hahi bkod-pa nom-mkhahi raft-behan mis form of an otherial nature.

বিনি বি hyom-pa 1. to trend: মু দ ইব হব্ছ ইব্ছ মুখ্য ই লুব হব্ছ হব্ছ ইব্ছ মুখ্য ই দুল- কৰ্ম হাল হাল হাল হাল হব্ছ হব্ছ হব্ছ হব্ছ মুখ্য মুখ

वर्षेम सुन् व - Ayom-yug-pa = क वर्षेम हिर वर्षेम.



or pass over from one side to another (Khrid.). কালে অৰ্থনিক নি ক্ৰী walks pacing with the feet.

ৰূপী hgor 1. in the beginning : ৰৰ্জ ক্ষ ক্ষ at the top or head of a row or order: ধ্ৰুণ at the source of a river. 2. supine of ৰ্জ্ a hyo-ua.

পূৰ্ন্ নি hgor-wa = ৰ্ণামণ thogs-pa বিষয়েল, ফন: to tarry, linger, loiter: অমনু ব্ৰন্থ বিজ্ঞা do hyor-wa to linger on the way.

Syn. 92 9 gul wa.

वर्षेत्र गाँवे hymr-gshi delay , वर्षेत्र गाँवे मेद् य hymr-gshi med-pa without delay.

হলিখন hyol-wa কৰায়; pl. কৰ gol 1 to part, to separate; vh. n. মৰ্ক্ত কৰাৰ hyol-po hermit, recluse. 2, to doviate; orr; go astray.

ৰাজ্য u hyol-sa 1, the place where two mads separate so as to create doubt in the mind regarding the right pach. 2, orror; mistake.

Q প্ৰিন্ত Hyos n. of a monastery, Td., also n. of a tribe and of a minister of Tilet: মুঁকুৰি বুলি প্ৰান্ত বিশ্ব প্ৰথম পুৰুষ্ট প্ৰথম প্ৰথ

মন্ত্রাথ hyos-pa 1. v. এই a hyo-ua; এই এই ব্যক্তিয়াই hyo-wahi med hyos-yos it will catch contagion. 2. কিবিদ a liminent; a medicine to be rubbed on. fun anointed, beamoared.

२ पुना भ hgyag-pa, cf. ३१ 4 skyag-pa, to be sold, spent, expended (Cs.).

Qप्रात Agyan-wa, pf. Agem Agyans; विकासित, विकासक, द्विष्ठ to be delayed, deferred, postponed; farthest: 3x ags a physic hypan-ina if one defers it; % me & A ags a not many years shall have passed; 5u ags u long time after.

Qभूरस अर् hyyañs-med without delay (Yig. k. 26).

QDC'U hyyins-pa faun, when an appearance of greatness or of pride

Appearance of greatness; to sit lifting up the body in the manner of a lion. 2 to look haughtly; to look down upon; to slight a person; anaste nalla hypothera also of things to despise, contenue, neglect them. § 544.25 a seems to be an intensified form, meaning to seem loftily; to look down on as from a summit.

enture; also manner in reference to.
প্রকাশ grays form, or ১৯৭৭ dbysht, appearance.

age was hypin-hkhar a staff consecrated to a fearful deity, or having on its top a head with wide yawning mouth or in some fearful attitude.

Q g CN. El Phine-bu ' . agr a Phine-na

विष्ठाय hygim-pa परिषि the circumference.

Q T a hypu-ua, pf. "In hypus, to move quickly to and fro, e.g., as lightning, the quivering air in a mirage, the motion and versatility of the mind, &c.

QJA'O hypur-us and, seemed, pi.
24.4 gyur-to or 24.4 gyur-pa, imp. 24.34
gyur-cig. cf. 44.4 gyur-us 1. to become; to
grow, increase, change: 44.4.4 aggstod-du hypur-us to become a monk; 24.44.

피

ages rgyal-por hggur-sea to become a king: ga an age a strum-nor hayar-ua to get with child: 4555 485 bdun-da bgyur to reach the number of seven : MS un an egs un ger ox an a 45 khyod-pas brga hgyur-pas ihag-par hand-rea nod there are those which grow a hundred times better than you; "13" 33" 3 95 green hayar lta-bur three times as much; द क्रीका वडाइ हैंस वेबा do añis-haunr tsam-shia one twice as large as that: 333 % a changing voice. 2. sbst. change, alteration, revolution, vicissitude: 54 438 432 44 du bshihi haver-was through the change of the fourth season; 935 \$4 249 4 hygor-brien bshag-pa to pay money in hand as an earnest that the bargain is not to be retracted. २३६ ५ केंद्र व hgyur-du med-pa चविवने unchangoable, invariable: 49 Fou 45 Aqu. alle de wit ase a milu-elole nad medpa, azi-riid yofis-su hyyur-ua the total decay of strength, health and esteem (in old age): व्यव के बेमभा मा द्वार मानुसमाय bilag-gi sems ma-quar ma-nams-pa my mind has not been altered nor weakened: 55 य वदे वया अवद्वार हैन dad-pa hdi-las ma-hgyurof do not depart from this belief. 435 5 45'4 hgyar-da yod-pa changeable, variable : ăăas× 4 nho-mo houer-na male changing into female and vice versa : ANN 43×4 to change the mind; " 45 45 48 4 to become; begin to exist; to gain possession : अन्याम g ax aga ua sku a ak sa these acts of having become indifferent to life; as A gravas \$ cañ mi sura-var gyar to he became speechless. 3. 938 9 hayar-ser annexed to an infinitive may denote either the perfect or the future tense, the context deciding in every instance how it is to be understood: T 39 44 BS 35 45 48 85 su-ship payal-srid byedpar Agyur who shall have the Government? who shall rule? दे ब्लाइन बहुद तर नेवार्थ de rgyal-por Agyar-war ces-so they knew that

aga as an hyper-wahi-chos changeable (and therefore perishable) things (Cs.).

*435.45.45. hgyur-war hggur भविष्यत् (Schr.; Kalse, T, 89) it will become.

48.95 hgyur-byed a changer; one who brings about changes.

age as hyger-ned was unchangeable; infallible.

And hye = 45 hod wit light; a whip.

বিশ্ব haye-ica, pf. and imp. বুল gyeş, l. to be dispersed; to be divided, e.g., a river that is divided into several brunches; রূপ ধ ক্ষেত্র pram-pa gñiş-su (a ray of light) divided into two parts; to separate; to part: ইম্পুরুত্র hemi-rig hayes-duş when body and soul part from each other. 2. to issue, proceed, spread, branch from: ব্যক্তর প্রাপ্ত they have proceeded from those (their ancestors).

ষ্ট্ৰা hyyeg = ব্ৰহ্ gnad the sense; the real meaning; essence: বিশ্বন্ধ হৰ সুৰীৰ দ্বাৰ বাবাৰ Bon thans-cad-kyi hyyeg-sean-fing-lu thay-p is the essence of all the Bon meets in the Man-fing.

Tsang: লাজ ই চুল্পিন ই এল লাজ নাইছ বিজ্ঞান gi Ra gais-ai Ra bay Çan haya (Lon. জ 6). 2. alms in money or catable things; লাজ বিজ্ঞান প্ৰতিক্ষা to distribute alms. This expression is defined by Tibetan writer as ইল্মল বহুল মুখি ই বৈশ্লিকাৰ টুল্ল to be stow silver and the like in an assembly, distribituting to each man.

विदेश hyged-stobs जाकुकायात athletic feat; exercise of arms.

মুদ্ধ hyyd-pa, pf. বুজ, byyd fut. বু bkyd বিষয়; বিবাহ, প্ৰাহণ 1. to divide (trs.), to scatter, disperse; ইন্নাইবুর a hod-or hyyd-pa to diffuse rays of light: ধুবার বুলি speal-pa-hyyd sends forth an croanation; মান বুলি pho-aa hyyd-pa to send a messenger; to dismiss; মান a nessembly. 2. to in-titute, set going; বুলি মানুহৰ চি হামা a combat; বুলুবারু বুলি বুলি ta battle; hyyd-yahi tshe in the dispute. 3. to give an entertainment, banquet; to hold a feast.

*§5.** hgycd-ma= \$**4 ** phra, mearin n. of a goddess—one that brings on division, dissension, or dismion

Qेषु र म hyger-a a or कि व spont-ua बजेन to drop or let fall; to throw down; to quit, abandon, throw away (Sch.).

Qনুথান hyyel-ua to fall; to tumble down: বৃহত্ত বুল-rkyal hgyel fell on his back, face upwards; মাধ্যকৈ sa-la-hyyel turabled on the ground; কুম মৰ্থা প্ৰতিব্ rluk-sogs-kyi hgyel-ua to be thrown by the wind, &: ; ৰংগ্ৰী শংক্ৰী পুৰাৰৰ বসুৰাৰ stricken down by illness so as to be unable to walk: ই ৰ ইবাৰ সমাৰ্থিৰ — he fell by stumbling on a etone; ইই ইৰ্ট ইৰ্ট্যান্থান ল'ব বুৰি বহুৰ: — then I, fainting away, fell to the ground.

Qদুৰ্মান hyges-pa, another form of ব্যুক্ত hygener un un un un again phanelshan no-sor hyges-pa, to separate asunder or between two parties.

ব্ৰন্থ প্ৰয় hygogetic t = সম্মান tag-dam seal; এইন ইয়াজন্ম নতম properties under seal (Rissi).

ৰ্মুণ্ডৰ hygog-pa to ascend; সূত্ৰ চুম্পুৰ্ব youn-la hygog-pa-po one who climbs up (Situ. 84).

ইনি hygod-pa জীজ ন, অনুনাৰ, অন্ত্ৰাৰ, জীঘ, বিশ্বনিধাৰ to repent; to grieve for. I. lament, relent, not only for bad, but also for good actions, when the latter are attended with disadvantage. 2. sbst. regret: ইন্ট্রেই বি hygod-pa tsky-d-pa tsky-d-pa last; ম ইন্ট্রেই বি hygod-pa tsky-d-pa I felt regret; ম ইন্ট্রেই বি hygod-pa tsky-d-pa fish hygod-pahi a na ned-pa kky-d-pa tsky-d-pa I gave it to you readily without regret.

बहुत परे दे क hygod-puls dri-ma regret after a gift has been made; बहुद केंद्र hygod-med बताब without regret or repentances.

ৰস্থান hygod-rmo-mt to cause repentance; to make one suffer, feel, or pay for a thing লইং ৰস্থান hygod repentance proceeds from consciousness of guilt (da), ৰস্থানৰ ইংল hygod-tahaha hyd-pa to applicate a ক্ষান্ত বাং ৰুদ্ধান ক্ষান ক্ষান্ত বাং ৰুদ্ধান ক্ষান্ত বাং ৰুদ

ays and hygod zon-ps having repented.

437.444 hgyod-bçaga confession and repentance.

Q प्राण्य प्राण्य hyrage-gras, or द्रवस व्यापस grage-byrage चरित्रम, very bright.

হ্মান্ত I: hyrays-pa (day-pa), pf. গুৰুষ grays 1. to sound forth; to utter a cry or sound, of men, animals, thunder, &c.; to shout: ইউন্থান ুৰ্মুখন বন্ধুন if it should be shouted into his eat. 2. to be called; ইম্মান্ত he sease called; by this name he goes; under that name he is known.

Qप्रामाय II: hyroge-pu to bind, v.

QTCO hgrah-wa (dany-ua) 1. to number; to count, v. 93- a hgrah-wa. 2. to satisfy with food; to satiste; ব্যানাইন hgrafe-rjes after having eaten one's fill; ক্যান্ধ্যান নিয়াল স্বাচন স্বাচন ক্ষান্ধ্যান enough of deer killing.

Qप्रस्थ hyrofs (dang) सुन्न fully fed; enten to the full extent; filled up.

Qप्रभाष hyrais pare भेर a anch yearl-par hyens or नाम a वर्गेरम year-par hyens bellyful, stomachful : हें a व्यक्त (to-ear hyens eaten to one's fill; also हमस्य fone-pareation to satisty; with अध्य tohim-pareatiated, अव a chay-pareoutcated (Mich.)

२ पूर्व hyrad-pa or भर्द a hyrad-pa (defa) to sproud; to enter.

Qমূৰ্ব hyran (den), v. ৭৯% hyran-pa আছুৱ, ছব, ই, আ, জী, জী challenged; invoked.

sys कु र केर horm-got do med = अक्र क केर horm-ye ned without a rival; matchless; unequalled (applied to things).

Syn, ATA T N A BY A hyran-gyr du-zla medper; ATA AS A hyran-sta na d-pa (Mron.).

*PA\$\$44 hyran thub-pa=*PA\$\$44 hyran nus-pa or \$PA\$\$4 hyran book-pa to suffer rivalry; to stand rivalry.

*S*S*S*S** hyran-da hjay-pa 1, to place in opposition; to outer rate competition. 2 in a general sense, to defend one's self; to make resistance (Rds).

+ 4914 & hyran-do=4914 & hyran-zla.

ব্যাস্থা hyrm-po (den-pa) সনিব্যাহাঁ,
সনিব্যাস্থা বৃষ্ণ (1) to vio with, contend with;
to attive (for victory); ধুবা প্রশ্নেষ মুখ্য দে মুখ্য physic-khyad ruan-ther arou-dus hyrun-te to cope even with Vais'ravaua as to riches: অসং অসম hystod-par hyran let us vie with one another in uttering praise;
বুসুব্যাস্থা let us now draw a parallel between (these two). মুদ^{্ধন} Agran-tshig words of contention, bickering.

ANNIA Agran zir (den-da) 1. rival, competitor. 2. equal match; ANNIA SARA SARA ar unrivalled; matchless.

Syn. 9954 hyran-ya; 995\$54 hyranyyi do-sla; 9955 hyran-do rival; match.

emulation. 2. jealousy. 3. quarrelsome temper; spirit of controversy: বসুৰ্থকন পুৰুত্ব to stop; put an end to contention, rivalry.

Qন্ত্ৰী hyram (dam) bank; shore; side; neighbourhood, as ইব্যুব্ধ বুলা the foot of the wall; ইব্যুব্ধ cha-yi hyram riverside or bank; ইব্যুব্ধ cha-yi hyram riverside or bank; ইব্যুব্ধ dyon-pahi hyram neighbourhood of a monastery; ইব্যুব্ধ বুলা aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram vicinity of a village; aroh-pahi hyram village; aroh-pahi hyram village; aroh-pahi hyram village; aroh-pahi hyram village; aroh-pahi hyram village;

ম্মুল হ্ৰেল bgran-dkynş= ম্মুল q byram-pa. ব্যুল ইৰ্ল hysam-hogs রীর্ত্ত, নত a bathingplace; a shore.

*9*99 hyram-lehog a slap on the face; a box on the ear.

्युक्त न hgram-pa रह, तक chock (cf. १९ के khur-tehas) वन्य वनुष्य व होन्य lag-pa hgram-pa ta rten-pa to lay one's hand on the check; as vb. to proclaim, publish.

ৰ্থাত hgram-po আৰহ্ম one living or residing in the neighbourhood; one possossing crushing teeth a demon भुष्य के hyram-gehi foundation; basis; भुष्य विशेष के hyram-gehi hain-wa to lay a foundation.

ৰুম এৰ hgram-yiy edict, proclamation, publication; ৰাষ্ট্ৰম ব্যক্তি ই ব্যক্তি ব কি rgyus gnap-tshul-yyi yi-ge hgram-pa to publish accounts of biography or history, &c.

वक्का इव hyram-ras cheek-bone; jaw-bone.

age sta haran-agog the hinder part of the jaw-bone (Sch.).

agas a hyram-so acc. to In. cheek-tooth; molar-tooth; grinder.

Q সুমান A hyrama-pa to spread over; ট দুৰ ছব্ম ব্যান্ধ বাই me-tog soys hyrama-pa-pme who spreads or scatters flowers, etc. : বেই মি বাৰ্ম্মনাৰ this will be spread over the nan; ৰাম ব্যাননাৰ to spread on the ground; সুবাৰ্ম্মনাৰ ব্যাননাৰ hyboys-phyogs-su hyrama to scatter to the different quarters; ভ্রান বাহ বাহ কৰাৰ his-la mad hyrama-pa to infect the body with disease.

** hgram-tshad over-mastering fever.

व्यास व्यास hgras-hyras=३३ yya-yya; विश्व serpentine, crooked, bent.

QUN'EL Agras-pr (de-pa) us as a was a phon-thum mi-mithun-pr 1. disagreement; difference between two parties. 2. fuft, facu to hate; to bear ill-will; to have spite against.

ইব্ৰা ইব্ৰা Agrey-Agrig (dig-dig) 1. arranged properly; ইৰ্থীৰ ইব্ৰ tship Agrig-Agrig-pa to arrange words properly. 2. gelative; jelly of meat (Jü.).

्रोम् प hyrig-pa (cf. श्रेष a syrig pa) to ...it, agree, correspond; to be right; क्ष्म व्येष stabs hyrig-pa suitable occasion; इस व्येषव्यास्त a sten-block hyrig-pa good or auspicious coincidence; সুশাস্থ্য dustahod hgrig-pu the time suits; সুশাস্থ্য dustahod hgrig-pu to make everything ready; দুৰ্বাণ khu hgrig-pu unanimity in deposition; all of one expression or speech; ব্ৰীলম মুন্তাণ bloscous hgrig-pu to agree in opinion; দিংগুৰাণ khu-nchu hgrig-pu compromise in a law-suit or case (civil or in criminal).

ৰম্বিৰ hgrib-pa 1. আদি to grow dim; to get dark (Cs) (cf. প্রীব্ধ sgr '-pa 2. অধ্যয় loss; diminution; also to grow less; to decrease to be diminished, to decay; ম বন্ধীৰ মন্ত্ৰিৰ mi-hgrab mi-had-pa neither to grow less nor to flow over; ৰম্বাৰ hphel-ua is opposed to বন্ধীৰ্ম hgrib-pa; বন্ধাৰ মহামন্ত্ৰীত্ব hekal-pa mar-hgrib-pa the kalpa (period) diminishes.

O্ৰীক hyran, v. জ্জান hyran-pa in আৰ জ্জান lay-hyran আৰ্জ্জান্তম অনুসামৰ lay-hyran gyis bryyas-pis, passing from hand to

ৰষ্ট্য Agra Agran-hyn. I communication; ulso travellers, either merchants or pilgrims: ইউপ্ৰয়ে ইপ্ৰতি মুক্তি এই Kdo-rje gran-du reg-pohi hyrim-hyrul chad the communication of the Tartars with Iverjedan (Gaya) was interrupted (A. 19).

ব্ৰীক্ষান tgrim-pa 1. sometimes for same hirim-pa. 2. pf. ৰক্ষান higrims to march about, perambulate; to rove or stroll about: walk round; ব্ৰাল্ডনাৰ্কান a rgyal-khams higrim-pa to rove over the countries; ইত্ৰীন বান্ধনিক higher factors are a mountain range; ব্ৰহ্ম সুমোলন বান্ধন বান্ধনাৰ high-la yan higra mas higro-wa to go about crossing rivers and valleys, &c.

 হ্মীমা hyrons (din) or বজ্জিন a hyrinspa ব্যাহার, বলল inferiority; inequality or also loss in quantity or quality; ইশ্য বজুনান ল'ল-pr hyrins-pa failing in intellect; growing foolish.

ত্ত্বিশ্ব hgril-na (til-va), pf. ইব gril (cf. ইবৰ sgril-wa) 1. to be twisted or wrapped round, for ক্ৰিৰ hkkril (Sch.), to be collected, concentrated; to flock or crowd together; পুৰুত্বিশ্বন kan hgril-nas all in a heap; all together. 2. to be turned, rounded, made circular or cylindrical, e.g., a stick (Ja.). 3. to fall, drop-down.

ભૂગિ hgris (di), v. વંદમ hdris; વ્યોમકા વન્ કૃષ્ટિ-લક્સ મે વનુદ રેક્ષ hgris-ma thog-tu shingtom mi-by-d-ciñ immediatly after acquaintence not expressing one's heart's words, (i.e., revealing one's secret) (Jig.).

মুন hgru-wa, (du-ua) pf. ৰুম grus 1. to bectow pains upon a thing; স্থান কৰুৰ to take pains in studying. 2 n. of a tribe in Tibet: মুন্তু কুম্বাৰু কুমান বুলান বুলান (dum-grum tya-dish bahi (dig.).

CHAIN hyrat-pt (dub-pa) pf. qq grub (Situ. 65): to be accomplished without any perceptible agent; to be made ready; to a finished; age as age as age as agent-par hypur-rowill be finished; age as age as agent-par hypur-rig let it be finished or performed; age as age of agent will be finished, performed; age a agent agent mile finished, performed; agent

grab-par before accomplished or performed: अवशुष्य समाध्यय व्यवस्था वहरूष let those deeds not yet effected be accomplished. श्रृष्ठ भूष व a than-yyis grab-pa syontaneously grown or produced, i.e., in a supernatural way: वहुन वर्ष येव hyrab-par cog समाधन may it be accomplished!

ago is 1: hyrub-phyor or ago 45% is hyrub-pi diff styor-u.i anything accomplished and perfected (as a reward).

ৰ্থাই it: is an expression occurring in almanacks relative to the proving true of certain astrological prognostics of good back; similar to, but not identical with, ইংবীৰ ytan-blad.

文明料 hyrava-pi (dam-pa), pf. ¶^N gram (cf. ¶^{N u} gram-pa), to pinch or nip off (the point of a thinge); to cut eff; to prime, lop, clip the wings (Ja.).

Q त्राप्त hgral-va 1. to walk; to pase; to travel; a game 35 a hgral-var byed-pa to cause to go; to send off, despatch, a messenger; बच्च व से hgral-ver po a walker, post, traveller, pedestrian; shet. बच्च hgral passage; the possibility of passing: व्यव दूर वे बच्च कर्म (jānh-van-gi hgral chadpus the passage from Nyanang being stepped (by snow). 2. fig. to walk; to live, act, or behave. 3. to pass as good; to be current (of coins).

*5" 65 hyrul-shud passage, communication. + এন্ত্রমান্ত্রীয় hgrus-hgog= মন্ত্রীয় bitsonhgrus assiduity, industry.

Agra-hgrus-pa (dni-pa) 1. pf. aga hgru-wa. 2. sbet. zeal, enthusiasm, diligence, endeavour; more frequently agagubetson-hgrus (Ja.)

মূল A hyre-un (de-un) ংশ্বি স্থান linba) প্ৰথম to roll one's self; মালাইল hyrehyre-un to roll on the ground; প্ৰাৰ্থ hyreliday or ক্লীৰ্ণ \$5 4 hyre-ly byed-pa to roll on the ground from pain or despair, &c.; also of horses. &c.

ৰপ্ৰ পূৰ্ব a hyre Idog-Idog-pa to roll on the ground from pain, etc.; to wallow: ধ্ৰমান কৰিব বিশ্ব কৰা বাৰ-soys phar-tshur hyre-log ryyah-pa the horses, etc., roll hither and thither; ধূৰ্মান মান্তি কৰিব কৰিব প্ৰস্থান কৰিব কৰিব কৰিব কৰিব কৰিব প্ৰস্থান কৰিব কৰিব কৰিব কৰিব কৰিব কৰিব কৰিব কৰিব কৰিব to bear pain they were rolling on the ground) (Kirid, 3%).

হল্পনিতা hyperica (dehea) (cf. ইন্ম syrvica) সীহন, অধ্যাৰ to stand: ইন্মী ক্ৰেন্ত্ৰ standing at the mouth of the pit; হলেন্ত্ৰ আন্ত্ৰক্ষ্ম density that hyperican hyper they started up as if afrighted. মিণ্ড্ৰিং লগ্ন mi-hyperi grant three lengths of a man (Ja.).

भी द hyreh-ku (deh-ku), also भी व hyrehpo, sign of the vowel े "e."

Q বুলি U hyrem-pr., pf. অনুশ herem, fut. ১৯৯ dyram, imp. প্রশ্ন khroms 1. to spread (as of grain, for dryings, or অনুধান hyrems-pa (dem-pr.) (উপ্ত chu lta-bu) অধ্যান্ত to sprinkle (water). 2. to put or lay down in order, e.g., beams, &e.; to spread out; to display; to scatter; to draw (a curtain).

• बच्चेन हर रें कुष्ण harel-chun don-yeal श्वच-श्रम 12. pr. (Schr.; Ta. 2, 200).



300

द्रनेयाय hard-pa 1 = बहेबाय htshol-pa afm, wiften to beg, supplicate. 2. to put in, arrange : 34 44 44 tehiq-don borel-pa the arranging or paraphrasing the meaniugs of words. 3. to explain, comment

1 affe age h wel-bead attent (Schr.)

1

allara heres-pa ex-officer; late officer.

*এই ট্রং Horo-glis ছবিৰ n. pr. (Schr.; Ta. 2, 222), n. of a country (prob. Tamil); of a lexicographer [prob. 31[44].

and haro-suo = and at a haro-soft-wa expenditure, cost; anything expended.

at at 1: Horo-ldid n. of a country in the south of India, i.e., Dravira.

अर्थ कि: 11: इतिस (Sohr.; Tá. 2, 27).

29 7 horo-un, pf. It soft, imp. #E son, but negative form of imp. wall ma-horo 1, to go, in all its significations, to go away, proceed to, walk, &c. 2. sbst. a living creature; that which move बर्भन देवलद्भव the six classes of living things. 3. to live; be living; move; exist: to be.

Вуп. да гууи-ша; «Кла влов-ка (Mnon.).

an an horo-wa po = an as horo-bued one who goes; goer; walker; traveller; passenter; pres. at any age hgro-behin hdug= aff \$1954 hyro-gin hdug proceeding; voing: fut, of acase hipo-icar hygir.

and a Russen horo-wa ries-drug the six kinds of moving beings:-(1) W tha wa the gods; (2) graves tha-ma yin was the demons: (3) 和 mi 可要面 humanity; (4) 55 4看 dud-haro तिस्त्रेय beasts, etc.; (5) व दुवस प्रदdhays an the ghosts; (6) 5944 dmyal-wa 715 hell-beings.

वर्षे पर्व अर्थेंद्र में karo-traki maon-po अवशास an epithet of Avalokitecvara; # < 4 4344 Syan-ras guige a name of Buddha, of Vishnu (MAon.).

■質可に用 haro-myoks = ■単 hgro-ñok previously visited.

all ward horo-las che=all qu'à horo-cas che or 4534 à hyro-nen che, adv. very probably; in all probability; also and alone in uned : वर्षे व रेव याददे वेंद् व ह्वदानेद वशाहक दशावर्षे and grown riy-pa heli bod-na sman medwas nub-nas haro-las the the science of healing, there being no medicine in Tibet. may in all probability disappear (A. 35).

Qर्जेषासाध hyroge-pa to associate with; to keep company; to be in the company of: CM (1.64) ZC (4.54) M (14 .09% to accompany: dmi-pa dia-dan hyroge-par, bean try to associate with the holy ones.

harous-par bued a sociate; one who accompanies, goes together.

Sin, Bu'ann ries-chaus; Manife vonsshuor: we'squayque wan-day hyroge (Mhon.).

মন্ত্ৰপুৰ hyro-lugs (custom) manner.

बर्चित् प्रे hmon-bu अ बंदे अ वंद cho-lohi sa-bon cowries; dice (##on.).

॰ वर्षे म huro-ma नामना (Schr.; Kalac. T. 119).

* of the a haro brasi-ma (Schr.; 92 A.).

역할 Agro-bucd= # 전 glan-po an elephant (Maon.).

Q्राया I : hyrol-sea, pf. जांब bkrol, fut. 5 darol, to unravel; to make loose; to set free; to unfasten; \$45.055.0044444 dondu mand-pa harol-wa to cut the knot: a 4 and hyrol-wa po or 19195 hyrol-byed one who unravels, loosens; and 34'454 Agrolquin hdug is being set free; AMARATE Agrol-war Agyur will be set free.

পুর্বান II: to escape, be liberated, be released from. The pf here is ৰূ grot. Generally used in the distinctive Buddhist sense of escape from the necessity of living, re-birth, etc.

वर्षेक्ष kurus मे द भवा में वर्ष स्वाम mi-rta sogskar haro-lags gait; manner of walking of men, horses, etc. : 3 a mar un a ar-aziah skar clair-haros anis a wol those that are selfmoving, such as sun, moon and planets. etc., and those that are moved; say \$ \$6 वर्षेश्रास गुर्व ग्रेम प्रमुख those whose manner of walking is like the goose or the parrot are respected by all; हाट उद् मेट के हु अडेव वर्षेश हर AN MEN US NE ES DE TI BE UR AKE What-chen sen-ge khipe-niched haros-blan mis, long-spyod muficiati bda i in hard-par hood those that walk in the manner of elephant, lion or bull become rich and wish to be master of many people; San de affu te de fin afa aga whosoever walks in the manner of dog, viz and donkey gams unhappiness (Mi.).

可可 rga-n; pl. 那 rgas 嘅 1, to be old, aged; also shet, old age. 2, to go down; to set (of the sun, etc.) (Ja.).

*** IS I rga-was krad-kys but, flittermouse (Ja).

• § § rya-lo (Schr.; Ta 2, 252).

ने गुन-एं जरामरण old age and death;
 नेभानीक गुन-एंड्र gzir-एन to suffer under
 the infirmities of old age.

The rgan also agreeds whyan-goer-ma hedge-hog, the second term designating two species: Erinaceus auritus and Erinaceus amerenas, the latter found in Kokonur district.

क्षेत्रं प्रवत-pa = resp. अत्य rgan-pa old;

বাঁ বি rgad-po = ৰূপ rgas-pa also = প্ৰাণ্ড bgres-po an old man; a man gray with are.

Syn. আং ই অন lań-tsho yal; বৃহৎ অন na-tshod yal; বৃহৎ আন na-tshod yal; বৃহৎ আন na-tshod yal; বৃহৎ আন na-tshod yal; বৃহৎ আন নিজ্য বৃহৎ আন বিজ্ঞান বিজ্

新草 rgad-mo an old woman.

বাঁই বাঁই ryan-ryon (প্ৰাথ ক্ষা ryad-po ryad-po) old man and old woman.

ৰাজ্য rgan-pa জন্ত, মহিছ an older; senior. In Tibetan astrology a person aged between 60 and 72 is called ক্ষ্ম.

বাঁৰ বি rgan-po হয়, ৰুল, লীৰ্ছ 1. an old man; elder 2. the headman of a village.

कार देवे वेच ryan-polic thig, ज्ञान yo-wa vulture; elso met, for rainbow (Maon.).

कर् देवे वेज वे ryan-pohi thig-k हृद-पुत्रक met an old man's son.

कु देवे कम ryan-poli lay the work of an elderly man.

क्ष म rgan-mo अर्जारका, जीका, हवा an old woman: one infirm and worm out.

क् 5 वर्ष rgan-shigs महत्त्वक those that are grown old; elderly people.

क्र रूप ryan-rals चेष्ठ the venerable, aged.

हुद शिक्ष rgan-rims सुदास of the older class.

44 434 2 gan-la nam-pa 2244: to listen to the advice of the old.

का केंद्र rgan-son बाजार्थ has become old.

त्य rgal तरम, चहुन्त = = = nab a ford; e == chu-rgal the ford in a river: == = = = = = rgal dkab-wa difficult to ford or to cross.

and rgal-pa or काव rgal-wa pf. and fut. काव brgal, imp. का rgol, to ford (a river); to travel through; to pass over; to surmount a pass: कुंबल का कुंबल के तु rgya-misho la gru-guiñs-kyi rgal-te after having crossed the sea in a ship; व बक्त बच्च हुद हैन la brgal-

hi byan nos the north side (face) of the mountain-pass that has been crossed.

क्यांचिक rgal-tshiys श्यमास, स्रीत the joints of the back; hip-joint; according to Sch. क्यांचिक rgal-tshiys = इय देवा sgal-tshigs the spine.

क्यार्थ ryal-cig a lizard; इसक्यरेव bla-ma ryal-cis the chameleon.

वास rgas= व rga-ua old, ripe.

awn rgas-ka old age.

বামান rgas-p:= জ্ব rgad-po জনাজ, জাৰ aged, old; exhausted; infirm; shet. an old man.

which has the property of giving the appearance of youth in old age); ass as bed-know sker (Mag. 90).

क्य दे rgas-byed जगावित that makes one look old and haggard.

का है। अ ryas byed ma अराविको a woman whose company makes a youth look old.

grows old, a name of the celestial beings.

one able to overcome many.

at a rgu-drug a mixture of many ingredients healing sores, joining veins and removing pains in the intestines, as in gigwingga gingt gigalaken fyt-drug finahdrub ftsa-mthud fgyn-grev hjoms (Med.).

ति 'दि rgud-pa बसन, विपन्ति, विद्वन, वापदाः

1. disadvantage; trouble. 2. to decline, to sink, grow fruil: कुम्य दूर-दृष्ट दृष्ट्य वृक्ष कुम्य कुम्

5 ti rgud-po, v. 35 ti gud-po.

ৰুণ এই rynd-min = গুল মাজ ই প্রথম ব dhulphone-kyi mini-pa a destitute person; destitute.

নী rgun=গ্ৰহ্ম ryun-blrum হাজ grapes; গুৰহাম ryun-dkar the white species of grape: গুৰহুমুমুৰ্হ অইনেই ব ইন rgun-blrum glo-nad selskin tshad-pu sbyon the grape removes diseases of the lungs and curse lever.

54 how rgun-sheme wine or drink made from grapes.

\$555 ryun-ryod wild grapes; according to Ju. raisius in W.

hunchback; one bent by age, v. 53- dyur.

কুম ই ryan-re কুম কুম কুম কুম কুম কুম বি ryan-ryan byas-nay salad-pa iit downcast, bending the head downwards.

र्वे rgo, sometimes for # sgo.

ৰৰ rgo-ua=গ্ৰীৰ dgo-uu a species of antelope Procapra picticaudata v. Ja.

ALN I ryons-mo=54.4 dyon-mo in older writings the evening.

र्केट्र 190d 1. adj. wild; हार्केट्र a vulture; a bird of prey; राजेट्र wild goat; अवार्डेट्र wild boar; व्यव्यार्केट्ट व्यट्टिंट wild yek. 2. क्षेत्रहाड

mi-rgod hu-bu like a wild man; a savage; a robber; a ruffian; A 55354 mi-rgod byed-pu to rob (usually named together with murdering and lying).

क्रिक्रम rgod skam-ma a barren mare.

क्रिय ryod-pa 1. to laugh. 2.= व्याद व gyen-ra to grow weak, languid, or indolent.

+ कॅर्-विष का ryod hay-oun, described as विश् क् केर केर केर केर कार्य प्रधानिक you-tan mud-cin sems duan mitho-ua 1. a vain person protending to be great and powerful, but devoid of wisdom 2. = केरबा इस कि विव sems grampar mi-shi ua the disturbed state of the mind (K. d. a 355). 3. weak; languid (Ja.). केरे 8 rood-by d कार्य मुख्य laughing; laugh-

ter.

केंद्र म १९०५-मध्य बामी, बाइबा a mare.

Property of the gods. 2. born of the physician of the gods. 2. born of the mare. One of the wives of the God of the Sun who, unable to bear the glare of his rays, ran away in the guise of a mare to the northern continent, Uttara Kuru. The sun followed there, and caused her to give hirth to the celestial twins called As'vini kumara.

क्ष अवे डेब्ब rgod-mahi tshogs सामृत a herd of mares.

Kwa rgod-yas a numerical figure.

Kargol, v. Kara rgol-wa.

ৰূপীৰ rgol-phyi rgol a posture of witchcraft against evil spirits: ৰূপী ৰূপী কুপুৰ বুৰুষ rgol phyi-rgol pyi-gdan beams (A. 33) prepared the seat for a defiant attitude to suppress evil spirits.

and fut. My bryol, to dispute, combat,

fight, make controversy: 34 34 44 4 to hold discussion, verbal disputation: SAS दर इत्य प्रेम देव व to fight by means of troops and powers: 49 98 8 7 rool-wahi, shu-don a challenge; a speech provoking a quarrel; and a quarrel or contest begun by the counter party (Sch.); 44 54 A an adver-BBTV. Opponent : Fire sha-rool water the plaintiff in a law suit, but generally signifies an aggressor, assailant : 3 7 physirgol परवादी defendant; धुर हेंब की बर्दे पर phyirrgol-wahi gnod-pa is an external danger against which every one tries to protect himself and chiefly by charms and witchcraft ; 2 44 sha rgol and 3 44 phyi-rgol are also said to signify such students as hold religious controversies with one another. ## ma-rgol is the party putting the questions; 3 4 phyi-rgol is the party answering the questions.

and rgol taking threatening words.

Syn. 🧃 🍍 spyo-tehig; ជាតិការ 🥞 bedigetehig (Minon).

I: rgya मुझ seal, stamp, token. mark, sign; 3 and rgya-hd-bt-pa to seal; to stamp: 3 and rgya-hd-bt-pa to break or open a seal; and a ri-rgya lan-rgya bahug-pa to seal up hills and valleys, i.e., to protect the living beings inhabiting them from being harmed by huntsmen or fishermen: an annual religious performance of the Dalai Lama, consisting in a variety of spells and incentations for the safety of animals.

Syn *3's thehuster; 35'44 phyag-dam; 50'34 dam-phrug (Unod.)

II: animal of the deer class, in appearance like the Nilgai, possibly the saiga-antelope.

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Jill: wie, we a net, a trap; 93 %a-rgya a fishing net; 83 bya-rgya a fowling net; 854 \$3 ri-duays kyi rgya a net or trap to catch birds or wild animals.

मैं IV: 1. extent; size: 93'45'% है रेस ranahi tshad-nichi-tsam how much was its extent? 4544 5 4 rgya dinag-ta mid-in immeasurable in extent. 2. with a name for India but sometimes for China. which are both vast countries; also fullness, complete state, or perfection. 4244 454 44 454 4 gya rim-pa belita-ryyas blabme there are seven kinds of mark used in dividing a volume; they are the following:---(1) अव बच्च संबद्ध मा अव में कु tshiy-nion mi-bkhrugs tshig-gi rgya the sign or mark for distinguishing one verse from another, so that the verses may not be confused; (2) 阿斯森 新年三年日4月、五五 Ishiy-ikini nahkhrugs-pa gad-kyr raya the marks or stops used at the end of a sentence or the line of a. vetse : (3) अब ६५% वर्षक प्रवादित के tring-don ar-hkarags-pa than rgga to mark the chapters: (1) वृष्णभेत्रप्रवासम्बद्धं कु (milika mi-kkhrugs-pu bam-pohi caya the marks so that the lines may not be carried from one chapter to another; (5) का शर्भ बहुबन य का यदि पुरुष के के ham-po me-tikhrags per bampohi grang-kgi raga marks to show the number of parts in each volume; :6: *** श्रेराव व के देव के कि mithale in hendland sur thing-go raya the marks to show the end of book, part or chapter; (7) and and २५वश पुष्ट्र विव वशक्षाक्षेत्र है के gleys-bum auhkhrags pa gdon-yeg gam spyan-khyer-yni rays the serial number used in marking the volumes of a collection.

§ 34 ryya-gram (gya-tam) a cross; the Krastika sign; Ki § 34 reto-ry (gya-gram) a prose made of two Voyra, one placed upon another crosserie: § § rgya-skad Indian or Chinese language.

পুৰাৰ raya-skas a staircam, cl. মুন্দ ব skas-ka.

\$399 rgpa-skyegs west, my lac; a kind of resin; \$3990344935 rgym-skyegs kyi rnam-hyyur was a sort of lac of the colour of Manjistha.

कृष्ट्रिका नेहां 1990-skyey हात सकात, स्वास, सावर a kind of tree the twigs of which are used to clean the touth.

\$ 950 rgya bskam-pa to contract; to diminish in extent.

§ 575 ygya-dkar large orb; disk; § \mathbb{R}^2 § 575 45 hi-zlahi rgya-dkar çar the bright orbs of the sun and the moon appear (J_A) .

\$9\$54 vyya \(\psi_k kycd-pa\) to widen, enlarge, extend, augment.

\$ 75000 2 rgyst khams-pu the Khampa tribes residing on the confines of China and Tibet

\$\$ ryga-khya a Chinese lap-dog.

\$\$\$ raya-khyon or \$\$\\$\$ ryga hom khyon, v. \$ ryga.

*§ 98 49 4 Rgya-gar physig-na (Schr.; Ta. 2, 249).

कुष्णम १९५४-प्राप्ता, ४. कुष्णम १९५४-kram.

and ryga-good warm set free, liberated

a can a ryga bygab-pa or \$1950'a rygatint-pa to lay a net or trap.

कुषु र १९९०-१९९०-२०, met. for १९१४ १८०५-५० the ant (अर्थकाः).

• ** rgya sge **(Ca gate; a principal door or entrance.

₫₫5 ryya-sgyar met, an aut (Mion.).

4. 5. SE. Egga-ati Mannager's wa con a sk-rays shabean ab blab-per narrow, long money-bag made of not and securely joined to the such.

₫¶ ryya-teop Chinese talde.

5 35 rygas had partiality; invidious distinction.

東京の ggga cheren or 智等の gthal cherent great, large, copous, diffused; 教育な業を storepa gga cherent a great master or teacher.

edition of the Lalitavistars.

कुकें बाग रहाहत-che lans प्रमुख्य = हु अन रहाहतtra main rowl.

कृषित् (yy) - energia कृष्टि (प्र)
पश्चित large, copious, wide; अवकृषेत्रदे sa-cha (yya-che a-pe an extensive country) or large place; वैभव कृष्टि अंतर एप्राप्तान कि व-pe a generous broad heart; वैभ कृष्टि देवह एप्रयान-कृष्टिक po a voluminous religious work; religious observances on a large scale.

कु देश्यम्भाय अप्रश्नास्त कृतिवृत्ताः विस्तिषे वर्षेना copious or abundant description.

a ka ryya-joy or a aka ryya-njoga a long table; a bonch.

9 १९९४ ryya-rtage 1. मुद्रा mark, sign, signature, stamp. 2. (श्रूट्स grafis) n. of a numeral.

¶?™ rgya-jam the Indian rupec.

3 an ryya-that a kind of seal or stamp.

§ MEEN Typa-nathons lit, wide view; a platform or open pavilion on the top of a house.

3 Ryyn-yolah n. of a district in upper Kong-po (Fig. k. 25).

\$45 ryya-hile or \$845 ryyam-bir a quared.

ৰূপৰ Ryga-reg মন্ত্ৰীৰ China, i.e., the great and extensive country where people diess in black.

9 244 Ryya-curing of 9 8 256 Ryya-micuring the Chinese people.

१९६ Figur-soit et in mystic language copulation (वृद्ध देव ४६४ ५ई व ४ क्रांतरक्षेत्र donte hklasgept),

neense stick or Joss-stick.

ই वेणन rygo-ploys कादन a fail covering.

ৰু 4 gyga-au হ'ল, 4 plan-p-, চন্দ্ৰত বহু u town-pa-hand-pa to be user al and of service: to exert one's self: শংস কুম টু মুদ্ধ মাধ্য কুম মুধ্ মুদ্ধ মাধ্য-payas-har than par ar egypa-ca grapas (A. 163) he was et great service to the religion of Buddha.

A ryga-au the beard; colloq. "gyan."

হুবি\$ ryga-bod or হু ১০ ১৯ ৪৪ স্কু-a-may-a-m Bod China and Tibet, আন্দর্শিত; also Ulterior or Chinese Tibet.

§ \$1.49 एप्रुव-िप्रायः पुत्रात ४०० छन्। rain low.

§ * 1911.1-ma s. steel-yard. In Ando the term § * 1911.1-is signifies secondary syphilis.

g এর মার্ল rygurean ar etay a flower used as medicine: g এর এইল প্রথম নুদ্ধ দিং কাই আন্দ্র the flower tryumen metoy is useful in diseased blood and in pains in the shoulders.

§# ryya-mo a net; also a Chinese woman.

gaq rgya-smug of the colour of the liver; purple. Acc. to Jä. violet colour.

9824 rgya-rteaks a kind of lizard (Sman 323).

- ই rgya-rtsi (ম'ই sa-rtsi) a Chinese varnish: ইউমান প্রসাধন শিল্পন rgya-rtsis rma-ça bbras-skron rho-la phan Chinese varnish cures sores, wounds, skin-irruption, itch, etc.
- a पुरु व शुक्ष केद भे Rgya-brison hgrus Sea-ge n. of the learned Tibetan Lo-isd-ua who twice visited Vikromas'ila in Magadha with a view to take Atis'a to Tibet.
- 9 द rgya-tshha = नैत ५ वन । व çin-tu tantshha-ua sal-amoniac.

Syn. Auf 5 ka-po-ta; galan febe-bbigs (Mfon.).

4 Tu rgya-tshos vermilion.

Syo. 6 제한도 chu-gler; 6 5 역 chu-dag; 6 वें 해도는 chuhi phuh-po: 로리르스 age aphel; 표리는 현명에 sla-wahi grogs; 배 도리 해도로 pha-rol mi-해면에 sla-wahi grogs; 배 도리 해도로 pha-rol mi-해면서 chu-prin bbyuh-guas; 6 원리 도덕 chu-stin bdag; 62 원리크로 해도를 chuhi stin-pohi gronche; 원리널로 도찍을 sin-dhuhi bdag-po; 메일르트스 gaŭ gha-hdsin; 원리 로드를 가는 bod-can; 도 플러 마이 ldan-ma; 배르트스 하는 phod-can; 등록 목록 에 rol ldan-ma; 배르트스 해를 하는 fal-hgrohi gler; 도둑으로 해도를 dal-hbal mdsud; 를 원리 chustel; 원리널로 해로 dal-hbal mdsud; 를 원리 chustel; 원리널로 해로 So chu stin tgyal-mlehan can; 로디스 해 sla-wahi ma-ma.

- कुं अर्थ (च्या rgya-misho dgah चनुशानस्त the moon; कुं अर्थ हैं rgya-mishohi sla सीलिंडिया reflection of the moon in the ocean; कुं अर्थ व्याप्त अर्थ हैं देश रहुआ rgya-misho pa-ham mchod-gyi dpyad सन्द्रकाय a seaman or anything belonging to the sea.
- § set un't Ergya-misho shas-pa Samudra Gupta; waven n. of ancient monastery found buried under sand by King Dharmapala, near site of which was founded the monastery of Vikramae'ila.
- g will all rgya-mitshohi mchin=g.
 will all rgya-mitshohi mying or is 13m klondkyil the vast expanse of the sea.
- gwin 55 in rgyn-mtshohi dun-phren= 4 a tsha-lu hillows; waves of the sea; also borax (Sman. 166).

3 Ma Ryya-mishohi rdo-wa n. of a medicine.

दुः अधि च न पृथुव-mitshohi wu-wa, र. बु अधि । ५९ न पृथुव-mchohi dhu-wa सब्द्रवेज, a kind of tacdicine [(1, sea-foam, (2) cuttle-fish bone]S.

 \P $\neg \P$ rgya-hshi in W, is stated to be a kind of ytor-ma offering to demons and demi-gods as a substitute for animal sacrifice (Ja).

3 914 rgya-gaeb acc. Sch. a large net; a large rake used in reaping.

- ৰ rgya-yan= প্ৰমান gyen-ua laxiness; remiseness: শাহাৰ প্ৰমানৰ rnam-kun rgyayan dus during the time I am found negligont (of religious duties) (Yig. k. 22).
- + 9 A egy rgya-yi-bbur ongravings on a seal; 9 A egy rgya-yi bbur= 5 a egy 8 % dam-phrug gi ri-mo the raised figures or inscriptions on a seal; 39 9 phyay-rgya in mystic rites the symbolical gestures of the hand or the fingers, to express certain charms and language.

g na rgya-yal the country of India or China.

rgya-ri was painted figures, etc.; a portion of meat (Jd.). It also denotes a measure = half dum or one fourth of thu.

₹ q ryya-roy = भाष देंभ aga-tsom beard.

a an raya-lab talk, gossip.

A WH raya-lam high road, main way.

Syn. G M. Na M. Hyar pyod senemo; 294 get 84 hin aş-zlameran; 544 ye dilal-skycs; se fina 8a-stalış (Minon).

e বুৰাৰট্রৰ ryya-çay hkhyil (e বুৰাৰী ইন্দ্ৰ বাহ ই ryya-çay-yi şiloh-po hank-po) a species of juniper.

y gan raya-cabs or gu gan pas-cabs light trousers worn by the Chinese.

₹ 49 ryya-çoy Chinese paper.

3 TH ryyn-cos = 3 EN ryya-tshos vermilion.

chasm in rocks, glaciers, &c. : a dog with yellow spots about the r sc. 3.

্ৰাপ ryyu-soy or এ প্ৰাণ্ড ryyu-soy-le 1. ১ saw imported from India or China. 2. a Tartar of Turkistan.

\$25 rgya-stat a wide opening or passage; a street; a balance

ু প্রধান প্রধান কর্ম (শ্রু hbru) a kind of pulse; gram.

কুৰাৰ rggag-pa another form for § a rgyab-pa, used esp. in C, to throw, cast, fling; শংগ্ৰুৰ midab rgyag-pa to shoot arrows; ব্ৰুষ বিশ্বৰূপ dgon-pa ship rgyag-pa to found a monastery. Has, in general, all the significations of ব্ৰুষ্থ

বুলান'ৰ I: ryyays-pa খনন provisions, victuals, food; এই বুই বুলা hisho-wahi ryyays provisions for living; খদ পুলা inm-ryyays provisions for a journey; বুৰ পুলানিয়ে স্থান-ryyays provisions for the winter; পুলানিয়ে ryyays-wall merchandise to buy or barter victuals with.

य

वीपार्था 11: मर, दर्प, मान : देवभव dr. yspa arrogance, pride. Adj. arrogant and insbriated. There are eight kinds of 4944 १९५४ वर्ष कुम्पाय प्राप्त का कुम्पाय प्राप्त कुम्पाय प्राप्त कुम्पाय प्राप्त कुम्पाय प्राप्त कुम्पाय प्राप्त कुम्पाय was repays-per pride of high birth; (2) 4344 बुषाय gzags-kyis rgyags-pa pride of appearanen; (3) यह इंभ बुज्य व laf-tshos ngyags-pa pride of youth: (1) 45 25 un gown nad medpas rggags-pe pride of freedom from sicknoss: (5) Kugungunor-gyis ryyags-pa pride of wealth; (6) द्वर व्यंद्वम कुवाभाय द्वीयवर्ग yod-pas rigags-pa pride of power; (7) 45 देवा नेभ यभ क्वाभाय (20-149 १८६-१) । १९११ तुत्र १-१०० pride of technical knowledge; (8) ME 5 TW पम कुण्याय man-du thos-pas rgyags-pa pride of versatile perception.

बुष्यभिक्षि ryyays-pahi dyah-ston fat, stout (Sch.); also mighty, powerful, proud.

- ŢΓ ryyań 1. wall. 2. Tr distance

कुर भूगभ ryyan-grays कीय the distance of about two miles; the reach of hearing.

कुर भंदर वहर वेद rgyan-mehon btan-gin moving forward by long leaps.

mig-reyan distance of sight, i.e., the distance from which a man may be well distinguished.

ge 5.3844 ryyah-du lus-pa lingering behind (Sch.).

ear shot; hit from a distance.

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9

55.4 rgyan-pa, used for age a brkyanna, stretched: \$2.54.44.44.7gyan-nasbahaypa they laid him down stretched out (Ja).

gs. us a Ryyan phan-pa or gs. us a ryyan phan-pa a sect of Hindu philosophers who were scorned by the Buddhists and called atheists; a a grant grant grant in the cast out by the world, i.e., the despiced of the people, the Lokkyata sect of Ancient India.

द्वर अ ryyaf-ma distance; great way off; द्वर अवस ryyaf-ma-mas at a distance; from afar, द्वर अवस प्रभाव देश ryyaf-ma-mas graysps che-na famous, celebrated; hoard from atar. Very common in older as well as in modern works.

gr. Aq 2 mir mes rgyan-nig me-mihonmkhan short-sighted.

\$\frac{3}{8} \textit{Rgyal-tsc} ordinary pronunciation of \$\frac{3}{8} \textit{Rgyal-rtsc}, the chief town in the district of Nyang in Southern Tsang.

at the rayant-tshas not far from.

gr Re E ryyah rin-po far, remoto; gr ke E swas a ryyah rin-po-nas bon-pa takeu or brought from a great distance.

कृत्येत्व १०५४मी-गाम-एव विषक्तम, जपवने, चारान de'aving; procrastinating.

es affect a ryyan berins-pa lengthened to a great distance.

bkycd-de moving far away, e.g., in order to increase one's distance from an unpleasant neighbour at table (Ja).

gent rgyahs-te arriving us in haste; क्ष कुंत्रक व वेष्ट्रांचण काल्कि संदर्भ के द्वर दूर/ qyi hkhar-wa-shiy thogt-nas khoh-gi rtsar rgyah-te byah carrying a crystal staff he arrived near him (A. 138.).

बुद्ध नेहा gyan-çin, also wrongly written an कुद्ध नेहा हुस्प्रका-çin: श्रु कर है में में बुद्ध स्थानहें जुद्द दर नेद सेनाम दृद में सेनाम बुद्ध व eku-than ri-mo bri-rgyubi ras-gshi rgyofi-rahi çif segs dafi mi-sog rgyafi-ra 1. castle. 2. the board on which the body of a culprit is stretched for flogging; the board or canvas on which cloth or pasteboard is placed for making a picture.

বুঁই I: ryyan, colloq. ryyan-cha আন্তৰ, অভানং, বিশ্বৰ, উজ্জন ornament, decoration: বুং ই শত্কাৰ ryyan-gys bryyan-pa decked with ornaments; হো কুৰ dicu-ryyan the ornament of the head; a diadem; মান প্ৰত্যা কুৰ semg-kyi ryyan a blessing; an ornament of the heart: ইন্ট্রেই বহুলাই বুৰ বুন এই, no ornament of the bedy equals mental talents; the misries of the body are not equal to anxiety of the mind (Cr. 13).

Syn. 44 chas; चेन्य देंs legs-byrd; भॉन दस nelses-byas; दुन दस rayan-byrd; वर्गेंडप dkadpa; धूस spras (Mhan.).

荀子 II: 賽啊 shaps 1. a stake or pledge at pray. 2. lot; 2150 * ryyan-rayab-pa, to east lots—without religious ceremonies.

* কুণ শূৰ্প rgyon mkhan po আনকাৰ্যভিত্ত (Schr.; Ta 2, 187) one versed in rhetorie.

919954 rgyan hyyed-po द्वीटर to lay a wager.

कुर अर्थेन ryyan-melog करेपूर earring.

345 que rgyan-du hehar it proves a blessing for the heart; a moral advantage.

§5.59 rgyan-airng verms the six kinds of ornaments used by the Aryan people of India.

ৰূপ ব rgyan-h-logs-pa to adorn one's self.

34 33 28 gypan nehu le-can agus ornament made in the shape of a weasel's head.

37'4 rgyan-pa===44'4 hshag-pa nfine adorned, bejewelled. also পুৰ বৰ্ণ শূৰৰ rygan behay-nikhan one who joins in a wager; gambler.

ৰুর গাইর ও ryyan-pa byr d-pa to lay & wager.

दुत ६६ व pygan dor-en or वश्य a hshay-pa चयपूर्व a dice-regue; a patnester; one who throws dice.

\$5 क्षेत्र र्युत्या-parau सामनक commonly or slightly ornamented.

45 SH ryyan-byas, v. 45 cy; an.

454 विश्व eggina : zlu-gam चन्द्रक a semicircular pocklace.

For engals 28, 4414 1. the back of the body; the back part of anything; 953 394 egg-k-kg/ physics behind; 9534344 as 35 2 egg-k-kg/s physics-par lyed-parto particle on the back; 9434 egg-k egg-k egg-k-kg/s a cushion or pack of weel; \$434494 as 354 a load; 9434 a load or pack of weel; \$434494 three mule-leads.

gas rypub-ta gas rypub-na, and gas rypub-la are in common ase both as adverts and as postp., in the latter form governing the gent. case, signifying afterwards or after, behind, at the back, etc.: gas gas rypub-la rypug run behind; নিউ পুন সূত্ৰ সংগ্ৰহণ hay down behind him; ১৯১৪ নিজু বুন স্থাই বুন স্থাই বুন স্থাই বাই বুন স্থাই বাই বুন স্থাই বু

49 6 45 rygal-ta shon mounts on the back.

90 \$4 ryyah-rten www a back-support; something to lean against; a safe retreat; prop, support.

and a ryyab rtea-pa to lean one's back against; to lean or rest on; to rely upon, confide in.

ga ja 35 a ryyab-rten by d-pu to make a support ; to back. \$9\$54 ryyah ston-pa to turn one; back; to turn round.

ga axa rgyah-gron contirmation

कृत्य ryyab-pa, pf. and fut. बहुव bryyab, imp. हुँव ryyob, to throw, to fling; to hit, to beat, to strike; ६९१४ rdo-ryyabpa to throw or pelt stones at; नेद कुष्य दर्शryyab-pa to put wood (on fire, &c.); द कुष्य ho ryyab-pa to kise; धुष्यक्षक्षक कुष्य phyags-nays seb-turyyab-pa to let the cattle run into the thickets. बहुष्य कु bsloy-pa ryyab-pa, also कुष्य blab-pa to clap; देवाय be-ma-ryyab-pa to pour or mix mik; दे दुष्य tshba-ryyab to salt (a curry or meat).

ga दुवान a regale physogs-pa to turn one's back to a person or thing; to leave it behind; to be indifferent.

3935" ryyah by d-pa to protect; to back.

ৰুম্বৰ্ম rygab-hwol, ৰুম্বৰ্টৰ rygab-yle-a cushion for the back.

कुम ६६० १९५०के-कृताम् इति ६६० ११८३-कृताः re-infercement : reserve.

1988 ryyal-rius intend to make; Lint.

§9 * rgyab-idsi one standing behind working people in order to watch and superintend them.

39 435 ryyah-gshan the spine, the lackbone,

कुप प्रभा *rgyalmyas*, शुरुष goods हेरव ्या केरर) a number.

दुष ^{२८} rgyab-rift देशिक the long-back; met. a fish or a snake.

ৰুণ ইণ ইণ্ড rgyab-log byed-pa to turn one's back; to rebel; revolt.

an aga rygab-logs the back; back part; the reverse of a thing.

कुँअ के rgyan-tshbu= ¶ rgya-tshbu सिक्षक, निक्षकरण a kind of rock-salt (brought from Sind) used in medicine. कुँदें I: rgyal (भूरक skar-ma) तिका, प्रधा नवन the eighth constellation in the Hindu and Buddhist astronomy.

Syn. क्षाम्ब श्राम्य bla-mahi lha-ld om-ma; इर्म्यम sbyor fdan-ma; "म्बान्डरम tshim-byedma; बुद्धम grub-pa-ma; बुद्धार एक्का-एकवी (अतिका.).

जुरा II: 1. पन. 2. the five penalties for theft.

जुरी III: (used only in compounds) royal, victorious; also great, chief.

পুৰ পূৰ্ব Byyal-kun h.l.ad = প্ৰতিৰ্ভি ছুব প্ৰভিত্ন Ukhor-los eyyar-uahi egyal-po a Chakrayarti Rájā (Mhon.).

कुष:६क्ष्यः Rgyal-dkah चित्रत, दुर्जय, चत्रय invincible; the unconquerable.

कुष है अर्थ में ryyal-gyi mishan-mo पौरणांच a December night; देण है है व ryyal-gyi zlaur पौषमास the month of December; दुव हैका व ryyal-gyi जैब-एक पौच पृथिमा the full-moon day of December-January.

gapa: rgyal-khan = ga uauga rgyalpohi pho-bran the king's residence; palace.

Syn. 39 18 pa rgyal-pohi khab: 1985 444. PK a bood-nams khah-pa (Mhon.).

gu par 34 5 ryyal-khab chen-po the main government; imperial government (Yig. k. 18).

ga ব্রমন rgyal-khrins = কুম ইন ব্রিনন rgyalpohi khring court law; the king's law: কুম ব্রুমন কুম কুম্বান মিন the law is a golden yoke.

कुत अन्य व rgyal-mkhan-po पण्डिस (Schr.; Ta. 2, @30) losmed.

graf rgyal-rgyad royal family or lineage.

कुष : rgyal-fia जवशाच drum of victory : कुष : राव बहुभवा केर गुम् कुष या पश्चिम rgyal-fia rabbbyams shifi kun-khyab par-begrags the drum of victory diffusing far and wide proclaims your fame all over the world (Yig. k.).

বুগ উন্থ বা Ryyal-chen sde-bshi = বুগ উন্থ বা Ryyal-chen bshi অনুষ্ঠা হাংমা, অনুষ্ঠা হাংমা-আমিল; they are: (1) পুগ পুর্বাহ্মান Yal-hkhor srun ধনহাত্ব, (2) কাল্মান স্থান Hphags skyes-po বিজ্জন, (3) চুগ বিশ্বাহ Spyan mi-bsah বিজ্ঞান (4) কাৰ্মান্ত্ৰৰ Rnam-thos sras বিশ্বাহ

• दुव भडेंच rgyal-mchog जिनवर, उच्चयन n. p. (Schr.; T4. 2, 3) victorious; subduer.

• कुष भडेन १ देन Ryyal-mchoy rin-chen (Schr.; 27 A.).

§ৰ'ণ্ডৰ rgyal-hdab মনসম n. of a tree (a letus)S.

* कुष १८७६ कि Rgyal-sde dkar-chuñ अध-वेन (Schr.; Ta. 2, 212).

বৃথি ন : ryyal po হাজা, অথজ, অভিন, বৰ king, chieftain, ruler; ৰুম ইং বর্ষ ryyal-por hako-ra to inaugurate a king; to raise (him) to the throne: ৰুম ইং ই গুলুৰ বুলুই বনুহ the king is honoured in his own country, the larned is overywhere respected; ব্যাহণী ৰুম্ম the ruling deity of Do-thang: হ ৰুম ইনি বৃহ্ I do not wish to be king: বুলাইনি বৃহ If I do not attain royalty.

Syn. m'ğk sa ekyon; m'an yk sa-gehi skyon; m'ak sa-ların; m'ak nı-bday; ğm k sa-spyod; m'kak sa-diran; kyk a'ğm dpun-pa ekyes; armam gm lak-las ekyes; am'ak gm ruam-pur ekyes; an ak kak hyro-urahi duran; hi kyes; armam blay-po; hi ki mi-tje; hi kam mı-bday; hi kak kam mini duran-phyuy; hi kam mı-bday; hi kak kak a'mını hi baranpa; arm yan gram-yyi tyyal-po; alamını ki hiye-nel byed; kan ya dmah-ekyob; dir. kak alık spyi-uor duran-bekur; hi min yı mi-yi nyou-po; m'ak sa-bdain; min sa sabteho; nik kak ya sabi duran-phyug (Minon.)- कुषाया II: that which is excellent; something superior in its kind; कि देशक कुष्य tin-he-hadsin ryyal-po Samádhi-rája, the excellent work on meditation.

a মান্ত্ৰ আৰু কৰিব <u>ry, al po</u> hkhan-pa gros hiki s = ব্ৰুম ম উৰা মুব akar-po chiy-thub n. of a modicinal root (Soun. 104).

ৰুপ্ৰ হিন্তি ৰ ryyal po hhhyil-wa 1. a medicine. 2. বাজাৰণ, বাজাৰ a kind of precious stone said to be brought from Viratdes'a; a royal fillet.

Syn. & #4 mu man (Maon.).

कुष सदेश दर वर्ष म rgyal-po fice-par htslioua राजजीव supported by the king.

ৰুখ ই ধ্ৰ rgyal po-mu royal; kingly.

ga a steel ryyal-po hyons steel one who has killed the king; regicide.

कुष व क्षण व rynal-po spung-po= **a 8** yla-rtsi musk (§man, 333).

and water \$5 rgyal-po mishon-byed must

পুৰা বিশ্ব rgyal-po 2shin=পুৰা ট্ৰান পুৰ rgyal-pa nus-ltar মাজবন্ন in the manner of a king; right royally.

ৰুপাই ন্ধুপুৰ rgyal-po behuge-pa বাজন্ত্ৰ the race of kings.

ৰুপ ট কাৰ্ডি Rgyal-po আৰ-gtson King S'uddhodona; অইন পূৰ্ব স্থান bean-idan hdas-kyi yab the father of S'akya-muni.

कुष में कुछ हैं द बुकेर वर्षे Rgyal-po gyu-sdoñ gwr dgo बाजिका n. of a medicinal plant (Sman. 77) [the plant Justicia Janderussa]S.

34 E N A Rgyal-po Ra-ma-na King Rama-chandra of the Ramayana.

Syn. "\quad Ra-ghuhi-bu; \n"\a" \quad Vkahthub-can; \quad Tshul-bzah; \quad \angle \angle Qgahbyed; \quad \angle Hphofie-skyen; \quad \angle \ang Çin-rta heu-pahi sraş; শুরী দেই ব্যাই Mgrin heuhi-dyra-uco; ম দুই মংশু ম Si-tahi bilag-po; ধান মি কুমা Hum-glin rgyal-po; বৃদ্ধ ট্রং কেন্দ্র নী dyah byrd-bzan-po; ম মুম্ম মুখ্য বন্ধ Pho-brun mi-toy can (Mnon).

ৰুপ টাৰ্থ্য *Egyal-po rat-snak* described as বৰ্ষণ প্ৰবৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ বৃদ্ধ ৰূপ প্ৰদান of a king who was born on the day Buddha was born.

ৰুপ ই শ্বং বৃষ্ট্ৰ শুকুৰ Rgyal-pi gsah-ua spyan-geig= নং ইপ হৈদৰ হৈ হুৱন-deil dmar-po n. of a medicino (Sman. 224).

gana gagina rgyal-pohi sku-berui.s-pa a king's body-guard.

Syn. वश्रुर कवि वैकाय beruh-mihi tehoge-pa; श्रु वश्रुरुष 4 ku beruhe-pa; व हरि हे ba-trahi suk; वश्रुरू व beruhe-ua (Uhon.).

ga La ha rgyal-pohi skyed-tshal= ga ta ka rgyal-pohi tshal or ang na ka dgahuahi tshal royal gardons; park (Mkon.).

ৰুপ মই ব্ৰুপন্ত rgyal-pohi skyes-bu= ৰুপ মই ম rgyal-pohi mi ব্যৱস্থাৰ personage of the king's family; an official.

कृष देवे व्य rgyal-pohi khab राज्यक्ष the king's residence; palace; capital Rājagir in Magadha.

Syn. Of arangen khyad-par thod-pa; alar as hphel-ica-can; all as there is can; all as there is can; all as there is can; all as the part of the part o

ga the ryyal-pohi khame = 34 h 5 rgyal-srid tra kingdom.

4ⁿ L²:5ⁿ rgyal-poh rtags the signs of royalty, such as the umbrella, the choury, etc.; royal paraphernalia.

ex 18 ms 1 rayal-pohr gdon = \$ " He rayalox the son of a king; a prince; a scien of the royal family; a royal descendant.

हुव क्षेत्रपुर rgyal-pohi dpyad विका, खपदार rresent : tribute (to a king).

कुष कर मुख्य rayal-polit myn-on the son of n king : a prince.

+ কুমাইইস্কা ryyal-pohi glas = বর্ত মাইই ইন্ট্রে hisu-rachi sladou the queen's apartments in a palace, also her attendents.

Syn. ag a mil alla bisan-mohi hiber; high alla phosbran hithor (Mhon.).

কুম ইমাবছুলম ব rgyal-pos bkrebs-pa — কুম ইমা হলম ব rgyal-pos hilams-pa chosen, selected gain and loss; win by the king.

and rayad-plane victory and defeat; wining and losing.

§ § gyal-phran (qyal-than), a petty king; a feudatory prince.

Syn. galante an egyal-rigs cha-çaş; yal-ake ese: yal-akhor-dirih; na galaşı g yal-gyi balıg po; K. B. E. groß khurr-p; kila sile-dpon; ni ülana akı ka-yi tiligte hilnin; mun gana khamı kyi rayel-pa (Mhon.).

ज्या I: rgyal-wa अप. v. nout. 1. to be victorious; to win; to conquer; to subdue; to overpower; अव धि द्वाराध्य कृष nay-pohi phyogs-las rgyal-wa to be victorious over the powers of sin, i.e., the side of darkness; वाष्ट्राध्य अप द्वार gyal-has rgyal-wa to be victorious in battle; इत्याप कृष द्वारा (shot lin-torious in battle; इत्याप कृष द्वारा (shot lin-torious in battle; इत्याप कृष वा (shot lin-torious in battle; इत्याप कृष कृष वा (shot lin-torious in battle; इत्याप कृष कृष वा (shot lin-torious in battle; इत्याप कृष कृष वा (shot lin-torious in battle; इत्याप कृष कृष वा (shot lin-torious in battle; इत्याप कृष कृष वा (shot lin-torious in battle; इत्याप कृष कृष वा (shot lin-torious in battle; इत्याप कृष कृष वा (shot lin-torious in battle; इत्याप कृष कृष (shot lin-torious in battle; इत्याप कृष कृष कृष (shot lin-torious in battle; इत्याप कृष कृष (shot lin-torious in battle; इत्याप कृष कृष (shot lin-torious in battle; इत्याप कृष कृष (shot lin-torious in battle; इत्याप कृष कृष (shot lin-torious in battle; इत्याप कृष कृष (shot lin-torious in battle; इत्याप कृष (shot lin-torious in battle; इत्याप कृष (shot lin-torious in battle; इत्याप कृष (shot lin-torious in battle; shot lin-torious in battle; shot lin-torious in battle; shot lin-torious in battle; shot lin

ing; victory. 2. the conquering party or person; he that prevails; the conqueror (opp. to ** pham-pa, the vanquished).

कुष्य III: जिल, भगवत् 1. the conqueror, most high, 12.1, the Buddha. 2. the carliest known Buddha, Adi-Buddha; the conqueror of passions.

কুমান IV: adj. victorious; superior; eminent; excellent: মান্ত কুমান দ্বন runnepur ryjal-walu khah-lepah the wansion comulately excellent.

* §4 0 88 rygacora cuo, n. p. (Schr., B. ill. 1848, 288)

* হুপার মার্টিয়া বি মার্টিয়ার করিব প্রায়ার বি মার্টিয়ার করিব প্রায়ার করিব স্থান কর

* § * * § * § * gyal-na tshal-khrims one of the four great Teachers of the Ben religion (G. Ban. 3.5).

ça a हे ६०व के ६ Ryyal-wa tshi-dyny-med किल-व्यक्तिहा: (Schr.; २९ A) n. of a Dhyàni-Buddha.

*दुष्य नुद्र दुव 4 Rayat-aa çhakya thehepi, 55द्व स्टेरी ta-tya-Uha mu-ni (Schr.; 33 A)

পুষ্ঠ সংগ্ৰহ Rayal-wa Rin-po-che the "most precious Jina" is the ordinary title in Thet of the Grand Lama of Lhasa-the Dalai Lama.

कुष की रेंद वह Rgyal-cala cod-pan कायाचे हैं n. of a famous king of Kashinir who reigned about the seventh century A.D.

an को बहुत प Rayal-wahi bilan-pa = सरम gu द्वे पहुर प sañs rayas-kyi bilan-pa tho religion of Buddha; Buddhism (Yig. k. 10). कुष प्रवे पुराश सु w rgyal wahi thugg-sras जिली-वस: the spiritual son of Buddha.

বুৰ ক্ষাপ্তৰ rayal-vahi pryan = মুখ্য শিশুন ইব lug-miy me-toy a flower resembling in appearance the eye of a Buddha and used in medicine (Şman, 421).

ৰুপ মই বৃদ্ধ মি Ryyal-nahi duon-pe জিন ক the chief Buddha; also an occasional appellation of the Grand Lama of Lhasa; প্রুপ মই বৃদ্ধে ইন্তেম্ব ক্ষেত্র ইং ক্ষম্ম এই ক্ষ্ম the Gyal-wai Wang-pe is the great seer and one who knows all things (Yig. k. 1).

* ভুৰ বই ১০ টি ই ব্লিছ ryyal-nahr dwaipohi blo-gras জিলিক্সনি (Schr.; Bell. 1875, 97) one whose mind is devoted to the Lord Buddha.

ৰুখ দুৰ্ব পুৰু পুৰুৱা-nahe ngu-gu, v. ৰুখ মুখ পুৰুৱা-sras জিলাছ্য [n nascent Buddha.]S.

कृष के कृष के grand-waht rapal-tshab= कुष व देश देश हैं कि Rapal-warin-packeht ska-tshab the Regent of Tibet who administers the country during the minority of the Palai Lama; now called Rayal-tshab Rin-packe or Bod-Rayal-pa (Po-gye pa).

ga 65 49 pyyal-wahi tshah the vice-regent of Buddha; a name of Maitreya Bodhisattva.

gu को मुद्दे राष्ट्रकार orahi gshi जिलाधार क्रिकांchub some-doah or Bodheattra.

ৰুজ নই হৈ Ryyal-walt had ভাষমা, জিল দ্বাস্থ the glory of Buddha; name of a Budhisatta.

ৰুপাৰ্ট শ্বৰ ryyal-wahi sras = ৰুপান্তৰ ryyalua জিনপুৰা: Buddissittea, a Buddhist monk; an ordained Bhikyu.

• कुष्यके श्र yayal-unhi Tha क्रयहेब (Schr.; Ta. 2, 146).

• कुष्ण १९९० rgyal-war dkah दुर्भेग (Schr., K416c. T. 22) one of the ten stages of perfection or अन्ति. a king; a prince; ३० ६ ३० ३५ rayal-bu rayal-byed n. of a prince in Kosala in Buddha's time.

NAD. অমি বৃশ্লে দ্বিক band-name etale; সৈ আইব তা gnan-ha; পুৰাইআৰ বা gnyal-rige thig-he; পুৰাইজ আই- হায়ুলা-pahi gdan; পুৰাইজ হায়ুলা-pahi man-hain bd ig-pahi seus; পুৰাইজ পুনু হায়ুলা-pahi man-ya (Minon).

ৰুপ ট্ৰং ম Rayal byed-ma ভাষা, ভাষাভিনা n. of a goddess.

कुष देश Ryyal-byed-tshal जेनवन u. of the grove which was purchased by Anathpindada a merchant of S'ravasti and where the Buddha resided for a long time.

• পুল মুন্দ সূপে ইন্ মি Appat-dean that-parche apo আ পুন প্ৰিকাৰ ব্লী মান প্ৰদেশ প্ৰদেশ ken-grips the a brain papa-mitshohi shads (Schr., 16 A).

§ SQC 05 Ryyal dran padma = NEN § N ¶§ NG sais-ryyas gins-pu or ¶G SEs § SE§ Slide-dpon Rin-po-the an epithet of the saint Padma Sambhava given him by the Rin-mu sects (Yig. K. 27).

99 \$4 rgpal-blow the king and his minister, also the state minister.

ৰুপাৰ্ট rgyal-no বান্ধী the queen; wife of the king.

कुष्ट म क Rygal-ma ka-ra (114 sman) a कर्कर, a coarse sugar used in medicine.

• Six: Rayal-ma-ron= • Six: Rayal-ron n. of a country on the confines of S. E. Tibet (Situ. 56).

हुव क्री व क्<u>र ryyal-mohi ga gon</u> वर्षेटका n. of a place.

(B-b-srid) or regent of Tibet, 2, the would-be successor of a king; crown prince.

कृष व्यक्त 1: rgyal-matshan भूक, केंतु, बकुन, सवाम 1: the armorial flag or banner of victory of Buddhism; is the orthodox standard of the Buddhist. 2, used as a personal name of Bodhisattras and individuals such as:--BC हव समया में बहुद पवे कुव महत् Byad-chie sems-pa mi brj d-rahi rgyalmitshan, देवाभध्ये द्वा भारत Riogs-pahi gyyalmitshan, Wenn fara gergu af gu ses Yong-sa rtogs-ya dan bral-auti rgyal mtshan. 3. # 505 placewar. The Gyal-tshan or Buddhist lanner is seen as a kind of decoration of cloth in various colours and of evlindrical shape erested upon a flag-taff or carried on a role. It is also made in brass and wood. In Tibetan Buddle'smithe following are the an men rayal-mishan, to combat with the Dowers of evil.--(1) 看有 最新知觉 要有 mile tolintkhrimg-kgi rygetl-nits lan, (2) Be & alla gan Mis til-he-helver-get rayal-netshan, (3) Au c s-rab-ku rayal-nitshan, दयः मु द्याभवन (4) a Au & ga wes ye gest hie ryyal-meshan, (5) saus gu as gunts rnum-par grol-uuli rgyal-netshan, (t) ฐะ ฮิ ริล ฉีจิ ดูจะพริส รูทิเท์-ric chen-pohi rayal-ndshan, (7) 1 435 50 mes अ केद पंद होंद्र प केद पदे कुच अर्द्द ston-pa-nid-dan mtshan-u.a med-pahi smon-pa med-pahi equal-mishan, (8) 200 3 gante thabe-kor rayal-mitshan, (), मेमभ १५ हेर् पद्द भूष मेर् पद्द at sa DE us ga wit sams-con med-pa-dan srag med-pa-dah gah-zag med-pahi ragal-mishan, (1() हैंद हर बहुन पर नवेट संपूर में हर तम अबर के मर्ट gwaa gunes glen-rin hilrel-par bbyufi-nea khoh-da chud-paş nethar Ha-bu dah brol-mahi ggyal-mishan, (11) दह ही सेमम विदया सु द्वायस भद्रभ कुम ने बेद नेभ वद्धदम yan-gr sems-gr sems nonssu dan-pas saite-rayas-kai buju-anis brials.

कुष वेद्रश्राण्याच्या rgyal-mt-han grags क्रकाल fame; ornament.

• कुष मर्बद म 19yal-ndshan-ma मंगसभूज (Schr.: 99 B) ensign of good fortune.

ুৰ মাৰ্ক মিন প্ৰ rgyal-ndshan seft-ye ছজ-থিত (Schr.; Org. m. 111, 25). 9व rgyal-sla पौर मास the month of December.

44 388 rgyul-rubs genealogy of kings.

ৰুগ হৰম ইন ই বৃহ ক্ষম Renal-rate Bon-gys hbyun-gnas n. of a work on the origin of the Bon religion.

दुव^{्य}नम *rgyal-rigg* राजकृतः; चत्र, चत्रिय the military easte of India; royal race; the race of a king.

कुश²न्म कुँक rgyal-riys skycs मागध चाँचय l. n of the military caste, also of the royal family; resident of Magadha

कुष देवार क वा एम्झा-एम्झ टाल-एकड - कुष कुर एमुझा-phran a petty king; a vas-al or feudatory prince (Fron.).

दुव देवाब देव दे <u>rayal-rigs</u> thig-le= दुव: द rygal-la the son of a king; a prince.

दुष देवाभ में ryyal rigs-mo चित्रवाची a lady of the military caste of India.

MER rayal-ros, v. MER Er rayal-mo-ros.

ment, royal place; the place or position of a king.

कुत्र सुख rayal-sras = कुत्र विश्व rayal-pohi sras the son of a king or prince.

° कुष मन्त्र ryyal-bçes प्रथमित n. pr. (Schr.; Was, 55).

ৰুপ্ত মিন rgyal-srid বাৰু, নত্তৰ a kingdom ; empire ; state.

ga hage a rgyal-srid rgyas-pa nare empire.

कुषान्त्रम् sequel-serid seud-wa राज्य-रचा to defend a state against enemies.

ৰুষাৰ্থীৰ ryyas-byret= ৰুষাৰ্থাৰ কৰা বিশ্বীৰ বি ryyas-par bend-pahi hyret-pa comprehensive commentary: প্ৰশাস্থাৰ চুৰাৰ বি বুৰাৰ কী ৰুমাৰ কুমাৰ an elaborate commentary on the texts of Sum-ca-pa and Rtays hjug-pa (Sita, 137).

Byn. Add hphel-wa; Yadu yikogs-pa; An agah-wa; ngakha-bye-wa; Baukhyabpa; da che-wa; Mau tshim-pa (Mhon.).

ক্ষামা I: আল n. of a great sage of Ancient India, the reputed author of the Mahabharata; মুম্বার্থ প্রত্যান Praiseros rygas-pa আনক্ষমি the sage Vyasa.

1. vb. to increase in bulk or quantity; to augment; to spread: and \$7.34 in-yi nultur rgyas swells like a cow's dug; and the rgyas swells like a cow's dug; and the fistan-pargyas-çin the doctrine (of Buddha) spreading; to grow, develope. 2. adj. extensive, large, ample, wide, manifold, numerous, copious, complete, full; and a rayas-pa full moon; the doctrine is frequent: and rgyas-par full moon; the rgyas-par full form is frequent: and rgyas-par full form if you wish to know it fully.

§8'48 \$5,4 rgyat par bycd-pa 1, to make bigger; to augment; to increase. 2. to describe, narrate, state at large.

ৰূম বংৰ-মুধ rgyas par bead-pa নিছেন elucidation; full explanation; মুন্তুমাৰু ইংব don rgyas-par byed-pa to be very usoful; to exert a boneficial influence.

3435 rgyas-byed area the land of plenty; a name of India.

ৰুণ উপ্পত্ন ইন অপ্ৰ ryyas-byed hbyuń-pohi lay-pa - প্ৰত্যাপ deań-lay n. of a medicinal plant growing below the limit of snow in the Himalayas and resembling the human hand in appearance (Sman. 416). 5 स है तम Rgyng-bycd-ma भारती n. of a goddess—Cornocopia, the goddess of pienty.

ু বুল বিং ন্যুপুরছ-çiñ দুছি (Schr. ; Kālāc. T. 110) thriving.

मुँ I: rggu चातामं a kind of blanket.

到 II: 1. matter; substance; material; து எருரும−மக் super or quality: இஅக்ட ரரும்gisen any stuff, wool or cotton, &c., when cleansed and washed for making cloth; also pure origin. Time rggu-sgog n. of a medical drug; wild garlie. - dcan-rgyu ingredients for making beer: बुद्ध व वश्वका यश बॅच व भेद rgyn dge-wa beigs-pas thob-pa gin the substance has been obtained by means of accumulated merits : মাথামুগার জিল-la dgos-rgyn chuń I have few wants. அந் ந்தைrgyu material to make or manufacture anything with ; * 5 % za-rgyu-med nothing to out : TRE & AT KE & da itar ryyu-skiy saan-ho an opportunity will presently offer itself (Ja). 2. In W. arrangement; preparation. In a special sense materia.; stuff for weaving; warp; chain (Ja.).

III: \(\forall \), cause, namely, the primary cause as distinguished from \(\frac{1}{2}\), the secondary or co-operating cause; the direct cause for any event; also reason, motive, main condition: \(\frac{1}{2}\)\ \(\frac{1}\)\ \(\frac{1}{2}\)\ \(\frac{1}\)\ \(\frac{1}{2}\)\ \(\frac{1}{2}\)\ \(\frac{1}\)\ \(\fr

couse, which sometimes coincides with 'cause and offect'; बुद्ध के देश हैंद rgyu-dift ikyen-dehi phyir, रेटे बु dehi rgyu, रेटे के के कि d hi rkyen-gyis, 38 9 34 debi rgyn-rkyen therefore; on that account. 3 00 fe-wahi rays in medicine the three anthropological causes or conditions of diseases; the three 'humours,' wind, bile, and phlegm; 光本義 勇 rin-with rayu the ultimate cause of diseases and of every evil, vis., ignorance; at Req a mer reg-pa, 35359 skyed byed-rgyu the creative vause ; Ala al ga a hphel-wahi egyn-ni ffewe the efficient cause of growth is the navel-string; \$354 rgyu bycd-pu to be the principal cause of; to lie at the bottom of n matter; \$\$50 rgya skyed-pa to lay the foundation of. There are six kinds of 4 egya, i.e., \$ 59 rgya-drag :-- \$5 46 \$ byednhi rgya, ga ba agraf g Iran-riy biyunnahi rgyu ? 👫 🖁 🐧 rnam-şmin-gyi rgyu, अर्डुटमायर वृद्ध परिक्तु mtshafis-par liban-pahi rgya, युक्तु वर्षे वर्षे कुं kun-tu hgro-mihi ryyu, ४४ भनुमः gig sk d-mูก็เพ kyi rgyu. 2. attached to u verbal root rgyu often indicates the supine and, colloquially, the infinitive ; ৰমুৰ্ব্য wishes to go. Also forms u tuture tense when connecting the root with the auxil. verb. * 5 Ws will out : = \$ 5c 5 बद कु भेद 4 those that will come to me; देव कुँव सेन्। बन्दा बु when the government was to be entrusted to him; \$44 4 \$5 horses were not to be had (Ja.); 新有 重年 dkon-ryyu med that is not a very precious thing; there is nothing particular in that; अवन यस वेज्ञास 1 shan-pis legs-ryyu med he is not more beautiful than others; अध्यक्षक्ष ya-nathan rgyu-med that is not to be wondered at.

agi rgyu-rkyen digana rouson; cause; noc. to Ju. connection: gi as as 5 gia

गुँ और rgyu-skar नचच, चच "the moving The constellations through which the moon passes in her revolution round the heavens are called a se was a second rgyu-skar tha-mo ñi-çu rtsa-bryyad, the twenty-eight goldenses, moving-stars, believed to be the daughters of the four guardian-kings of the world. The constellations are thus named :-- (1) * 45 Acrini (5973 dbyug-gu); (2) 93 Bharani; (3) 24 89 Kritiki the Pleiades; (4) Robini (4) be-rase); (5) an Mry tairas (#44 anul-10); (6) Ardra, 44; (7) 444 \$ Punarrasu; (8) 引 Pusya (引車 rgyul-stod== 引車 num-80); (9) 49 Aç'eşi (9 wa); (10) 🛰 Mayhā (\$9 rta-pa) or \$ 34 rta-chen with Regulus bright star; (11) I Purrapholyon or \$3 rtahu or 5 🎉 rta chuh ; (12) 👫 Uttaraphatgaņi or 日 khra; (13) 和中 Hasra or 男叫 by 1-ma; (14) 494 Citra (or 83 byahu with Spica); (15) * Scati; (16) * Viçakha (17) WHINN Anura tha or 叫叫说 Ing-sor; (18) 14 Jyetha, or 18 kle-hu (with Antures); (19) gas Muls, or Man sroy-pa; (20) Tys Parin anadha; (21) TK ultara deidha or 44 phul; (22) \$1994 Abhijit; (23) 8 444 Crarana 434 gñis; (24) \$4 2 Dhana-la or \$43 mon-dre; (25) \$44

* gw. 54 rgyn-skar dus (Sch.; Kálác. T. 48).

कृष्ण है हिंदू ryyn-skar mu-khyud अवस्थिति the moon which is surrounded by the constellations.

a was to R Rygn-sker mast-po rin. of a mountain; the fabulous north polar mountain $(K, d, \times 343)$.

कुष्य वस rgyu-skar lam the milky-way ; नवस-पव the starry path.

9 " rgyu-gas for what reason.

2 24 rgyu-fics the certain or real cause.

Tour royn-mach = 3 and royn-mishan cause; reason.

about a thing; well-informed.

1444 ryyu-mthun cause sufficient to produce observed effect.

कुष्प rgyu-fdon 1. निकेस [a cave]S. a hill, also a fountain; a rich man. 2.= बुद्द.

An ryyn-nad disease of the bowels. Symptoms are:— An ryyn-khrol causing much sound in the stomach; An ryyn-khrol causing much griping in the stomach; And ryyn-kyyiis where the stomach or the intestines romain awellon and stiff with wind, etc.; And ryyn-kyys obstruction of the bowels; An ryyn-ger aching or pains in the stomach.

3:54 rgyu-spun the threads stretched lengthwise and crosswise to make cloth.

move, wander, range; and stage and chu-la rgyu-wodi hado-cays birds frequenting the water; 353 g a kun-tu rgyu-wa to wander from place to place. This verb is generally used instead of an a Sikkim.

कुषके प्रमुख-son med-pa चयचर that does not move; motionless, still

कुरावे स्कृत कुषा rgyu-sahi btul-shugs चरवत the vow of walking.

कुष्ठि rgyu-byed चरच, पाद feet; that which moves.

4 14 rgyin attic met. the cloud.

an alme-giver; the maker of a gift.

bowels, more especially the small intestines; a ATU rgyu bkhrogps the croaking of the bowels; a ATU rgyusgrog the envelope of the lower intestines; a Krgyu-gtod the upper bowels. Coloq. rgyu-ma is also a term for "saueages." (G. Sndg.).

and royu med-pa without cause; evidence devoid of (laksmana) or characteristic.

Syn. कुषिया प्राप्ता yis ston; अर्थन भू प्रय mtahan-nig brut (Moon.).

a rada rgyu-mishan লিমিল 1. cause; concatenation of evente; circumstances; a কাৰ্ম্ম বি rgyu-mishan hdri-us to ask after the cause: মই বান্ধান দিয়া সুগতি কাৰ্ম বি মিনা নিয়া phys khyer-wahi rgyu-mishan cod tell me the circumstances of your fetching the flour from my house 2. মন্ত্ৰ tokeu, sign, characteristic, proof, evidence; বুলু এই বুলার bdug-pahi rgyu-mishan as an evidence of being (Ja.).

कृतक देव rgyu-nutshan rig कारचिक: relating to proof or cause or reason.

बुषीय rgyu-gar चितासरक colic; [dynantery] 8. वेग छ वये नह मे रेशम कर है दि वह य म, जुन्न नह च ववम म हु जुमेर नेम मर्थ, दें दें भट्टेन नह इस्ट ववम व च चुन्न नह है केर अध्यादन वागूर व विभान अन्योर नेह बच्च वम्म जुमेर कीर she by a-uahi undmi rimp-t-thad spyi dan hara-ka lu, guunnad la babt-na rgyu gar she-paho, Ao-ico

mehin-tshad thuffu babs-pa la yfian-nag chu-ser mkhris-tshad betad-ua yis rgyu-ma guer-shif hkhru-was rgyu-gur yin, বৈ ধ্বয় দ্বিন্দ্র দ্বিম ইব্ ধিনা don-hkhru-suod bkhru stobs-chen dań, বুল্ছ-पूуu-gur কুল্ম rgyukhro বুল্লি rgyu-hkhrol কুল্লুম rgyu-khuge. We read of, also, কুল্ম-বৃধ্য বিশ্বন্ধ rgyu-guer groy-papi tho-wa geum the three hammers to break the nails of colic.

कुरे कुन rgyuhi rgyun कारवाकीतः the stream of cause.

as 95 rgyuhi byed \$7.50 that has become a cause; excuse.

बुवे वहाँ वं rgyuhi glso-bo प्रधान-हेतु the chief or primary cause.

कु^{के दे}न rgyuhi rig हेत्-विद्या the science of reasoning.

gove squesass a 1991 you-any-par headpa that has fully straped or terminated the cause; the consequence.

ৰু অম ন্ত্ৰহ কে rgyu-yiş khyad pac জনক the chief cause: the agent.

कुरिय देक्ष ryyu-riy cen-po (प्रदम grafis) महाद्वित a number.

कुषायम्भाषु काव्य rgyu-la hlangsbu bisags कारचे काव्योपचार to attach a fruit to cause.

बुष्यपुरः rgyu-las bysh चेतुच produced or originated from cause.

बुत्रभ ने बहुद व हुपुथ-lus-kui hbyui-wa == व्यवस्थानम्बद्धानुक्र-khanis the body; form.

A rgyu-si= (48 lim) road, passage.

and requestion track, passage, read:

and an entire from the read that is requested by a Bison (demon).

\$\frac{1}{2} \frac{1}{2} \text{figure I} : and a string; chain; that which joins things together; a connection, whether physical or mental; \$\frac{1}{2}\$5 chain of hills.

John Tantrik treatise; ritual book for secreing deities and for other

magical ceremonies. One of the large divisions of the Kah-gyur is styled \$5 because it contains innumerable magical treatises. There are said to be four classes of Tantras, \$5\\\^2 a^2\$, namely, (1) \$3\\^2 a^2\$, (2) \$5\\^2 a^2\$, (3) \$4\\^2 a^2\$, (4) \$4\\^2 a^2\$, (5) \$5\\^2 a^2\$, (6) \$4\\^2 a^2\$, (7) \$4\\^2 a^2\$, (7) \$6\\^2 a^2\$, (1) \$6\\^2 a^2\$, (2) \$6\\^2 a^2\$, (3) \$6\\^2 a^2\$, (4) \$6\\^2 a^2\$, (3) \$6\\^2 a^2\$, (4) \$6\\^2 a^2\$, (3) \$6\\^2 a^2\$, (4) \$6\\^2 a^2\$, (5) \$6\\^2 a^2\$, (6) \$6\\^2 a^2\$

55'4 rgyud-pu I: vb. to tie, fasten, connect together.

55'411: religious teacher; especially a teacher of mysticism.

जुर पा। extraction; lineage; belonging to a family or race; family.

Byn. agra beyyud-pa; 3 aks etsabkhrid; Ranage riys-hlyun; Ranags riysegyud; nida an ye sa-lon lus-lyun; Ase go gdud-eyyud; 3 agr rus-eyyud; Ase chobbrah; 43 ca-he; ka aniyn suay-las-skyes; Ran riys (Mion).

of lineage are:--(1) 可见 generate th: see kinds of lineage are:--(1) 可见 generate generate family; descent; personal; (2) 異質5 shrryyud descent (of the spirit in enabations, etc., as in the case of incarnate lamas); (3) 實有5 slob-ryyud spiritual descent (ministerial succession by disciples).

nationally states of the state of the states

कुर हो ryum khri settled seat or throne; इसकुद स मुद्दाभ मुद्देश हुन देन हो dus-ryyum saguas geig-to hyoj-pahi khri the chair which always remains in one place.

ৰুণ্ড প্ৰদুগ্ধান-khyone always to protect.
ৰুণ্ড প্ৰদুগ্ধান-দুগ্ধা myn-gu = as la charsil iain-drops or dews (Mion).

\$5 00.2 rgyun-lab tsha = 25 59 char-drag heavy rain (Mion.).

বুৰ পাৰ্ক ryyun-ytan = চুম বুক dus-ryyun at all timen; the stream of time: বুৰ পাৰ পাৰ্ক

K4 M4 Zwawa real business; transactions of a public character must always be reliable (D. ccl. 7).

an a ryyas pa sinews ; tendons.

र्जु rgyo निश्चन, सङ्गार (a colleq. and obscene (erm) sexual union; copulation.

ga ryyo-ua, pf. aga bryyos, fut. ag ryyo, imp. ga ryyos, to have sexual intercourse; acc to Cs. to deflower, ravish.

र्जुन्य rayogs कडबचा; शंकुंबभ र कुंबभ mergyogs rdo-rayogs gun; missile.

Tryon-ua, pf. 1884 hyggans, fut.

1885 hyggan, seems to be a secondary form
of 384 pkyon-ua, to extend, stretch,
spread forth, distend.

र्केंद्र व rgger-un मारव to kill.

M this word is seldom used, its modern form being N sys. 1. ginger fresh or dried; 電腦 tys-rton fresh ginger. In medical works both @ fys and N sys are used to imply NET sys-syst min n of a tribe; 554 年 2年 图 1554 drah-hyru thon-gam (gadoi behi the four tribes were Obrab, Ugra, Ldoi and Lys.

電視器 lga pho-ch = 動性 1gham-t-àha a mystical word; oxide of mercury; also signifies 調性素 sman-sga, medicinal ginger.

ALC lgan-ne marble white. 3 35.5 stya lgan-ne is stated to mean perfectly white (Ja.).

45.4 Igan-pa or \$5.49 lyan-phag acc. to Ja. the urinary bladder (Med.).

Syn. 4 chu-so; WE & Igan-bu (MAon.)

(Lex.).

ar a lgan-bu urinary bladder; same as ar lgan-pa; acc. to Ja. husk, pod, shell.

\$137 Igak-bug=\$34 \ 5 dri-chuhi mod the bludder (Sman.).

4

E9 MAR lyahu-geer=#164 sya-ylon fresh ginger.

মুং কাইআন Lgar-ma mes-po patriarch of the tribe of Lyar-ma; a tribal name: মুখি মুংসাইমাই হিব-yi lgar-ma mes-po thob the tribe of Lga obtained the name of Lyarma mesyo.

I lyo a common kind of fungus like the lycoperdon or puff-ball.

質³⁴ 4 (lynam-tshen, 数5 # sman-ga 1. gin-ger, v. 電 3 lya pho-che. 2. acc. to Ja. a kind of rock sult.

ৰী egu= ৰ lon আইক, বৈশান, ছাত 1. ginger. 2. seddle, resp. ইনাম chib-egu, a saddle for a horse; ইনাম আৰু uchib-egu betadpu to lay the saddle on; to saddle; ৰুজন বিশ্ব gang-gr egu a saddle for a yak.

and ega-ekya ginger: अनुभावन कुर केर केर प्रव विचाय है हुत-ekyas tad-plus et-skin khraghkhyag hju ginger removes phiegm and wind and liquities the blood.

श्राहेणम *tya-khels* middle cloth; the leather cover or conting of a saidle.

₩₩ ¿ga-glo saddle girth.

##14 squegron-pr described in Allrom. as meaning: to saddle a horse.

#49 syn-thmy ropes or straps used in adjusting a saddle.

M4 sym-pa 1. a young horse just fit for the sadule. 2. ৰাজৰ উত্ত শুনাহ ইন প্ৰায় (also প্ৰায় হৈ gang that-ja dhar-po le sy (spa হ) o yak with a white forchead is called surpay (Rtsh)

अञ्चन शतु espany, also written श्रुक अ smarqsma, brown wincer.

। # sgestow the flower of ganger plant:

#ম ইন্ত্ৰীৰ হুল ক্ষিত্ৰীৰ কুল্লাকাল কিল্ক kkyst and good choose hips a ganger flower queed) as a stimulant, cures soos and draws out pas.

श्रद्ध sgod-hi श्रव्यक्तहरू pangert ginger के अन् हक्का-lag framo of the saddle; sad-

die-bow; subdie-tree (Co) 東京 gyrose 東行東 turmerie, yedow ginger; a spice used in cooking most to

सन् १९७-८० Straps for instruing the travelling-bagging to the suddle, of अकृत cu-stage

the table

49 36 Syly-thin in of a small silk realf used in religious services in Tibet 100 28 Mars, 189 35, 35 35 Marshelm interesting of the same day, 37 9 thin, sold bloom is S. Kar. 1791

調明 * *gag-p. * 東京* (*) * ravish() (to copulate; to embrace in sexual union

মতি sgon 1. a hill-spur; the ridge of top of a hill: ইল্ ইউ মূহ ব্যৱস্থা cog-twhi sgon-less has keep on the top of the table.

2. time; occasion: মহ ব্যৱস্থাই কলা ing-ka by-d-pahi sgon to-morrow at the time of doing work; হ মূহ কি মুক্ত মান distribution of doing work; হ মূহ কি মুক্ত মান distribution of doing work; হ মূহ কি মুক্ত মান distribution of doing work; হ মূহ কি মুক্ত মান distribution of doing work; হ মূহ কি মূহ distribution of doing work; হ মূহ কি মূহ distribution of the same and work, by long marches, &c, of ব্যৱহাৰ distributions of the same and work, by long marches, &c, of ব্যৱহাৰ distributions of the same and work, by long marches, &c, of ব্যৱহাৰ distributions of the same and the same

Sin. De steh, MA mtho-wie (Mnon.).

新聞 syaf-khal are to Jr. same as 新月saan-kha.

क्षर विशेष इतृत्वी-gr-lin a species of participa

ME ME & squit nother-po a high hill

MSA synds on, pl. AMSA begans, fut. Six begans, to grow or become unit. Using 58 is says to found an argon of tall providence interference marriageable girl.

MS & spoishe full quantity; entire pieces s games as a sea game has not his paid been entirely broken-down within of 11).

pr गर्नाः sy m-gron अञ्चल-विश्वकात (levations and depressions on a hillside.

SEN 2100 YEAR 1, bank or elevated place on the margin of a river. 2 n. of districts in S.E. Tibet.

श्रम 'देने syste-latte a class of demon; a gheat that remains concealed : २०१४ वर्ष वर्ष दृष्ण उद्देश का अव वर्ष वृष्ण के अवकार

NO 1 spot-pa 1 secondary form of show a hy-hs-pa, to cover; covering: B MA 2 a ha a byt-mas bu-la sgat-pa the covering of a young hird by its mother. 2. Ha Ba yos-syah skirt or lap of a coat; Ma 2 sgat-thus a short skirt.



প্রস্তুক কর্ম, কাম, বিত box, trunk, cheet; also the testes: কাম কং syam-syo musi a chest of drawers; পুন্ম kosyam an iron-cheet; প্রাণ ko-syam a leather trunk; মেন্দ্র ro-gams or মুম্বর্ক spur-syam a coffin.

Syn. mm sgrom; n snod; mr nulsed; n sgrom-bu; n nhah-pa; n n nhah-sgrom.

** & sgam-chuñ a small box.

अभय sgam-pa===वय sab-pa वानीर deep; profound; शक्षाय mi sgam-pa = भे अवय mi zab-pa shallow; not deep.

ৰূপত sysm-m, adj. full or fully accomplished; one who is deep: পুৰ মুখ্য প্ৰথম দুল দ্ব Ryyal-po Sron-dram syam-po, King Sronbisan who was Syam-po, i.e., fully accomplished. Acc. to Sch. prudent quiet: জ মান a blo syam-pa = পুৰুষ শ্ৰীষ্ঠ মানা i hays (m-tu syam-po he (the prince) was very protound.

agar, defined as बुर कर से सुव का यहर o gur man-po phul-ness bedid-pa, pitching many tents (at a place); camp; encampment; रूप्याहर a military encampment; इस ब्युवाय to encamp; to pitch a camp.

🐴 🌿 *Sgar-mañ* respectable mea.

watch-word; parole (Ja.).

\$\frac{1}{2}\$ sgat a load that is carried on the back load of a boast of burden; \$\$\frac{1}{2}\$ tasyat a hor w-load; \$\frac{1}{2}\$ \$\frac{1}{2

49 5 sgal-rea pack-horse.

अव दुवा sgal-phyugs boast of burden.

েৰ gai hphan-wa to throw a load বেৰ্ণ্ড মুখ্য মুখ্য hoogs-pa to whe out a load; মুখ্য মুখ্য মুখ্য haran-wa to adjust or balance a load. But a gal-pa 1, the back of man or beast of burden; বুৰ মানুন কুমাই a rgyab-la hkhur-nes agro-na=মান্ত্ৰ মানুন কুমাই ছুal-pa la hkhur-te bgro the carrying a thing on one's back. 2 the small of the back; মানুন মুলা-hlabs the lumber region. 3 croup; crupper.

Main systems to carry a load (on one's back) or to cause a load to be carried on the back of a beast of burden; সংগ্ৰাম e system to put on a load.

and Equi syal-tships the spine in general; the backbone of a heast of burden

an Agun'y grags symbolishing hier real begyand the twenty-eight joints in the backbone; A a man might symbolishing the joints in the human spinal column.

क्षा विकास भे शु है की syal-takiys ni-ça rtealaki there are twenty-four joints in the backbone of a beast of burden.

of burden of which the backbone is straight, i.e., not bent by work.

ब्रेंद्र हgir-mo ब्रेंद्र हgor-sgor इस round; orb-like; globular.

gu, adj. bent; gaqu squ-steys 1. a feot-stool. 2. acc. to Sch. elbow; angie.

If syn-rio sling-string, explained as 3x (ax 5:3x 4 har-rio higher by d-kgi thay-pa the string that is colled round a stone for flinging it; a sling.

ৰু প্ৰথম হ্ল-phycys (ই প্ৰথম egyr-phycys) -
- ব্ৰহ্ম হাইল্ম ব্ৰহ্ম কৰিব নি khycy-ra bentforward: ইউন্ম ইব্ৰম নীম্ম নি মুট্ড egyrphycy syn-phycys crs-pa cin-ta goes those
that are bent forward and bent round
were valuable? (Jig.).

য

sgu-no = 3 4 hur-rdo a sling.

[27] 17-6 in Ld. clap; crack; crash; a gun) Ja.).

ますま-po, acc. to Sch. futher-inlaw: 歌声 ggad-ma mother-in-law.

NNSQ aga a nodah, acc. to Solie, the bottom i of a gun i gunsteek

🌠 sylvin, v. 555 dger

us gar parery of a best-back

्रहरूके पुरुष्**तका, अल्लाक bent**, crocked रहते

· Ban - 野 衛 - 250 - 株 1550 - - 東 - 194 (数) -

ATT (promise oral tags to be one afraid.

Mark to disk out with a pitch to

#8年 gydera, pr. 電響 hogel fut 電響 hogallist. 電視 Short was to move, agitute, put in motion : 重新 25 年 電影 第 1 pm f k, of mategod-to be could not even move the bow-tring: 神田本美術教育 hage as rdo hypotte with his hand he shook the rock.

A BC sgr-kled, WSE sgo-ched a small door; a window.

grace, charm in the person.

क्षेत्र व sgeg-pa सङ्गार, विकास, कासिन, रस, सामक 1. the grace or charm of youth: क्षेत्र में क्ष्मस्यक स्वाध्य क्षम्यक स्वाध्य क्षम्यक कुर्दुpa is the fascination arising at the appearance of a body of beautiful shape. 2: sensual enjoyment; flirtation. 3. acc. to Co. to brag, boast; airs of sequetish girls (Ja.).

Syn. रवाय vol-pat; और hyr-na (अधिका: क्षेत्र के हिन्दान (अधिका: क्षेत्र के हिन्दान के सिकान के अधिका: Ado-rie सावध्यस्य स्थापन n. of a Buddhist sage of Aacient India who visited Udyana (Ancient Cabul) and spread Buddhism thore.

श्रिम Spog-ma n. of the golder beauty

क्ष्य में speg-me आस्या नर्गकी a dancingbirl; a charming damsel.

NOTE: \$9.9-rises perfumory, pointed s. &c., articles which succording to Buddhisms are incentives to sensual pleasures.

ACO spin-t; or seem dyni-ti, are, to Ji on; upon; perhaps a wrong spelling of the word & grain.

ब्रिकेट १५ ५ : 1 diminative of # 190, ginger: 2 e क्वम : 1999-pa (K. 9. 846).

By as south I of many partie.

दे दे कहा हुए hisgori आहेक ginger.

据等 sg r private , sond-independent. 探告 gg r et e-poenally , privately.

\$44 specific a horse for the use of a private party, not for a public officer.

Re La pyridio one's own interest, private or special reason or object; Re 938 St. 2 a 936 St. 2 yr gybrid med diegne garante in mether private nor public (but an independent family) sending forth smcks from house-fire.

केर प eger-pa a private land-holder; प्रकृत इस देन्द्र होर् पर रहा स केरायह प्रदाय का क्षात्र स्थान कर ह प्रकृतकार gehañ-khrut chen-po med-par vañ-fa

Ŋ

mi-ser yah yod-pa las khral-bedas nas za bidad-khan a land-holder who without paying a large tax to Government enjoys an estate is called \$5 a eyer-pa, also one who holds land fee-simple: \$5 a eyer-ph, also one who holds land fee-simple: \$5 a eyer-ph illa, a special deity, i.e., a deity specially adored by a particular family; \$5 a eyer-khag semi-independent estate.

ইং পূৰ্মণ প্ৰদেশ্যকৰ private servent, also one who does his own work; servant or employe of an independent party or estate which has no connection with the Government.

最高 gyer-lo, 本に基本資本に著写の rafi-sger gyr shin lo-tog the produce of a private estate.

ऑ हता पार, मुख, प्रतीपार, पच a doer; an entrance or doorway; the aperture itself as well as the wood-work of the door: # AAS 4 \$40 bond-per or # San 4 \$40 dang-pa to shut or close a door; #39 Ego physica or # 4954 ego byed-pa to open a door; # "E" # 890 hjugget to put in a door; to hang a door; & en 4 sgo rayab-La to that a door; \$ 955 4 sgo gtan-pa ace, to 8ch, to lock up, to bolt, to bar; in any a syo blum-pu or any bakum, acc. to Ca. resp. to shut (a door); Tasa ngo bdun-wa to knock or rap at the door; All raya-syo large, or the principal, door or entrance; the gate or gate-way ; \$ W phyi-sge the outer door; 取消 bar-ggo the middle door; 环道 nafi-sgo the inner door; que & geafl-sgo the secret or private door; with managego the door to the store-room; "Mail gnamsgo an aperture in the roof for light; skylight; Pri stch-sgo the upper door; said hog-sgo the lower or under door; METING mehod-khan sgo the chapel-door; Alex i gherthab-tshan sgo kitchen door; Alex i ghertshan sgo the store-house door; Alex i chub-khan sgo the bathroom door. In Sikkim gom=door.

II: often Sgo-mo, the admission to, the medium or means of, the passage of, knowledge or learning and, as such, the science itself, &c ; \$4 3 \$ \$ chos-kui sqo-mo the service of Dha: met (religion): 智明教育 rtsis-kui suo-mo the science of arithmetic er numbers: 15 3 man-kyi sgo-mo science of medicine: अव अरे में दश्यान्य अर्थ affe Syrol-mahi eyo-nas gyul-mdos gton in the religious service of Dolma-the nides for victory (in war) should be offered; MEM BAT T abe aus skal ag Men a Ban Mag a Cafergyes kyi betan-pa la hjug-pahi suo dam-pa skyabs-su hyro-ma as a door for entering the religion of Puddha, it is necessary to take refuge in the holy ones: aq 34 a agq: पर्वे 🖁 gr द्वा ने में भाग they-chen-le hjug-pahi हत्व byon-chol-kni sems for entering the Greater Vehicle dectrine the means is a saintly heart (the purified heart of a Bodhisattra); We sa age an a a affe ann von-tan bloggi with sao brison-harns the means of acquiring learning is diligence and industry : Buu age al ma d'un bea nes-pa bbyun rahi-890 le-lo bag-nad-pa being idle and immedest forms a way to the springing up of vice.

র্মাণ্ড sgo kun-gro মর্মনীয়ৰ in every way.

Fig. sgc-skyon viture porter; door-guard.

MIS sgo-skyor, v. MB sgo-spe.

if "s sgo-khan or if it sgo-sten frage the entrance into a house; vectibule; porch; portal; also a small house on the gate. শ

ings sgo-khus opening of the door; an apperture in a door; if re 實工 實 可能 res sgo-khus stef-gi guil-khus the verandah room on the porch of a house.

is ago-khyi watch-dog.

1

बेब्द syo-gleys a small beam used to bar or bolt a door.

I age sgo-bgrum the space near the door.

ige sgo-rgyab the space behind the door or within the door.

the board or plank of a door; the lintel; frame work on the four sides of a door [a bier, the bed on which a dead body is carried]S.

Kago-ka we eggs, spawn ; K-84 sgoka-can egg; producing or possessing or having spawn.

ह्रें स्ट्रेंट sgo-flahi midsod सुद्ध the testicles.

भृष्य syo-lengs सामनं the lock of a door.

¥ Xx \$go-chor, v. ₩ H \$yo-\$pe.

\$ \$50-\$\$\tilde{n}\$ \$90-\$\tilde{n}\$ \$90-\$\tilde{n}\$ of cummin seed.

a dagger to pierce through: (7) *\$4 48 Y heliog-rahi tho-lum a cannon hall battering in; (8) बयुक्तम धर्वः क्षेत्रं हे ६ blugs-pahi geor-chen a pin to bore through : (9) aga aa Ma a hbral-wahi sog-le the saw to separate or cut asunder: (10) प्रशासिक अन्य dyra-nohi spu-gri a razor-knife to cut the enemy; (11) क्यू वर्ष क्ष्य क bakor-unhi hkhor-Lo a dick to whirl round; (12) # વર્ષ ખત્ savar-wahi ya-lad an armour to ward off: (13) अभव्या वार्डेंद्र यहे मुक्त के ब्रेसम-thay good-pahi ka-ma-li a sword to ent off; (11) क्षेत्र की नार में srey-puhi glar-lo; (15) वहेंद्र वर्ष धून्या हून helif-irahi leags-sgrog iron chain to bind with; (16) and the gallen dont-zer-qui chukhol hoiling water; (17) % 18 3 198 hoderr-ggi me doud a heap of glowing fire; (18) 59'89 \$ \$9'MS dray-real gut thou md h a thunder-holt for chivalrous exercises

#955 sgo-gian a bar or bolt of a door;
 #30 sgo-them threshold; also the head-piece of a door.

#5% sgo-dir the scarf that is attached to the door at the time of a marriage in Sikkim.

if a sqo-deb enumeration of persons; the counting of persons of a village or town, &c.

in MAR RE THE syo-gulon suff-can Wight a circular disk with string attached to it that is put on each side of the door to open it by the hand.

#439 sgo-hyrry door-frame, window frame.

FRE sgo-ldas each side of the door.

44 *sgo-nag the dark door, i.e., the door of the dark room where a dead body is kept before disposal (D. ccl. 8).

spo-rnam a single board, i.e., of the floor.

ब्रॅंभ sgo-pu दौवारक, or ब्रॅं-इन sgo-doon or ब्रॅंक्न sgo-bday 1. the door-keeper, porter; 2. also the headman of the village.

Syn. क्षेत्र- syo-senh; क्षेत्र- syo-şkyo4; ब्ल क्षेत्र chab-syo-na; क्षेत्री क्षेत्र केष्ट्र- syo-yi meltshe-nekhan (Mron.).

95 ggo-pur toro-skin ; prepure.

新年 sgo-po also 董 年 sgo-ho outward looks; stature; bodily appearance (Ju.); 資 skycsgo the face; countenance; 資富可能 skycsgo-l gs a bountiful face; 香菜 shau-sgo an ngly face.

भूष इनुन्द्रमण्डी 1. lintel. 2 के भे का हर छै। १९६६ देश के इनुन्द्रमा them-pa spasi-pahi enal-higher pa yasi-god there are even gost who have only left the lintel and threshold of their home (and no more).

ৰূপ syo-ye a projection of the root of a house above the pencipal door of a house, under which one can sit or sleep, or where servants wait: ইন্ত্ৰীপুত্ৰী কুই কিন্তু কৈ do-nob hi-kra-main vgo-spobi hop-in sol (A. 130) to-night sleep under the portice of Vikrama-ila.

Syn. Mys. syn-skyan; Ames. syn-nahon; Ness syn-hogan (Mñoa.).

Mus \$40-plan, Manual symmin man-po the name for a series of doors

য় a sye-un pf. আ bsye also আৰ bsyes, to say; to speak, mestly to bid; to order (used in old works, now become obsolete).

¥98× syo-hbyar, v. ¥B sço-spc.

25 syo-thing a kind of grees used as a modicine in eye-disease (Sman 353).

sgo-ma 1. panel or square of a door; the fold of a folding door. 2. = 974 an area

ী মানু হ'ব প্ল gtor-rgyab skabs-kyi sgo-sruh-gi tha, the deity who guards the door on the occasion of offering torma; প্ৰবৰ্থ নিম্পত্তি ই ল বৰ্ব মি: sprut-pa ye-cre kyi sgo-ma behini min the names of the four miraculous divinities (of the Bon-yo):—(1) কুল বুধি-বুদ্ধ ই পুলা-ভুন্ন বুধি Stag-gdon dkar-no krags-kyu bandt-kdata; (2) অল বুধি কৈ মন্ত্ৰ ব্য Phaggitoi wr-mo skag-pa, (3) কিং বুধি বুধি-বুধি-বুধি-ইন্স, প্ৰতিষ্ঠিন কুলা-yelon (augs-sgro; (4) প্ৰব বুধি-মুখ্য শ্ৰেষ্টি হাজি khu dzil-bu.

新 syo-mo (1) a large door: a gata; ca-t'e-gate; town-gate; (2) the beginning: を引き着 risis-ky syo-no the beginning of a new epoch.

新 to sgo-tsum a little (Sch.).

d & suo-ylan = \$ 2 8 4 sychirten-un at the door; \$ 84 near or at the door.

Extens 230-nd shams de or-junction; also the chink left between a door-post and the door, when the latter does not perfectly fit

बेंदेन sgo-hi loog बहारक raised place of stools placed on either side of a door (a place where four roads meet S.

a विकाय spoki them-pa the thresheid. ब्रॉकेट के ब्रह्म spo-yi na l-tshe n ki- a, v. a प spo-pa.

\$99 syo-yig 1. inscription C. incopoon; label on the door; sign-b and 3 a magisterial advortisement fastened of the door.

door-keeper; a door-gunral.

¥ \$90-10 1. body. 2. (nee (da.).

is any sgo bead is a any a sgo in bead on an inscription on the door; a sign-board.

if 98" syo-gaum the three media, i.e., of body (9" ind), speech (59 sing), and the mind (95 yel).

4

अवश्रुद्धाव sgo barun-ua= क्रिय syo ra-ua चना a door-keeper.

भूग भू spog skycer भू भूग skycesgog white garlie used in medicine; Alliam and Jucque; भूग है र syog-séan a bine species of garlie, very common in the Himalayas, perh. Allumentalizes July कृष्ण अर्थ महानु अर्थ कर्मानु प्रत्ये कर्मानु अर्थ कर्मानु प्रत्ये कर्मानु कर्मानु अर्थ कर्मानु कर

A

इंगाडेर अनुन्धाः mortan: ईम्पान्त्र रहाः। gtaa pestle tur bruking leek Ja

इन इन इन्यु true or इन्हें प्राप्त specified a unader of garlie roots lemelted in one.

क्षण्य 1 - १७७७ व - भग्नन, स्वन garlic; leek; allian; है ईब अंत्रुम्य अंति क photon oph a species of garlic growing widin the lifts of Thest.

Syn. 3786 k. n.-don) * 28 vo-chen; 33 58 gr n. dono; 43 sürka; 23 sp. ko 2 24 25m tha-min. khraq; 5 2 2 24 kla-klohi spos (Mnon.s.

क्षेत्र H: act to Cs pi क्षण begags, fut क्षण begag, to make one sweer; इन द (1909-pe one that makes a person swear (Ja).

≨শ্ব শ্ৰীৰ syng-gal a single garlic root er soud.

I: syon also \$6.5 syon-na on egg. In Sikkim "sgon-do" (Sud. Hth.).

製造 H: n. of a country, prob. 新ち草 Kon-po.

he has a gon-skyes = he authors a go-hales skyes-pa and born of or produced from an egg. is if sgor-spri the white of an egg or more properly the thin film which wraps the contents of an egg.

र्श्विद देवा ध sgon thog-pan of a plant.

মুদ্ধি sgon-na, pf. ব্রুমে hayons, tut. ব্রুম hayon, imp. হ্রুমে sgonds) or ইম্ম ইবা হ্রুমে cy faru I to make in ten bells to ent: to make round bulls of dough (Cs. 2, to hide: to conceed on thing) (Sch.) 3, ইম্ম ব্যক্ত ইম্মি sgongsy there spotsma a buighing speech or exclamation.

ন্ধ্ৰি 'মাম spod-y is n. of a numeral কল গ্ৰহ গ্ৰহ ইহ মাম (Ya-si i).

취기하다 synhosynh unable; deficient; wanting in strength 전체.

MN egons, one Mna symmet.

What symmetrical in deep meditation, the remains absorbed in deep meditation, 2, species of fieldmones, Legacys badas, so called from its hybermating disposition. See Hooker's Himalayan Journals

हें हैं से a sgam के न्यू । च सेपा वायाप पुणा है। व o mg-le bane days h sept or देंच व neveral, to Mander in meditation.

 to facilitate the effort of maintaining an eract and immoveable posture during meditation, which expedient of course is scorned by the more rigid deceters.

ইমাই Symmetr in of a section of the school of monke talked ইমানুহাৰ হৈ Serdyes prinst had of Taket (Lon. * Feb.

श्रेमाध्य स्वकारन्त भावना, प्रोत् ११८८, क्रेंसच्चेर Stones-agin, or KMASS soon-beleit, of, AKMA begins, fat, and begons into, an soom or भूमभ इत्रामाह, Toop, धूलाम क्रम thangs-इत्रामा 1. originally to fancy, imagine; now to meditate, contemplate systematically ic. assus, and data; to have; to entertain; to re-produce (in one's mind), with the access, termin or with double accus-2. slat. And square, a, has come to signify systematic meditation of the Buddhist - dat | Four degrees of this meditation are to bod stinguished, viz , 2 5 Parag contentplation; \$44 squares meditation, properly as alled Johish requires अध्ययकारी हैं अध म more ways of the line intertous marger to gram. ic, that it be so performed in a close and decided meaning without suffering cone's self to be disturbed or distract allow anything); the third degree \$54 spyed-pa consummation; and 4548 Abres-la fraition.

क्षेत्र व द्व gyma-pa par देश के symm-by क्रिक्ट क्षेत्र अहड qyma-pkhan an ascetic who raeditates

Ande to signify \$100 for the term used in Amele to signify \$10 35 spin-shop, a Bud dhist ascetic who melitates, \$50

MM & syon-hya and MM \$4 sponer: , the object of meditation.

ইমাৰ্থ syom-bloog i. Co wild-moss or solitude where hermits d.a. il for meditation 2, helly in Sikkim (data)

or form of ascetical meditation (lit. burn-

ing the limbs; it is a kind of penance in which the whole body is exposed to four heaps of fire in four quarters and to the sun on the head]S.

ইন মন syon-law the practice of ascotical meditation, also ইন ই এন syon-gui lam, the way to Nocine by means of meditation: ম লাগন এই কাইৰ এন ইনি আন ইনিআন বিজ্ঞান কৰিবলৈ free from defilement he entered on the practice of needitation.

क्षेत्र शुक्रक-çai, योगदण्ड the click on which the ascetic fixes his gaze while engaging himself in meditation.

EN THE Same area three kinds of LNA ggon-pet or mystical meditation, viz :--(1) meditation performed in the three, four or six periods into which a day may be divided for that praperse 3x AMS, MUSE EISH मानेत्र हो स्थाप्येयस में हुनाम जिन्हास, एन समस हु का दहूँसाधरी then symeni, las den po das ghenero phar helds-kyldran-payin-pus, than-tshams where-Le ber mojorbo : 12: Et Mail Mr. Eratan grau लेक्पम के निवास अपने कर है विस्ताद निवास है द हर AN MAN & high smoothers, neverther holds - A as dean out gra-pas, have being zi-nit tas smoot erdons-know hiral red-do notions gray-so. IN 3 3 WE DE II I I EL CE EE PU CE ON ENC ONE syconered degral modera la ban dat hanents had-thery bornd-gerene: (4) 型云 新田 文 AL 和明報 数 an Be en aging inde Tig er gu at klon-soons m, natewers must hay destoyas, begons byaspen la of kgi blo dan brate a the

MAN sgame (\$2.1 the tracks) size a doiry thought of for propitiation

** sym a spindle in a turning-lathe

🍑 🌓 syrr syor round.

an eddy or whirlpool (Ray, 12).

ইং ইং spor-med without interruption obreak: (ইংক্টেই আন্তর্কী ris-med lamehyre) to go on a journey without break, i.e., without having to turn back.

1

新年期 ggor-mo, v. 1. 新年期 ggoñs, 2. 電車 a ball, globe; also a disk; hence an Indian ruper is called 資富年期 phyi-glid sgor-mo; 資本額年期 harram ggor-mo a ball of treade; 海田園 sgor-thig a pair of compasses; 基本 福田園 sgor-thig phye-wa or 当5期 phye-d-ka semi-circular (Cr.; Schtr.).

specially, particularly, chiefly, &c; in compounds and as adverb; private, separate, distinct; also as opposed to \$ spin, \$ 4544 spin-gauge a persent for several persons; awning; shelter; \$4 4544 spin-gauge a parasol for one person; \$444 spin-skal share of a single person; individual lot.

स्थाप्तर Syng-kliur विद्वास वैश्वास देश है. ा ा त

in a spos-pa to choose; to find the right thing (Sch.).

新年代 2,708-20 or 新年 2908 adv. # 55.45 5 khyad-por do or 新名 25cm-do topposite to 第4 g ytr), particularly, especially. 新年 5.648 2908-kyi dpon a subaltern officer (Cott 新順 項 項票 項票 可需用 2 2502-20 bkalglams-kyi bylan-pa rin-po che particularly the precious dootrine of the Bkah-glam-pa School (A. 124).

yang sgyig-gu or la spyihe a bag, purso: lang at tangar ; an an sgyig-gu chad pohi deak-du sok-nas our purso being in the way of breaking, i.e., at low cbb; 45% q diul-syyig purse to keep silver pieces.

BC'A sgyiñ-wa, pf. Man beggide, fut. Mic bgyiñ. 1. was to yawn, gape.

Syn. Tra hyyik-ua; para glal-wa (Mkon.).

\$\int_{\text{sign}} \text{sign} 1. the hollow of the knee, bend of the knee; or \$\int_{\text{sign}} \text{sign} \text{sign} \text{sign} \text{inner}
নি প্ৰতি হৈ প্ৰতি কৰিছে। বাৰত idleness; langour: হৈ মুখ্য নিত্ৰ কৰিছে কৰিছে বিশ্ব নিত্ৰ হৈ কৰিছে। প্ৰতি কৰিছে বিশ্ব নিত্ৰ হিছু হুলুলা কৰিছে। vicious indolence of beginning a new work before he has finished the one he has in hand

\$5\$54 sygid skyer-parente pain in the knee and leg, e.g., of a woman with child

\$5.85 \$9,#4-khed the bollow of the knee.

\$554 spyod-khyol one lame in his legs (Us.).

ই ইনিৰ synd-bkhoil আঁজাত (lit raised knee, that is, squatting and doing nothing) langout : laziness.

Syr. Le Linn sprifenous; Le an spyrdleg, unur rangs-pa; unu hins-pa (Man).

ই ইপাণ sygni-lug-pr বৰম slothful; idie Us and Lex. পিছেব্দ yid shum-pa prostrate with fatigue or mental lassitude. बुर्ने निर्दे squir-rkas, निर्देश पुरुष्ट विकास के करा बारदेश कर परे अवन परना the fringe that is attached to the border of roles or of tents, &co.

্ৰ egyu= পৰ্য ৄ gyo-egyu craft; deception; pretext. শুক্ত egyu-can artful; crafty; cunning (Cs.).

कृष्य sygn-hphral बाबा magical deeqption: कृष्य क्ष्मान sygn-hphral-ma बाबा the name of Gantania, Buddha's mother.

अ इत्यानात भाषा illusion; fancy; impo-ition whether natural or intentional; सुभावन्द syste-ma nikhan भाषाकार a juggler; बुक्त अ अपूर्ध-me-con सद्यक an imposter; one who plays deception; ### 8 sygu-mu tta-bu मार्थोदम like illusion; illusive; 🕊 🕊 gaa synn-rea sprul-wa to exhibit a falso HIOW (Cs.); EM HE REMM'AS HIPE AM HITE uari-ua thams-end squu-mar ces I know that all phenomena are only illusions. सु अ देर य sgun-ma byed-pa सायाबी, साथादण one dexterous in magical show; a magician; बु अभेदद इतुष्टा-nut nud-pu चमायाची free from guile; guileless; # 16 Ks ggun-maki nor illusive riches, hence general woulth; " भव दूर व हन नेम कर् देर पम क्यवमा हर नेम द सम रह देश वस्त्रम पुर व्यव देश हैंदे the mind is not entisfied with the illusive wealth, though accumulated by desire it remains behind. and though acquired by yourself it is enjoyed by others.

ৰূপতি বুলিছ ৰূপি sgyn-mihi dpe-beu-yñis the twelve expressions illustrative of illusion:—(1) ৰূপত্ব sgyn-me tla-bu; (2) ও এ elu-ela the image of the moon in water: (3) মিশু আন mig-yor scenes that appear in a vision; (4) মিশু snig-rgyn mirage; (5) মি আন rmi-lam dream; (6) মিশুৰ sgra-brāau, echo; (7) বুলিছ বুলিজ dri-sabi groß-khyer castle in the air; (8) মিশু আৰু mig-bphrul; (9) ද으로 보는 이 선도를 가능한 gehu rain-bow; (10) 함께 glog lightning; (11) 설명도 chu-bur but-ble; (12) 화작도를 제목하다 다음 circled-gings-brain ta-bu reflected image in a mirror.

इश्व spya-rtsal बचा art, skill, dexterity: इश्व व्यवस्था पुरः दृश्य दृष्ट spya-rtsal gaus-kyah drah-por ryyer बचावयोगं वस्य though dexterous (artful) he was sincere. Therare 64 arts, of which 30 are distributed in handicrafts, 18 in music, 7 in singing, 9 in dancing.

हु देव म syyn-risal sa = वृष् यदे हु देव ryyalpohi skyed-tshal the royal gardens where in ancient time kings used to try feats of arms, etc. (Mnon.).

body of the soul while in the Bardu 2, the animal and human body in general, inasmuch as it is only an apparent body: a phantom, when considered from a higher philosophical point of view.

भूपोर्शे syyuy-vio बाहारी, बसा, बन् mother-in-law; ब्ल्ड बुल manh-syyu both daughter-in-law and mother-in-law: बुल मेंस बहु दश्य syyuy-mos baruts-pu बाहारी-रचित्रा watched by one's mother-in-law.

্রুমন্দ্রী5 sgyur-bkod strong advice.

bigyur, trans. form of and fut. againgth, trans. form of and hyper-wa. 1. to transform, alter, change (colour, one's mind); to correct; to translate; to rovise. 2. to cast saile; to dissuade, divert; to turn; to cause to turn; and there is a kind-way stor-wa to turn a wheel; and sayur-wa to turn a wheel; and sayur-wa to turn a wheel; and sayur-wa to turn a tune; to sing or whistle. 3. to govern, steer, control: an another sayur and sayur a horse's mouth by a bridle: and any sayur a horse's mouth by a bridle:

chage Man-pas kha-sayur he is governed by evil passions; F##\$54 kha-lo sayur-ra to govern; also a driver; F##\$55 \$5 a kha-lo cin-ra sayur-ra to drive a carriago f##\$4 dram sayur-ra to have comman i, control of: to dominate: to command.

हैं egye (इॅर saod), धोवनि, प्रतेव a ressel

WW sym-sym crooked (Sch.).

bent forward and hump-backed.

জু নৈ sgyc-be ৰছি:ছবা l. hump-back; acc. to Ja. 2. one of the lower classes of efficials or publicmen.

মুঁ ঠাঁ syg-mo হৰ' khog-pa, ভাৰ, ভূম I. shet, a small pouch; মধাট্ট ras-syge a bag of retton stuff. 2. adj. quiet, gentle (in Spiti) (Jd.).

33 sgyehu a small bag.

\$5'-1 *yyrd-po us a small fire-place;

57.9 spyrd-bu Ta a make-shift fire-place.

মুণ্ট sgyen-pa to be on the move.

\$\frac{2}{3} \text{ } \text{sgyel-wa}, \text{ pf. and fut. } \text{q} \text{\$\frac{1}{2}\text{\$\gamma\$} \text{ } \text{hyyel-wa}, \text{ to throw down; to over-turn; to lay or put down (a bottle, a hook); to thwart (the charm of an enemy); to kill (horses) (Ja).

agyogs as, aware a warlike engine to shoot darts or to fling stones with; montar; cannon: [44 2444 after the stone flung from such a machine. If an mesgyogs and [44 the sygyogs and a machine. If an mesgyogs and a stone-shrower is used in Bhutan.

* Jan 254 sgyoys-nidah afa (Schr.; Kalac. T. 128) estapult.

syyon-wa, pf. Isa begyone, fut Isa begyone, fut Isa begyone, perh originally = 1 a sponur to hide. 1. to fill; to stuff (a sausage). 2. colleq. in W. to put into (the pecket): Isa a pharmage of the pecket): Isa a pharmage due to snother verson (Sch.).

ही sgra (da) मन्द वर्ड, धीन, चार, नीत, बोध:, नाद, प्रतिश्वान, दक्कार 1. sound, noise, voice: श्वव के को दुन्द अंके को को श्वाद चेंद्र sgra-la zin-pahi sgra-dah ma-zin-pahi sgra-ghis god there are two kinds of sound, viz:— के को श्वाद-pahi sgra, i.e., sound that can be caught or heard and understood; अक्षिकों श्वाद-zin-pahi sgra which cannot be and or undorstood; indistinct sound; केद श्वा min-sgra a mere word. 2. word, syllable. 3. a language.

\$5 \$gra-skal sound; voice; fame, # \$5 \$ \$gra-skal shor-pr sounding; sono-rous.

gaga a sgra hskyuń-na प्रकारका one who speaks few words.

19 a tyra brya-pa= 29 a blæny सत्त्रदर thunder.

• ছু মুহ এই এ বিছি Syra-bayyur mar-pa lota tsha= এই a Mar-pa the translator and lotesh-wa.

新聞報刊 syra sgrags-pa (da-dcg-pa) 図表 る場 the sound returned by the target when the arrow bits it.

श्री बिष्य भरि syra syrog-par byed (da-dogpar eth) राज्य one who proclaims much; a great self-advertiser.

g बूंचम sgra-sgrogs जुद, रायम, पतिपुत 1. the famous. 2. n. of the king of Laska (Caylon) with whom Rana waged war, described in the epic of Ramayan by Valmiki. produce sounds, noises, etc.

श्रुटेश्वर हुँद्र व sgr t firs-par shyor-wa= देवा विश्व द्वायर हुँद्र व tshiq-qi sgr t day-par shyorua निर्वेद्य the correct formation of words.

위'제33 Sgra-gean राष, तमन, वस्थ 1. n. of an Asara demon, who fought with the gods and drank nectar obtained by churning the ocean. 2. febulous planet of Chinese and Brahminical astrology which exercises malignant influences on the destinies of mankind; specially known by being at enmity with the run and the moon, on whom it is continually wreaking vengeance. Eclipses are caused by Sara-gean swallowing the sun or moon. His different names are the following:-वर्षेद् दश्या अत् Bood-nams Idan ; सत्र व ठद् Mun-pa can; MERNER 95 Mtho-ris snan-bued; and จุต Brahi rna-wa ; มตั 34 Mgo-alum; ฉมสต Liming; A 93 59 Zla-nahi dara; Ac a x2 9 Sen-ge mohi be; 1 4 9EMM Zla-nei hiony; 3 ax aux af Se-war hohar-horo : 4 2 Ct-21: श्चित वस देश कुष Sprin-lay rnam-ragal; प्रशेष Bra-ne skyes; मध्य व्युत्रहमः कुत्र Khams-gsum rnam-rayal (Mion.).

gamata Syra-geon-holsin time the only son of Gautama Buddha who, according to the southern Buddhists, was born on the day Siddhartha left the world. According to the northern Buddhists he was conceived in the womb of his mother Yasodhara long before the renunciation took place, and saw light six years after, on the day when Buddha finished his six years asceticism, on the bank of the river Nairanjana; he was so named being born on the day when there was an eclipse.

• श्वानक् वस्त्र धनेश्वानके Syra-yean hidsin becggian राष्ट्रपतिच (Schr.; Ti. 2-2;9) [friend of Rahula]S. ह्न वृक्ष वृक्ष देश प्रस्त syra-gean lus hjons राष्ट्र-वृक्षित the god who subdued Rahu, the demon, by cutting him into two.

हों के sgra-che far-famed, renowned; हैं। इन्नाव-chen सहारव great; sound; हैं। इन्नाव-chen सहारव great; sound; हैं। इन्नाव-chen-po सहाराव high loud sound; हैं। इन्नाव-cher grags-pa well-known. famous; हैं। इन्नाव-cher grags-pa well-known. famous; हैं। इन्नाव-chen sinking voice; low sound; हैं। इन्नाव-हिन्नाव समझ्य, भी a well-sounding, agreeable voice; a guitar; हैं पड़ेन अनुन-हेन्नाव (विश्वक long-cho) प्रतिस्त, प्रतिसम्ब an echo.

a द्व व sara day pa pure; clear-voiced.

श्चर्र sgra-don सन्दार्थ meaning of a word.

श्चार्य sura dray-po निर्मात sound made by a surden blow.

हुइ ह्युरा-(dan 1, noisy, 2, (5 देव hy.-

25 sura-lder sounding; sonerous.

• 🛊 व syra-wa भाषा (Schr.) [speech]S.

শ্ব ৭ syra hbyin-pa ঘফায়িছ লবনি; জং ৭২৭ skad hdon-pa to rescund, groun, cry loudly.

ggs & sgra-byin to aut [resounded] S.

#95 tgra-byed sound-maker; #95% tgra byed-do usian makes sound.

कुट्टम agra-dhyans निर्धीय pleasing tone; hermony; cuphony (A. k. 111-8).

*g sarm gwill Sara-dbyans rgyal-po (Schr., (46 B).

शुद्धका श्रृष्ट Syra dhyafis the-mo the Goddess Svarasvati.

S. n. জুটাবুরনা কলে Lha-mo ddynhs-can-ma; ব্রেক্টাকন Dhynhs-can-ma; কলে মুখ্র সিন্ধানিক-স্বাচ-mo; কলি মুখ্র সিন্ধানিক-স্বাচ স্বাচনাত; কলি মুখ্য সিন্ধানিক-স্বাচনাত স্বাচনাত সিন্ধানিক সিন

sgru sbyor-net a coalition or connection of letters.

4 ** § \$ Sgra-mi-sāon \$\ \text{m}\$ of disagreeable voice. According to the fabulous geography of the Buddhists the northern continent which is said to be square in shape, and where a language is speken not intelligible to the people of India.

∦ मेर् शुरुत-मल्ड चरोच soundless; voiceless.

25 has sgra-med sprin a cloud without thunder.

स्म sgra-tsam चाननं only a voice.

#45 #gra-tshad (#55.45 # #gra-dif tshad-na) grammur and logic.

हुव्ये4 sgra-hdsin=६वे rnava सन्द्रवण that catches the sound; the ear.

श्रृषे हैं नृत्य sgrahi skye-gnas मञ्च्यानि, धानु the origin or root of a word.

श्र² दुन sgraḥi-ṛgyan ऋषक, वसक metaphor in rhetoric.

and it is egraph sie-ma tender tones and half tones, &c.; also the name of a book (Rug.).

ा वर् केर बुद्देश बुद्देश hod-zer gram the three rays of sound which are incident on the soul in the Bardo: अपेश १८८० में syru-yis akans-so; वर् कुंब बेट्या के bud-kyis hjiya-no; वर् कुंब बुद्देश करान्य के क्यां के प्राप्त के प्राप्त के प्राप्त करान्य के स्वाप्त करान्य करान

। भेड़े agra-yi ade अध्योक (Schr.; Kalor. T. 124) [soldiers of the adversary | S.

• शृष्टि वृदय syra-yi-guaş = दृष rna-ua मद्याध्याम the par.

सुरेन्य sgra-rig-p: सव्यक्तिहा, सव्यक्तु सव्यक्त the science of words; grammar |one versed in lexicography]S. # " was a sgra-la mkhus-pa miles one versed in the science of-words; a grammarian.

क्ष के देव की क्षेत्र Symsen rig-puls blogros=ब्द्राम सुरुष सुरुष सुम्या-dpal dynais मणुषी a Boddhivatter and God of Learning of the northern Buddhists.

्रा कृष्ण स्वान-qsal स्क्रीड articulate; intelligible.

sgrags 1. together with; jointly.
2. n. of a place in Tibet.

194 3 55 59 Syrays-kyi dar-phug n. of a sanctuary situated in a rock-cavern of Tibet (Deb. 9 44).

194 Jac Fr. Sgrags-kyi Yan-rason district in Lho-bray in S. Tibet.

begrans, fut. and begrans, imp. fr. sgran 1. to enumerate; to rocken up separately. 2. to upbraid; to represent

क्षमा करें वर वि इंड इप्रायह mrion-par yo-car byed व्यवसाधिविद्यायवात by voice or sound be causes to be understood.

ीन sgrig (dig) or भुषात्रेन य gral sgrig-pa well arranged; good arrangement; v. ध्रेन agrol.

ब्राह्म sgrig-pa. pf. ब्राह्म begrigs, fut. वित्त begrig, imp. हैन sgrig or हिन्म sgrigs हैंन 5 हैन a gral-du sgrig-pa, to arrange in order or row; to lay or put in order; to arrange, adjust; to put or fit together; to join (the separate parts); हैन्य व्यवस्थित or separate parts); हैन्य व्यवस्थित overs. byed-pa ब्यवस्थित overs.

3

है न का sprig-lad defect in fixing gems on ornaments: संकेद के हिन क्यांच्या केन क्यांच्या 55' even though there was some defect in fixing a sapphire (Etsii, and Yig. 17).

हैन वस sprig-lim arrangement according to usage; custom: हेन्नवा केन कर व sprig-lam ship sm-ua there was a custom.

श्चिम sgrigs, imp. of श्चेम sgrig-pa.

শ্বি ব sgrin-po (din-po) uz skilful, clever, prudent, expert.

Syn. **** 4 mkhas-pa; \$5.4 spyah-po (Ahon.).

জুন syrib (dil), সিম্বাধিকারী দ্বীন্দ সাঁতের syra-can-yyi syrib-pa, to eclipse; to cover over, v. श্বিৰ 1: syrib-pa.

ইব কৰা sgrib-chay, জুল বুল টু ইন ৰম্ব কৰিব ইং কৰাৰ das-ryyan-yyi risi-las mar-bgrib cik ohay-pa reduction; anything below the average calculation; also discount.

ं श्रेन विभागे कि व syrib-yñis-kyi dhyc-ea distinction between the two defilements.

মুন্ন 1: syrd-pr 1. sbst. আৰবৰ, আৰ,
আবিষাৰ, আবাৰৰ, মৰিখাৰ sin; mental and
moral defilement; the state of being
obscured, darkened; obscuration. 2. অত্তর্জ,
[a roof, cover] S. অংশুনা প্রত্যুক্ত প্রত্যুক্ত
pahi syo-fathi shays-kyi syrd-pa
hidden inside the egg of ignorance.

ইন্নিন II: l.vb. pf. আবন begrils, fut. আব begrib, imp. আব sprib (m s) to obscure; to cover; to darken, defile: দুজন বংশ-আবিংক ñi-mabi hod-ur begrib-nas the light of the sun being obscured: ভ্রিম্মান স্ক্রিম্ব sprinpas ñi-ma sprib-pa the sun is covered by the clouds. 2. আমেশ্র আবিশ yoñs-su bygrils বিশ্বক্য utterly obscured or covered.

্রাম III: adj. dark; sbst. darkness; sinner.

adday sgrib-pagnis or addy syrib-gnis the two kinds of moral and mental obscuations are:--(1) अजिंदस परे हेय क्रवहति defilement of misery that caused by habits, etc.; नेम हवे देवय संबद्धति the sin produced from the objects of cognition ; sec. to the Mahauana doctrine these two sins vanish as soon as one hauattained to the eight stage of Bodhisattra perfection; ace, to the Hinayana these remain even when one has become an Arhat. Acc. to the Bon religion, sins which bring sufferings encompass the living beings of the three worlds, sins that appertain to knowledge only affect such saints. 495 Schould Gyun-drun sems-pu and Raight has a Rig-hdsin sems-pa, as belong to the tenth stage only.

भूष व अवस्थे Sgrib-pu tgrib-pu एस्तानकार्ध u. of a Bodhisattea.

19 年 Syrib-çifi (dib-çmg) invisible by the power of charms or by certain articles of influence on men and devils: 严鸿 [9] 19 年 35 khwa-tahi syro-yis syrib-çifi byed made invisible by the feathers of a magpie.

ब्रेअप sgrim-pa (dim-pa), pl. प्रीक्स begrims (dim), fut. प्रीस begrim, imp. क्षेत्र (स) egrim (s). 1. to hold fast; to force or twist together; to endeavour; (Cs.) to squeeze in, crowd in; (Sch.) to be confused: h = 2 a a blo-dan rig-pa sgrim-pa to be careful both in mind and intelligence, that is, not to forget any important point or say a foolish word in conducting a case; to bring all the intelligence into play; 3 a a skud-pa sgrim-pa to twist the threads together that they may become a compact plait.

ৰিশাল sgril-kha a piece rolled together:
দিণ প্ৰশ্বৰ আহি এই বিশা kha ni-çu risa-gcig
uod-pahi sgril a roll containing twentyone piecos.

প্রতি sgril-wa, pf. and fut. এইল hspril (cf. মুল্ল hsgril-wa and মুল্ল hkhril-wa). to make a roll cf; to roll, wmp up; to wind into a spool; মূল্ল মূল মূল মূল had hagpa dań cog-bu sgril-mkhan he who rolls up ropes or paper; মূল্ল মূল্ল না-bur sgril-wa to roll or form into a pill; মুল্ল মূল্ল মূল yań lhod-pa sgril-wa to roll up tightly what has got slack.

श्रेष क्षेत्रच sgris-skhrims rules or regulations of admission; श्रेष क्ष्रुच sgris bengpat to admit; to introduce.

प्राचित srug-pa (dug-pa) = वर्ष hiku-ua, pl. बहुवा a higrugs-pa, fut. बहुवा higrug, imp. हुव sgrug or हुवा syrugs to collect, gather, pluck, pick up, e.g., would, nuts, vermin, de.: नेरह्म हांत-अव्याद निवास होते hiku-ua; नेरहेब हुवा वर्ष वर्ष के स्वास्त्र के स्वास्त्र वर्ष होते होते प्रमुख्य के स्वास्त्र के स्वास्त

I: Sgrud (dung) n. of a Tibetan king of the Bun period.

A Bu and a fine shon-gui lo-rouse

bden-rdsun sna-tshogs, various anecdotes, true and false, of former times: graph sgruh mkhan one who narrates fables or stories (Cs.): graph sgruh-rgyud the stories or fables that have come down to us: graph about the stories, dec: graph sgruh dehad-pa to relate fables, stories, dec: graph sgruh-glam legends; tales of ancient time.

ৰু ইই স্থান ইন sgrun-ldehi gnam-bon the heavenly or colestial Bon-po teachers who flourished before the time of King Di-gum bisan-po and his successors in the mythological period.

syrioi-pa a relater of legends.

Big sgraft-wa = Big 445 and sgraft beadmkhan I, one who relates fables or stories.
2. wh. pf. agen begraff, ict. age begraff, to
mix; to invent; to feign (Cn.); agen sgrafbabs the inspired story-tellers of Tibet,
whose profession it is to narrate fables for
a living; he puts a square cap on his
head and goes on telling stories without
pause.

+ ই বৈ sgran-pa (dun-pa), pf. and fut. শ্বেষ begran সনিম্ভা 1. to resound; to reply in the rametone; to rival. 2. to compare; to omulate, vic, contend with (Cs.).

Syn. 9234 hyran-pa (Mñon.).

fut. बहुव begrub, imp. हुव sgrub (cf. बहुव hgrub-pa) (बहुद का. वहुव begrub, imp. हुव sgrub (cf. बहुव hgrub-pa) (बहुद का. वहुव hgrub-pa) (बहुद का. वहुव a hgrub-pa) (बहुद का. वहुद का.

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also to furnish with, to supply; # 44'q the sgrub-pe to propitiate a god. Acc. to Ja. Wasa the sgrub-pa implies, in secordance with Bramanio-Buddhist theology, not so much the making of a deity propitious to man, as rendering a god subject to human power, forcing him to perform the will of man. Whilst the conatus, the labouring in this arduous undertaking is often called #4'4 syrub-pa, the arriving at the wished-for ond is designated again hyrub-pa.

सुव-६११९ व ggrub dkah-ua बु:साध्य very difficult to propitiate, to perform, to exe-

sgrub-khañ the house or place where one sits to meditate or prepitate a deity, or where the rites and coremonies are observed for the same.

#4" 44 sarah-mkhan area one who propitiates; a propitiator.

इप ब sgrub-gla = इप वेंद sgrub-yon remuneration for propitiating (Mnon.).

garan syrub-heling building or making and dismantling or destroying; the term is defined in नगराय श्रम कुरदाहिर पानगामर वस्त्राज्ञ gear-wa sgrub-rgya dan rhin-pa nas marhehag rayu constructing a new one and breaking down the old one.

gasque sgrub-rtags token; proofs of the attainment of perfection in accomplished saints.

ह्मव क्यम syrub-thabs साधन, संबद्ध method of effecting the propitiation of a deity, of obliging a god to make his appearance. There are two kinds of green sgrub-thibs: वै:ववे:ह्रव:क्वस:द्रः ह्वॅ:वेवे:ह्वव:क्वस:ब्रुस shi-vahi sgrub-thabs dak khro-wahi sgrub-'habs gais the propitiation or co-ercion of god, in their mild aspect, and of those of wrathful aspect.

॰ बुव:बवभ:बु:सई sgrub-thabs rgya-mtshe सायन वेबच (Schr.; Ta. 2, 350) the ocean of coercion.

19:55 85 egrub-dan sun-hbgin propitiating and discomfitting.

HUSH sgrub-nus HIVAN the power to perform or propitiate.

बुव व देवा Sgrub-pa dkah-brayad the eight gods who according to the 35 H Raisma sect of Tibet are difficult to propitiate. They are the following : - AEN SUM # Hiamdpal sku, 45 HABE Pad-ma geus, ME 54 394 Yun-dag thugs, 455 & 4554 Bdud-risi vontan, grunge au ala ge acuito ? g Phur-pa hphrin-las hjig-rten hdas-pahi sde-lag, # A Ma-mo rbod-gton, 545,059 pas Dmod-pa drag-snags, ala देव विकास Hingtien mehod-batod (Grub. P 11).

भूषप**्रे** प्राप्त agrub-par byed-pa to cause ecstasy in meditation.

ह्या मार्थिक sgrub-po mchog कर के highest stage of consummation.

gas sgrub-bya fafeat, anu anything to be propitiated; a god. There are two kinds of deities, male and female, who having in view the good of all living beings do many kind services when invoked; they are manifested in aspects, calm and peaceful, or terrific and wrathful. For instance, the Goddoss Dolms when she is propitiated is a mild deity and is called # # # 19 5 tha-mo sgrub-bya, i.e., the goddess to be propitiated: the man who propitiates being called ga a a syrub-pn-po, and the manner of exhorting her is called an a sgom-tshul; the propitiatory rites are called 19 494 sprubthale. 2944359 tgrub-par byed-ca includes the persons who observe the rites. who meditates on her and officiates at the service. When the goddess has been propitiated, i.e., and begrube, she appears



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before the devotee and grants him his prayers or wishes.

कु⁰ \$5 sgrub-byed बजेब, समुधारम, जियाबर 1. he that accomplishes the propitiation or coercion. 2. a kind of bile.

3

gara sgrub-ran or gara sgrub-sun gara cannot easily be propitiated or accomplished.

gaid sgrub-le sacid sciga d dioid-le ded sgrub-le.

garda Sgrub-ggen a deity of the Bon to be propitiated; the Bon doctrine $(J\bar{a}.)$.

go go agrub sha-wa warm easy to perform, or easy of accomplishment.

है विद्युत्त- wa (de- ua) 1. uncovered: अध है हिन्द क्या कार्य कार्य कार्य के इंट chos-kyi glogs-hum sgre-wa ta bahag mi-ruh a sacred volume should not be kept uncovered. 2. adj. gen. + हे वे सुरार- ho bare; naked; हे के spre-mo, कार्य के a sgre-ho = बाब्द में हे कार्य कार्य के किया mi-shoms-pa or भानति है के कार्य कार्य के कार्य uneven ground. 3. vb. pf. and fut. को bare uneven ground. 3. vb. pf. and fut. of bgree to repeat; to put or place in order; to put together; to collate.

श्रीपाद्य sgreg-pa (deg-pa) vb. pf. श्रेषण sgregs, shet. चहार, निमार to belch; also shet. eructation.

Syn. 435,4 gend-ps or 434,434 aff gens-ps gyen-belog eruotation that rises upwards.

\$ \$ \$ gree-sgree firm and well-fixed:

ब्रेटिय sgreen-wa (defig-ka) = प्रेमेड्स वर व gyen-du siah-wa चाच्च न, सम्बन्ध प, vb. pf. ज्योरन bigreefs, fut. ज्योर biggreen, imp. ब्रेट sgreen or ब्रेटन syreen, cf. ज्योराय bgreen-pa 1. to lift, hoist or rise up: ९२ व्याप्ट क्या कार्य केवा व्याप्ट दे प्रस्त व fix or erect the house-flags and the sacred standard. 2. to stretch out.

कुर्जे sgren-mo (den-mo) गयः विश्वेद व्यव्ह gos-med gerr-bu naked; without cover; destitute; bleak.

the three denmo according to a Tibetan saying are the following:—(1) মু- বি কার্মির klud-ni chu-med syren-mo ste a valley is bleak when it is without water; (2) পুরুত্ব করি করিছিল মুন্ত

sgro 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm, etc.: #75 sgro-tum feathered roce; a general name for birds as being possessed of feathers; also an arrow. 2. #7 sgro-ta to elevate, exalt, increase (Cs.); to exaggerate (Jā.). 3. sack; bag; *** that-sgro a suck fuil of ashes (Jā.). v. #7 sgro-ta.

** syro-rkan (do-kang) a species of tall fir; the feather-fir.

हुए के दुए के दिया (do kar) is an abbreviation of the expression; विद्वासन्दर-कृष वर्षकाय sgro hangs-pa dan skur-pa is debsput decorating with feathers and casting abuse, i.e., exaggeration and depreciation: दिश्व के दुव दिवस्त कि तत-ni sgro-skur medpahi dge-slos yin I am a monk (Bhilipu) who neither flatters nor speaks ill of others.

बॅडिम agro-khyim (do-khim) बॅडिम महस्रायः भर्ने द्वारं स्त् (Jig. 32).

মুঁপ spro-ga (do-ga) 1. the little bubbles in sparkling boverages. 2. the ropes used to pack clock; cord, fetter; মুগুল বু teags-spro iron fetters; মুগুল বুলা বুলা কৰা teags-spro lag-pa street.n.s the hands chained together; মুলা বুলা hum-spro shoe-strap; lace; latchet.

ig sgro-gu (do-gu) string; strap for binding, fastening, strapping: ig \$3\$4 sgrogu rten-pu the steel point or hade of an arrow to which a leather is attached.

हैं उन्त्या a spro blugs-pa चारीय vb. to make a talse show; to pretend much; sbet. vanity; pre-umption: क्ष्यार हें त्यायम हैं उन्याय हैं उन्त्या के बन्तु के दिल्ली (Lam-ti. 42) imaginary thoughts are possessed of the nature of vain and unreal assertion.

ફૂંવર્યમાં syro-hdogs (do-dōg) doubts; ફ્રેં વર્ષમાં મુક્ક કુro-hdogs good free from doubts: ફ્રામ્પ્ય માર્ચ વર્ષમાં દ્વામાં માર્ચ મુદ્દે માં મુશ્કે વર્ષમાં માર્ચ પ્રાથમિક the (upadequ) procepts of the holy Lama his doubts were disculved (A. 77).

#4544 was spro-hologe mu-chod his doubts were not cleared (A. 27).

139 sgro-phug n. of a place in Tibet.

1 अन्य n. of a calchrated Nying-ma Lama who lived in Dophug: ११५ ५ वृत्स-१ अन्य प्राप्त विश्वास the temple of Do-ton was built at Do-phug (Dob. 9 6).

Syn. I's sgys-mo; is sgyshu; fanific tshugs-snod; K's phad-tshe (Mson.).

37 II: slot. 1. acc. to Vai-si. and Sch. the bark of a species of willow. 2. in C. Tib. the penis.

রূতা III: vb. pf. আৰ begros, fut. আ begro, imp. i egro, to debate, discuss, chatter freely.

Marken sgro-mdons (dom-dong) a peacock's plumes or feathers (Hbrom. № 11); a Chinese decoration used to adorn the hat worn by the chiefs and noblemen of Tibet, Chine, &c.

ৰূপ syrog (doy) strap, as in স্থাপুৰ lhamsyrog (lham-dog); shoe-strap; মুখুৰ বিপ্তাsyrog iron fetters or chain; বন্ধুৰ সংখ্যান ইংগ্যুৱনি-হান্তি

4974 sgrog-gdan (dog-dan) the triangular patch generally made up of satin on the 4774 pan-gdan, i.e., the bibu which covers the front of a woman's petticoat.

19 450 sgrog-gdub (dog-dûb) a bangle made of cord or straps also of jade.

हाया य sgrog-pa (dög-pa) अस, रहित, सन, हिन्तर, pf. आवण begrage, fut. अव begrag, imp. धूप egrag or धूम्म eyrage to call, shout forth; to publish, proclaim, doclare; धूम्प व egrog-pa po a declaimer, preacher; धूम्प व धूम प्रकार egrog-pa to read the sacred words. Used in Mil., also, of birds sending forth their ories. धूम्म प्रकार कुरावुक-pahm gaal-wa प्रकार; आधूमप chos egrogs-pa or स्मा कुर्या हर कार्य chos-kyi egrogs-pa or स्मा कुरावुक-प्रकार कुरावुक-प्रकार gadad-pa to preach; देश धूमप dril egregapa to publish by ringing a bell.

in a sgrog-ril (dog-ril) button, round button; in a sgrog-ril sgrog-pa to button up (Sch.).



1939'4 egrog rue-pa (dog-rui-pa) taxes [a shelter for swans]S.

इंप्याप्त agrogs-idun स्कोतिनी a river.

हेन्य क्ष sgrogs-shum (dög-shum) scream.

agrod-pa (doi-pa) another form of the abgrod-pa as in half a physi-la sgrod-pa to go outside; not much used.

कुर्न प्रमुख sgron-bakal (don-kal) the enlightened age, opp. to बन्द काय mun-bakal or the dark age.

44-24 sgron-chas the articles such as butter, oil, &c., for lighting lamps in a chapel during the eight holy days in a month.

ৰূপ sgron-te=ছমণ phul-te having offered: প্ৰথম অনুষ্ঠান সমান্ত কৰিছিল কৰা কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। কৰিছিল কৰি

¥6, ₹4 sgron-deb the list of people able to give lamps in a town or on a large estate.

1434 sgron-dregs lamp-black.

\$470 sgron-po, vb., pf. and fut. \$450 isgron 1. to cover; to lay over, adorn, decorate; to light; to kindle. 2. n. of a kind of arrow which shoots like a meteor.

lantern, torch. The word of sgron is used to various persons as a title of honour; and ger-sam sgron is intended for royalty; And a shalger sgron the golden enlightener, term of address to great lamae; and machan sgron is applied to the dress of royalty; and grow is applied to the dress of royalty; and grow a sgron to the food served to a prince; and grow a sgron to his tea.

→ 결국 의 II: जावेष (Schr.; Bull. 1848 291). [light]S.

E Sgron-ma drug the six lamps used to signify the six religious discourses of Panches Naropa generally called 4**
E Naro chos-drug.

Syn. nda Me ge 95 mithan-mohi enakbyed: Lena 1900 enum-la bgad; Gu 9413 khyim-gyi nor-bu; Lena enum-sa; aas ad 190 au hor-unhi ral-pa can; Lena enak-gral; we di mar-me (Mhon.).

ያናል ፦ sgron-me-çisi, v. ያና ት syron-çisi.

፲፯ ዓባ ኮ Sgron guhi-kha n. of a large
estate in the district of Lhun-tee in Tibet.

14.34 sgron-ciá or 14.34 sgron me-ciá the yew-leaf fir, Pinus picca; in Sikkim Pinus longifolia is so called. 14.34 uz az a az grada sgron-ciá removes mucous, wind, and cold in the stomach.

grob (dob) haughtiness, arrogance, pride.

মুখ্য a sgrob che-ica = কুমাই ম নিনার che-ica, one with great airs; bumptious, pretentious person: ইংক্রের ব্যাক্ত বিশ্ব বিশ

igrom-chen are provincial words used to signify pretentiousness or cell-assumption; in sgrow che-son = 97847 by den by as-pa pompous: in in its control in i

chen etc signify pretentiousness in provincial language.

हुए agrom (dom) पिरसम् पेडस a trunk or portmanteau; a box the inside of which is made of wood or wicker work and the outside lined with leather; a large leather box. [पिरस may be regarded as the Pali form of Sanskiit पोरस, a seat, an altar]S. अर्थ के nacho-sgrom a chest to keep articles of religious service; वर्षों thab-syrom a box to keep utensils, plates, &c., for cooking, generally covered with tanned tiger skin.

Svn. 24 sgam.

ৰূপ g sgrom-bu a small hox; প্ৰবৃত্তি smyug-sgrom = প্ৰশ্ন a gsheb-ma a chest made of wicker work.

In Symbol Advance and In Scrothia. I. are known as the White and Green manifestations of the Goddess Dolma or Tara, the two wives of King Scrothstam Symmon, being defied and worshipped as their incarnations. 2. names of females of frequent occurrence in Tibet.

ৰি গ্ৰহণ সুৰুত্ব শ Sgrol-dkar kun blo-ma, ৰুখ শন্তব্যুত্ব স্তুত্বানাক kun-rayal-ma, ৰুখি শত্তুত্ব বৃদ্ধান Sgrol-ma rayal-ban-ma are other different manifestations of the Goddesa Dolma.

য়ুখান sgrot-ren, pf. and fut. আৰু bsgrot

1. to save, resoue, deliver; to set free;
to liberate; ६ বুন মুখ্ বুল বুন বুন বুন বুল
আনুষ্ঠান to save from the water, from
misery, fear, and from transmigratory
existence: কুল বুল বুল বুল বুল বুল
did-dpon du bgyur be becomes a guide to
salvation. 2. to transport, carry; to cross
(a river) by boat or ferry: বুল বুল বুল
কুল
কুল বুন khor-rea bsgrat-reahi gru-guide yin
it is a Loat that will carry you over the river
of transmigration. 3. to remove, expel.

drive away: 45 then had a see a first a way holeframs physic raya-mesho chem-po li begral, the demons were banished to the uttermost parts of the sea; 355 first bdud egrolwa to expel the devil.

ह्य वय sgrol-wa-po तारकः the deliverer, met. for saviour.

*हॅब वरे: १वर धुव sgrol-wahi dwnn-phyug इतोबर, मुत्तबाली (Schr.; Bull. 1898, 395) the Lord of final deliverance.

भिष्ठ syrol-byed तारकः, तरी a deliverer; met. for a boat, ship.

শুল syrol.ma (Dol-ma) সামে, সাহিত্য the Goddess Dolma, she that saves from transmigratory existence; one of the most popular doities in Tibet, and of whom there are supposed to be many sprul-ku or branch emanations. Some Sgrol-ma kyil-hkhor exhibit twenty-one different manifestations of the goddess. The several appellations of শুল Sgrol-ma are:— ক্রেড্রা ক্রে

frag 5 344 Sgrol-ma ku-ru kulk one of the twenty-one manifestations of the Goddess Dolma (K. g. 5 266).

Taxa Syrol-mu che amana Maha Tara or the great Goddess Dolma.

भूष अभूष के Sgrol-ma ñin-shi mtshan-khro (Schr.; 45 A) " Dolma, mild by day and wrathful by night."

Schr.; 46 B) Dolma, the wealth-giver.

हुँब अद्यक्ष हैं Sgrol-ma dpal-chen नादा-

• ब्रॅब अ द्वार के Sgrol-ma amar-me (अ सुन्ध sa-lugs) (Schr.; 4C A) the Red Dolma. 340

विश्व मे अ Sgrol-ma thi-ma सारिकाधिकी Dolms in her mild aspect.

• अंबा अधि-प्रवेद देंद्र a Sarol-ma vid-buhin nor-bu (Schr.: 46 C) Dolma the wish giving gem.

• ब्रॅब अ के में Sarol-ma ser-mo (46 C.; Schr.).

3

* fa: 42 au aun ung 8 Sgrol-mahi sgrubthale brya-risa तारासाधनमत्त्व (Ta 2, 156) u. of a book consisting of one hund:ed stansas composed for propitiating the Goddess Dolma.

Tar As Sgrol-cer abbreviation of the expressions and a squal-ma hdon-rgyuand Au sa Esti cas-rab sain-po.

agros (doi) manner; method; way; 49 To bead-sgros manner of explaining; where a gtum-sgros way of speaking (Cs.); Burthung age an bla-mu grums-kyi geuftsaros conference of the lamas; 194447 sgrogs bçad-sgros the method of instruction which is to be proclaimed (Sch.). Making mchu-tyros is somo as sacial qui a mchubegrige-pa, at an a ger mehu-egros bim-ba ttar, his graceful lip was like the fruit called Bimba. 1. edge, brim, lip (Cs.). 2. scar, also a mark from a wound (Sch.).

디테('디 brand-pa= 역시 band-pa to smile : smile on.

प्रतिया brgat, pf. of क्यांव ryatica व्यवस्थ brgal-len, controversy, disputation.

and the ocean distance the ocean (that which is difficult to cross) (MAon.).

and a bread-pa wasw [enjoined; asked; consured 3.

aka a brgol-wa to disagree; to act in opposition; to be disposed to contrariety.

पिता braya भाग one hundred; न्यु अर्थे brave-mehod a hecatomb of 100 lamps; one hundred offerings: with brown-ston and www one hundred thousand: 44 48 4 braya thum-pr full one hundred; a 15 brgya-lod = वृ प वर्ष का प्रभाव मु रेश हेर पर म व्यन remuneration to one hundred monks for conducting a religious service: we as was: 3 45.459.49 #44, &c., remuneration in silver, grain, etc., for conducting the religious service of one hundred offerings: agraçam brgyn-hdins about a hundred; nearly one hundred.

यक्'व braya-p: श्रतिक, श्रतमाष्ट्रः eentenarian: one of a hundred years of age.

and braya-po consisting of one hundred.

व्यापन braun-phria ma the hundred; a century ; बुद डेन्थ यह बुन् भे पक्ष अर्वेद phran-tuhega braua-phraa mi-pham maon (A. 21).

qq qu brgyn-bam anything kept in groups of one handred; ag 13 3 mar gardw. 999 (Zam. 4).

44 34 Braya-byin 1. n. of a medicinal root; 59 \$ 34 dug-me nun a mystic word क्य ज़िल (Min. 5). 2. बतका one who has performed one hundred un sa (sacrifices); an epithet of Indra. Acc. to Buddhist mythology there are two Indras, the senior Indra rules over the gods, the junior, riding on the great elephant called Airavata, keeps guard over the colestial regions, having in his immediate charge the quarters of the East.

वर् वेद वय braua-buin skues वया Indra's son; born of lndra.

व्यक्ति कि braya-byin groß समनवरी the residence of Indra; the celestial metropolis.

Syn. 48 445 44 hchi-wa med-fdin; # 474 lta-na silug; B# 68 450 sum-cu eteu-geum; peranery and khall-back main-par rayal-106; 4N'CK' \$4'\$\'A'9K' [nam-par [gyal-byo] pho-!ral (Milon.).

agida di hegya-byin apyi-wo= 14 442 grog-mkhar ant-hiil ; also ant's foot.

1984 brgya-byin spros ; 15 Myra-bakan arpuna the delight of Indra.

ung देव क Bryyn-byin m = ung देव यह के Bryyn-byin staun-mo सर्वाची the celostial queen; the wife of Indra. Her different names are:—व्येशेर्यक मिली-च्या dwaftmo; वृष्यद्व में Ishahi bix in-mo; वेषण यहा-Incego-brjod mr; रुष्य-वेषण Queun-chen ma; युष्य-विकास Pu-lohi seve-mo; युष्य-विकास Bdesogy ma (Mion).

वह देन नद brgyn-byin gehn स्वयत् 1. the bow of Indra, i.e., rainbow. 2. a kind of medicinal fruit.

na Ba gra gracha ar Brgga-byin Lha-yi bunh-pohi min the different names of Indra :-- अर्थ देश वहेत्व Milho-ris haren-pa; अर्थ રમ મુખ Mtho-ris rayal; સુંબે મુખ ઇ Lha yi rayalpo ; als alau Hjer-hjigs; 3a E 84 I.hahi-raacun : 485 35 MT & Glann-byed mgon-po ; 4 2 84 Rdo-rie-can; 194 24 595 Stols Id in dyra-wo; क्षाचित्रम् Lha-yi bd g; वह केर बुवाय Hebi-med rqual-po; वेब्धन्तिम वर्डे Legs-bris glso; प्रवश की साहर Grags-pahi mu-khyud; अईए ब्रेड्स वक्ष Mehed-shyin brayn-vi; of tous of Bite-sous bdag ; WSQ Lha-dican ; aqu ja L gs-skyob ; भगभावपुर दवर Skala-grum dwark; अवच्यान Rg in I i nin; An all 34 Cis-brjod nan; 454 रे वर्ष व (In 18-kyi bdag-po ; धेन व वेन Sprin-la nhon: all smuseu Brod-dhas rais; als alexu. ate Bahen-beneme brod; se adam gratera Char-bbeis gron-bjoms; 1935, atau Grol-byed hjoms; & A & S Pu-lo ma-dgra; 45 A A A S Gun-po hbod; 198 58 Ha-rihi rtu-chan; केन प वर्षा Smin-ym good : विवास्त्रे अर्जेन व Tahigmdahi mgon-po; ATIE M Mig-ston-can; M3 An Kohu ci-ka (Minon.).

व्यु वीन hrgya-hdsin समप्रति that contains or holds one hundred objects, etc. वक्ष वर्ष वर्ष के proya-kış hdam-pa a कुञ्च व वस वृद्धेव वर्ष व <u>broya-tham-pa laş geiy-hdam-</u> pa.

प्रमुख प्रदेश Brgyag britan n. of a Bon god who is also called ब व्यवस्थ Lha-beafis.

াৰ্থ brgyags মলত victuals; provision, as in লক্ষ্ম বৰুত্ব ক্ষমেন্ট্ৰুড়েব্ৰ ক্ষ বৰুত্ব har-চুন্তুড়েব্ৰ provision for the journey,

प्रमुक्तिः, fut. बहुदः क्षेत्रभुक्ति, imp. बुद्धः हुपुक्तिः, fut. बहुदः क्षेत्रभुक्ति, imp. बुद्धः हुपुक्तिः or बुद्धः तेष हुपुक्तिः हुपुक्तिः or बुद्धः तेष हुपुक्तिः हुपुक्तिः हुपुक्तिः क्षेत्रभुक्तिः हुपुक्तिः क्षेत्रभुक्तिः हुपुक्तिः বৰ্ণু brgyad ৰম eight.

Symbolic Syn. APA hkra-çiş; **A iha; Lu;** Kr ner; AK-11-84 gdeks-ean; KK-9 srid-pia; F ito; A hyro (Etsii.).

+ nas and bryyad-bkay = and a skab bkyon-pa faus rebuke; reproof; reflection on one's conduct or set.

agsaga broyad-bkug or Ksaas da skudpa broyad-sgril thread in eight-fold twists.

न्द्रिक brgyad-beu अधीत eighty.

GF Brgyud-chus** n. of a kind of tea which is of inferior quality, largely consumed by Tibetans in general.

one of the abridged secred scriptures of the northern Buddhists containing 8,000 slokes.

वक्त कि Brayad-ston बन्नीक the feetival on the eighth lunar day of the month.

agy a brayad-pa www 1. the eighth.
2. Ayany a tshar bead-pa he who finishes
or puts an end to; the destroyer.

the eight.

*\$7.87 brgynd-thag lit. eight in excess (of one hundred); for a resary which consists of one hundred and eight heads.

Tagar begyan-pa (gyen) way, way, way, way, who to adorn, d-corate; to provide with: 44343434 agar vin-chen egyan-gyis begyan-pa adorred with precious ornaments, cf. 34 egyan; obst.

Lagral brygal-wa= ब्रॅब्टिक देव myog-ches byed-pa कुद्धां कर्य 1. to fall down senseless; to lie senseless; to sink down unconscious; to faint. 2. to howl, of a fox (Sch.); र व्युक्त है ho brygal-te fainting with fatigue: कुद्धान्य के proget bog-pa laid prosente and unconscious: अवन अनुवान विकास कितान कि प्राप्त कियान कि प्राप्त कि प्राप्

agu hrayas=94'gu lhan-rayas together with.

বৰ্ষী bigguage, pf. of ৰুপৰ বাসনি, ভাৰৰ used as shet. a race; also running a race.

Disk. I brgynne pa the marrow in the back-bone (Co.).

hegyud, cf. 45 rgyud urar, 4a, uma, 424 an 424 y 424 cig-nus geig-turghyud-pa descent from one to another. 1. family, lineage, ancestors, off-spring. 2. race, people, nation: 573 ans. lod-kyi mi-brgyud the Tiberan nation, people. 244 agr 179-279 descendants; 245; 245 glad-brgyud the succession or line of Lamas. 3. Tantrae and mystic manuals, v. 57; 247 245 and shelp in the succession or line of Lamas and deductions.

15. 274 brgyud-brgyugs a continuous succession (Sch.).

og 5 of brgynd-can possessed of descendants; fruitful.

or family. 2. v. 45 rgynd and 450 rgynd as

aga a wag brygnd-pa rnum-pr låa there were five different achismatic successions among the Buddhists in Ancient India; they were the following:—(1) aga aga dad-tenhi rgynd or agasam the generation observing moral discipline; (2) que rgund gg gnin-sings-kyi rgynd or gunam the mystical succession; (3) ga aga gnin-gnychen spyod-rgynd or agasam the succession of shundant performances; (4) and ga ga and characteristics of shundant performances; (4) and ga ga ga gnin-gnyd nantam [the profound succession] S.; (5) ga aga shid-op don-rgynd or the Occult race arram (Gruh. 56).

the race or progeny; to multiply; to increase the family.

agra brgynd-ma 1. one belonging to a family: a scion; one well acquainted with the secrets, well informed; acc. to Cn. = agra brgynd-can. 2. in W. fruith. = fertile. 3. agra gra brgynd-ma rgynd-pa to perpetuate family lineage; agrain brgynd-bdoin anat heir; successor.

and the property of the second

string of; to stitch together.

विश्वा ध beyag-pa, v. ब्लेक्स व hgege-pa and इव व agog-pa.

point of time; moment; instant; conjuncture: *qqq:qe. *qqqqlo-qaar bsgad-gi lhagspa a chilling gale on the opening of the new year; \$ a a a the proper time for doing a thing; a a a a the time for writing; a a a a the time of eating.

प्रभाग हेsguñs-pa to form into: क्ष.पु: व्यक्तक goñ-bu हेsguñs made a ball of; प्रवेष रू व्यक्तक geig-tu हेsgoñs collects into one.

All begar, pf. of 194.

पश्चास'य bsgngs-pa pf. of भूष sgng-pa to wait (for one's arrival or roturn).

ৰাধ বাঁচ *bayal-bakyod* tremulous; to shake and tremble: ইন্দে কাৰ্ড বাংগুল মুন্দ্ৰ কাৰ্ড

বাষুবান hsgal-pa same to shake, tremble, quake, quiver Gen. মুখন.

নি তি bego-wa ভালেল 1. to direct, instruct, v. মঁৰ sgo-wa. 2. to rub with; to apply on মুখাৰাৰ snum begos-pa; to stain, anoint; to infect with disease; আন্ধান begos-pa pf. of বাবে to command, order; also বৰ্ষ আন্ধান bkab begos-pa to give directions; issue commands; also the coercive bidding of the mystic exercist towards an evil spirit. ব্যৱস্থা আন্ধান bag-chags begos-pa defiled with moral impurity (Kag. 19).

Syn. Par Kand khat-bluns byed; द्वा वर्षीय dul-ten helsin; In 1554 a tshig hetan-pa; Al a 34 a hsgo-von nun-pa; दब्द द्वा क्षेत्रकी-du gyur; An a bennen-pa; मैं a shi-va; द्वा a dul-va; मेर में a ner shi-va (Mñon).

वर्ष व वस्त्र । bego-wa beag-pa चाचानिचेडन to disobey; to disregard directions.

को व र व व विकास hego-wa rna-la geon-pa = व को अन् व केट्टुo-wa mi-nan-pa not listening to instructions or directions.

বাৰ্থন প্ৰথম 1: hsgo-wa mam-pa gsum the three religious instructions or directions:—-1. বিশ্বস্থাৰ বাৰ instructions issued by the church. 2. देवाच्यांच those issued by a section of the church. 3. ५चेच्यु च्याच्याच्या क्रिक्ट चेता के किया directions emanating from the senior member of the holy order.

আইবন্ধন ব্যা : 1. ইবিন্দিপী সাইব the order of the principal of a college or the superior of a monastery. 2. ব্ৰন্ধ মে আইব the command of the Khanpo (abbot). 3. ব্ৰব্ধ কাৰ্য dgc-hdunggis bago-uca.

বই বন্ধৰ বৰুষ III: 1. ব্ৰব্ধ টুমবুলি বা the vows of the holy order. 2. ব্যাহন্ত্ৰীৰ বুইৰ vows of ordinary men. 3. ই ইয়া বেংকাৰ্ড্ৰইৰ vows for individual emancipation in the ordinary way (K. da. 42).

eğ ম'ৰ' ই-মুন্ব *bsgo-ua la mi-ñan-pa* আৰম্ভ: ৰ'ই-মুক্ত breach of religious discipline; সাম্বা বিশ্বৰল not to act according to instruction.

মন্ত্ৰী যে begom-pa নাৰ contemplation; =
বিধান gome-pa; আনি নাৰ্থ কিলাৰ ৰূপনা বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ ক্ষিত্ৰ বাদাৰ বাদাৰ ক্ষিত্ৰ বাদাৰ বাদ

панти федоте-ра, pf. of ами едот-ра.

पश्चित्राम hsgyins-pa = बीट व hgyin-wa 1. विश्वक, कुका to yewn. 2.= बॅंट sbo-wa.

বাধুন a sgyur-ua uাহিলালন, আবদল form of ধুন sgyur-ua uাহিলালন, আবদল, to change: দেশ্বিশ্বেশন kha-dog bsgur-ba changing colour; বিশ্বেশ্বেশ to change clothes; to change the cover (like a snake);

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to translate; 4 44 44 34 age a rgya-yar nas chos bagyur-wa to translate books brought India; Ique tshiy-begyur to translate words; 34 95 don-bayyur to alter the meaning; " " Thid begyur to change the direction; and age hehol-byyyur, an age Ins-banuar to change one's body (miraenlously); Az mez min-bequar to change one's name; atque nulog-begyur to change the complexion or colour; and spus-bayur to change the quality; " wags bsños-bsgyur, i.e., to change one's intention; 3 45 945 phys-nen beggar to invert the object; In aquage chos-lays begyar conversion; WS 955 skid-byggar to change the language.

মনুষ্ধ II: যুদিন to multiply, increase.
Syn. অধুৰ bannn; আধাৰ bagres-pa; দ্রীপান
spel-ua; ব্যাধান প্রান্ধিন (প্রতিমান).

वाह्य प bagyus-pa साम् muscle.

որ գե Begrug-phren (day-theny) u. of a Jong in Tibet.

এপ্রাম bagrays (day) (% মাইলু বং a chos btog-tahar-re) কাঁপিন, নিজন proclaimed; read or recited loudly.

व्याच्याय bagraga-pa sung ; diffused.

count up (Cs.). 2. to cause to grow cold.

wide; Reany mig by my part to open wide; Reany mig by my part to stare; Reany rkin-pa by ray-pa to part the legs wide; to stradile.

व्याप bagral सको, तीचे [crossed; passable] S. यभूपा य bagral-wa चत्रात्र to pass; cross

over.

agera? As by prolocati cis-rta a boat, also = U gru-skya an oar of a boat (Uson.).

व्युच के bagral-bya तरवी, तरी met. a boat.
व्यूच जन bagral-yaş चररः a numerical
figure used in Buddhist astrology.

पश्चिम bsgrigs (dig) भेकार, बना, बन्धित put in order, arranged, arrayed; श्वीवधाव bsgrigs-pu विवत formed into string.

पश्चिम्प्राय hayribs-pa (dib-pa), pf. of ह्रेव syris निकृता, मोपायित, चाहत, चाहिन covered.

হ্বাসাধ্য bsgrims-pa (dim-pa) (মুখ্য spras-pa) বান বান বান britan-britan hyas-pa, v. মুখ্য sgrim-pa, rig-pa bsgrims-pa perverted skill; also chaotic acquirements; confused information.

মন্ত্ৰী bygrun-pa, akin to অস her in প্ৰদান, to rival, vie with; to reply to: অইব ক্রিয়ান her in a ক্রিয়ান ক্রিয়ান her in a byed mi-nay-pa cannot compete or be k match for.

নি begren - এইৰ্ম'ণ blunge-pa, পুৰ কৰন মুন্ত gyal-mishan fla-bu মন্ত্ৰিক্ৰ, ওকাল, মনাৰ up-lifted; hoisted.

agen bygrens (deny), pt. of \$5 syren, imp. Isu An syrens-ciy, agen 36 so set by bygrens-byghi ryyal-mishan, a flag that is to be hoisted (Situ. 77).

ন্ত্ৰী begres (de) (জী begre) old, aged; ব্ৰুণ্ডিৰ eku-begres, বৈত্মৰ ভাষাৰ বীৰ de-byrus mu-yal begres (Ya-sel.). এই মা বন্ধাৰ dbuchos begres rim aged respectable lamas.

वहेल'व bagres-pa परिवर्ग changed.

agares begres-yas a numerical figure used in Buddhist astrology.

9



The far I: is the fourth consonant of the Tibetan alphabet. It corresponds to the Sanskrit letter Ψ and sounds like ng in the English word "song." As a final the pronunciation is therefore easy enough; but in its frequent occurrence as an initial letter the difficulty of sounding it properly comes in. As an initial 5 must be pronunced as a nasal g. To acquire the sound, first say un-ya; and then, dropping the u, try to say the nya.

K' II: 1. it represents the numerical figure 4. 2. stands for 資明 in the consecutive numbers 本項3項 51; 本項3 52; 本項項 53; 本項3 54; 本項3 55; 本項項 56; 本項3 57; 本項3 58; 本項 59.

Fig. 1V: we pers. pron., first person, singular I: *A' of old man that I am;
**ga n of a config. I "I with Ston-blean span-po"; gar I the I ams. *A or *A my, mine: *A Config. my charming (wife),

下 f na kho-na I myself; I alone.

a दे र्भात-संस्तु, क्षेत्र, क्ष्यक्, **चर्च**, **चर्च**, क्ष्यं, क्ष्यं, क्ष्यं, क्ष्यं, क्ष्यं, क्ष्यं, क्ष्यं, क्ष्यं

Syn. At kho-uo.

are the several plurals of 5 signifying we.

EN flas for E an fia-yes by me, v. C fla.

Byn. বুৰুৰ rgyngs; বুৰুৰ dregs; এই ৰুণ্টা: বুৰুৰ hphyur-gyek-siems; করে এই তুৰু ক্ষণিতাpahi hu-rgyal; মন্ত্ৰ ha-ldan (Mhon.).

र कुष अ ha-ryyal-can चएंकारी, चतिमानिक, नशास्त्री; proud, boastful; rivalling.

Syn. K'94'24' na-rgyal-ldan, 394'24 dregs-ldan (Mhou.).

राष्ट्रवायशानुराराष्ट्रव नामातिमान supreme pride.

5.45 Nu-phod n. of a district in the province of Kong-po (Los. 4, 16).

L'O fia-wa=चरा ya fia-wa शोधन 1. bad : dangerous; fearful. 2. rarely for 549 bad: हैरा a bad smell.

सभेद An-med चनम lit. without self; without vanity; not thinking of one's self-interest.

Editwd fia-men chos-po (he who is personified by worldliness), the name by which Māra, the lord of worldliness of the Buddhists, is known to the Bon (B. Num.).

55 na-hur a species of duck, v. 654 nur-pa, perh. Anns casarea.

মানী প্ৰৱন্ধ, lif. I die; cry of tear with wonder; evidently a Bengali expression of wonder—"লাগি লাগিব die, aias! I die," which Atis'a introduced in Tibetan—"বা মানি প্ৰবিশ্ব প্ৰয়োগ্ৰহ মানি আৰু মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু প্ৰয়োগ্ৰহ মানি আৰু সামনি আৰু

ি জ ńa-mo for en the camel: মুংলারুং মুংহ্রেম্বার ক্রিম্বার khur-na ńur skyer drańs cin ńa-mo mgyag the camel, grunting with loads, travels quickly (Jig. 22).

5.935 fur-hishes self-sufficient or self-sufficiency; pride; egotism (A. 90).

মনিম এই fla-yir med অসায় want of selfishness: মনীম এই ব অম্বানীম এই ব তা কমেন্দ্ৰ অম্বান্ধ্যমিক the cognition of personality which may be styled the self or ম্ম্ৰ.

air: apa 1. noise; sound. 2. cold air: apa 1. am not afraid of the air of the glaciers (Mil.).

roaring. 2. a crier, brawler, noisy fellow.

स्वास्यः श्रीव-rathan n. of a place in Tibel: हरावस्यादेशानुं समासुद्दस्यस्योदसमासुवादेवै विस्थानस्य **** 5, 454** (Jig. 65) when the lid of the copper-coffin was opened, there came out from it the cry **a-ra-ra*; hence the name of that place became known as **Na-ra-tha**.

ANTE far ra-ra expression of extreme pain and suffering.

Tibet, which Hod, one of the four sons of King Sc-sbreg-pa, had chosen for his residence (Deb. 4, 19).

s. Time Aa-ro sgrog-pa 1. to roar; to rage. 2. the circlet used on the top of a letter to signify uturns into 5, 3, 4 and before words beginning with any of these.

e र नेत्र fa-ro byin-pa पानेनार, पानेवर, सपन crying; bewailing; to cry or bewail loudly on account of pain or grief.

सम्बद्ध Na-la nu also स्वयन् Na-las nu सम्माना n. of a mythological king who ruled as a Chakravarti-rājā over heaven and earth and shared the celestial throne with six successive Indras. N. of an anoestor of Gautama Buddha: देश व्यवस्था सम्बद्ध अनुसन्धान व्यवस्था सम्बद्ध अनुसन्धान व्यवस्था सम्बद्ध अनुसन्धान व्यवस्था स्थापन



eried "give me suck," was called Na-la-nu (Pag. 14).

ह्म अंग्रु वाच्, वाची, दरा, भारती, ती: speech; talk; word; हम ने अप sins committed with the tongue (in words); हम् बसम्य polite speech; gentle words; हम्भिय वाय्तंवम or हम्पन्य मीनात silonce, observed as a monastic duty or religious exercise; the vow of not speaking, i.e., of keeping silence for a definite time.

Syn: In tshiy; Inky sgra-bjod-pa; Sucures abyahe-can; The gtam; Tigu loryyus; NYU skud-emra-wa (Mhon.).

रम्भुभ नंतg-इkyrs वाणीय born or produced from speech.

्ष्य श्रेष hag-hkhyal प्रचाप, भिश्चचाप, विशिद्ध-चाप delirium; unconnected speech; foolish talk; ravings (Ñay.).

दबने दुव में Nag-gi ryyni-po समाचीय; बाक 5854 the Bodhisattva Manju-s'ri ghosha, who is believed by Buddhists to be the god of speech; या ने बुद flag gi-rayan दीपक ध figure of rhetoric or speech; gen. amplication of an idea by the use of apt expressions : रवाने प्रवाद बाक्यूद्रा the symbolic speech or mode of expression by the configuration of the fingers; this is described as an and यर भूर वन्द्र य नहें वे, mystical language in which expression by signs, i.e., with the configuration of the fingers, forms the principal feature; रच्चे द्वर द्वन, बाजीयर the lord of speech-Jam-yang or Man-ju-s'ri ghoshs : दन वी दवद नुस्यसम्पर्व दुवद साम सुनायमा से। salutation to Jampai-yang, the prince of speech (Situ. 3); <9 459 Ang-gi dbul one poor in speech; a dumb person, v. 244 {kug-pa (Mhon.).

स्य अध्य Aug-hyros manner of speaking or uttering words (Cs.). स्य कृष्य flag rgyas-pa बाग्विकर too much talking; full and detailed discussion.

sag-rgyun sam a discourse; also oral tradition, not recorded history.

মৰ্থিকৰ day-helad=মৰ্থিক irregular or senseless speech.

Ryn. 424 In helml-tshig; *A5; 1950 chamed gl.im; NT & klig-cor; 194 Inde-col; US mu-cor (Unon.).

• Tits fing-shan 1.= as met. the cuckoo.
2. pleasant voice or sweet language; one who speaks in sweet language.

মশ্বাসন hag-gtam verbal message; also oral tradition.

स्या वश्रुका य Ang-badama-pa वाचि संयम, बाब्-संयम one who has controlled his speech or tongue.

Eব্বংঘ hay-hadd or Eব্বাৰংঘ hay-gi hadd-mu (lit. the leaf of speech) খলনা the organ of tasting; ^{খ্ৰা}ৰ the tongue, v. ই কৈ: (ইনিলম.).

दब्दिय Ang-hdon-pa स्थान to express in words; to cry ; to speak.

८व १५ hag-ldan बाब्मान, बाक्सिन् eloquent; possessed of (the power of) speaking.

८९ दे५ सामु-liyed अपनान; the speaker.

sq 58% fag-dwafi a title of learning given to some of the Graud Lamas of Tibet. Is also the first name of the present or 14th Dalai Lama of Lhasa.

Repair August Sang-death Ye-ges rayamasho the Lama who with the help of Lhabsafi, King of the country round lake Kokonor, conducted the Government of Tibet for thirteen years (Los. 9, 16).

स्वाद्धः वृत्ति शिक्ष-duan lha-mo वासीवारी देवी the goddess of speech; दश्रमाञ्चल an epithet of Sarasvati (Mon.).



ध्व हॅंद Ang-sbyor बाज्योजना arrangement of speech (Cs.).

Eq a fing-ma area the speech itself.

one of imperfect or defective speech; a stupid person. 2. indistinct speech.

本等 A ag-mi-idan a dumb person; also one who cannot express himself in clear language.

Syn. And ikug-pa; In Anna tshig-miqual; demident sems-bem-po (Moon.)

दब् भेद *Aug-med* समाधि meditation; a state in which there is no use of speech.

त्वश्रद्धस्य त्रंतनु-कृत्रकार्वातः स्रमी of uniform and consistent speech, i.e., where there is no contradiction, redundancy, or irrelevancy.

La विद Ang-yid बाक सन: the speech and the heart.

Equaga Ang-lum shu-wa to apply, or pray to, verbally.

स्व वर्षेत्र *aug-gger* in vulg. हव्येष्ठ or व्युट्ट-व्येष्ठ, in Sikk. cross-examination; also deposition of the plaintiff and defendant in the presence of each other.

ra is hag-çor committing to words; a promise.

ह्य क्थल ते.ng-gaul चाव्जिया, बाक्सेय clear speech or lucid language.

र्व क्षाप्त Nag tha-mo बागहेबी the Goddess of Speech.

 essentiality of vacuity (Çānyatā): 441 apad:

ac. the sphere of the void space: 3414 fcc.

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55. II: character; disposition: Ex. 24 or Ex. 25.24.7 a naturally bad disposition; ex. 25.24.7 a naturally good disposition (Sch.; Ja.).

naturally; also, acc. to Ju. and Schr., alowly, gradually, gently.

हर ३५ अ.तं-can natural capacity : बाँड परे इ.र. ३५ व्यानवाकी one who is naturally capable of renouncing or giving up; able to abandon. इ.र. ५७ is generally used like अँ ५०.

হত অধু পূর্ব Ann-bag-yog naturally modest: হত অধু পূর্ব পূর্ব কর্ম বিশ্ব নিশা his moral character in regard to his natural modesty (A. 53).

हर अनुहर तात ma-thinh do not be shorttempered: विवासक वर्ष अवानुष्याहर अनुहर है। इस। when I had said to the kha-do-ma" pray be not short-tempered" (Hbrom. 93).

temperament; stage set 1. good conduct; a naturally good disposition. 2. n. of a Buddhist sage and author of Ancient India, included in the list of twenty-three sages (M.V.).

RECRE Sasterial or Englished forbearing; long-suffering; of cool nature: \$4.74 gard set \$2.1 garding in accomplishing important business one should work with great patience.

5

LL'U Aux-pa ve the male goose.

waddles.

EL' Mań-skya auton grey teal of Tibet.

Syn. 45' a waff pad-slum mgrin.

KE # Raf-agro the quill of the goose.

realy Tadorna rutila, the sheldrake.

हर प्रकृषिक स्वर्ग-pa ger-iden 1. the yellow or golden goose. 2. इस्स्यम्बर्ध्यः हैर-ब्रेन्थ्यः he said "fetch the horse called Nan-pa ger-idan" (Yiy.).

Ex all 9 5 Ass. palsi rgyal-po the "kingguose" and flamingo; also the plant Jasminum zambue.

R. 48 494 Ran-pahi-nage a mythological grove called the swan's grove (as) situated beyond the Cuckoo's hill on this side of the ocean. It is filled with numberless flocks of ducks, geess and swans, with bills of coral, ruby, sapphire, and other precious stones. The lakes in that grove are filled with lotuses of the colour of glittering gold; and the grove extends over ten thousand miles (K. d. 5 272).

EE. परे अवस flati-pati tshogs करण a flock of wild 20000.

EL # Auf-mo val a gouse.

Syn. age bauf; age eq bauf-find (Mfon.).

II: acc. to Ja. cog. to II air; air; argacies; also vapour; III vapour from the mouth; also snowy vapour; acc.

*5'54 fad-can fragrant; also acc. to Jd.

1. fresh, cool. 2. rough, impetuous.

EG

Type: fad-bras good smell: don's qu' q gr'g' x' concert qu'ex 'g' a' x' agail let the breeze of your letters laden with the aroma of camphor come again and again to me, i.e., pray write me often.

देत सता evil; mischief; misfortune; defilement: ६५ १९६६ हा it has done great mischief; esp. harm done by sorcery and witcheraft; ६५६ वर्षा पर revile (a person).

54 Man-hyro I: Softs going or about to go to the undesirable state, i.e., the state of the damned, comprising those in hell and those wandering about in distorted forms.

II: আয়ানুলীবল 1. one who follows the dictates of his wife and is led by the nose by her in all his works. 2. ব্যৱহা dissimulation.

III : निष्न lightning.

*459 fan-dya all kinds of evil or mischief.

an ja aun-skyes चन्छ of low birth; also पुनिच lit. anything produced from the soil and manure; the planet Mars.

55 g 54 fan-rgyn-can one who does mischief, speaks ill of others; 55 g 54 25 one that does not speak evil of anybody (A. 139).

सन्दें fan-son चवर, चवरच sordid, viie, mean, pitiful: सन्दें स्था दे दे प कर स्व देंद स्था है देव वेवय चवरमायकायाद to be satisfied with anything be it over so little or poor; = व्देद य कृष्ट व unambitious.

5415 fan-ried tot 1. scabby; itchy. 2. unchaste; libidinous.



khram-pa पुष्प, पुष्प vile language; mean, vulgar conversation; abuse.

द्भारेकाय san-hacep-pa to curse, execrate; अष्ट व्याप्त to curse by means of witchcraft: of. व्याप्त

=4.4.4 Ran-na-wa the bad.

दर्व 1: Aan-pa कु, प्ले, सब, सब, सब, बढ, कृडिस bad; miserable; poor; wicked; ugly; also a scoundrel, slanderer, rogue; the vile, vulgar, low, mean.

द्वा: 1. excrement; ordure; manure: द्वा: कृष का विकृष्ण का प्रदेश | by the use of manure the soil becomes very fertile.

Syn. Anten mi-gleak-ma; 1974 skyay-pa (Mhon.).

हत्य वर्ह्स्य nan-pa hrjod-pu अध्यास्थान to blambeme.

necked villain (Bisii. 13).

rators; evil-minded men who intrigue, form a league to do mischief to others.

ca [] Man-spot skyes = 59 35 137 34 or sa [] Paras'u Rāma; 59 34 42 the son of Rdul-can-ma (Māon.); an epithet of S'ukra and also of the planet Venus (1920 17 1824).

+ 248 fian-bu in earlier Tibetan the word 243 was used in the place of the modern expression 34 or 34 259, my humble or little self.

LAGA fan bya-wa चिक्कत reproached; deceived; chested.

eq # flam-smra चपवाप, निक्रव notoriety; bad reputation; diagrace.

es व्यक्ति अञ्चल fan-bos ma-byas-pa चवक्तीर-कत not reclaimed; made useless.

स्त् वर्षे fan-gyo = ह्राय or ह्राय सपडता hypocrisy (ध्रीका.); स्त्र वर्षे स्त (or वर्षे द्वारत पडत suffer 1. a hypocrite; a fox. 2. of a low caste.

ca Rews also carRews \$\frac{1}{3}\text{T} procrastinating, delaying; always throwing a duty or anything to a distance.

LA KA han-rog = LA & han-raed.

squas fam-lam = us u fu 1 bad habit, indulgence in any kind of work, behaviour, or eating, of a degrading nature. 2 n. of a place in Tibet (Deb. u, 2).

54'A fan-çi चयन्य death from starvation or from an accident or epidenic or plague, etc.; any person or animal that has died from starvation.

रन्यः नेया-son चपाय those actually gone to damnation.

sons or animals that have suffered from starvation.

हर्द कुल han-hrul low and destitute; delapidated; decomposed: के लेद द्वा कुल कर्यों हुई। "(agricultural) tenants who have become scattered and destitute" (Rtsii.).

FAI'S fiam-dkar grey colour; not very white.

ravines with precipitous eroded banks, which are impassable and inhospitable in aspect. Acc. to Cs. a torrent; acc. to Sch. the bank of a river grown ridgy and steep by having been gradually washed out by currents.

poetic name of Tibet which is called aways, the country of deep ravines.

हैं अप Aam-pa इस 1. arrogance. 2. जहर a ravine.

en আঁত s Aam-mithon-can ব্যক্তিত a proud, bumptions person; one who assumes the appearance of greatness.

and drinking (Jä.).

KWRS: Nam-rifi n. of a district in Upper Tsang with a fort and monastery subject to Tashi-lhunpo.

KN' 5 fiam-ru n. of a disease (Med.).

KM A Num-çin n. of a snake-demigod of the nether regions.

an dam fam-çugs = १६ तुमा as a matter of course; by one's own force (of nature) or accord.

EM 等 Nam-cod 1. = 東京 首朝 sten-hog upper and lower: 文明 mix 文本 李文 may 文字 表 元 ; thence spreading over inundated the upper and lower parts (of the country) (A. 92).

2. n. of a place in Lhokha—the south-castern district of the province of Ü (Loni. 5): 本本文書 (Deb. 4, 19).

FIGURE 1. fore side; front side; ENGINE front surface; forepart, csp. of the leg; the shin-houe, also knuckle; aq EN forearm; AN EN lower part of the leg; ENN acc. to Ja. an appellation for both. 2, termin. of E. 'to one's self'; ENNINGER; ENINGER; ENINGE

55.45 har-skad the sound of the roaring of lions, etc.

ing, e.g., in old age (They.); RATES flar-

glud hoarseness and phlegm (Med.); \$255.5 gre-wa flar-wa a hoarse throat (Med.; Jä.); 5555.334 a hoarse groaning.

KX MAR far-snabs mucus of the nose

スペリ flur-pa stalk of plants (Med.).

KX 日前ar-wa 1. strength: vigour; hardness (of steel); 克斯內里亞亞亞斯斯 gri-sogs-kyi fiur-hjam-po the hard or soft temper of (the metal of) knife; etc. 2. cold; frost; cold wind (Mil.); (cf. K.K.) KK BY 4 to steel; to temper.

ተናሪካ fur-can 1. strong; vigorous. 2. ductile; ደናዊዛ id., የመተዳናዊዛ, strong-minded; ደናወና weak; soft.

(of beasts) (Jü.).

strength: 540 of the valour of a hero is indicated in his face (physiognomy). 2. vh. 5535 or 5555 or temper and sharpen a steel-weapon or instrument.

হৰ্বৰ far-hool strong in quality; হ^ব মুৰ্ক্ষেত্ৰ হব্ব ইউ্থ the red colour of ten is its strength.

for mu 1. irritable, passionate, impetuous (Sch.). 2. strong, powerful, e.g., a powerful protection (Mil., Ja.).

KKIAKA, V. KKI

द्वाच Anl-sca जन, जायाच fatigue; weariness; resp. हु दब व also जदम तब परिचन; इन्बर दब व or अश्रेष व tired mentally; विचान, हान, चान to be fatigued, wearied; prostrate with exercise of the body.

Byn. ac as a than-chud-pa; 594 dub-pa; 24594 hal-dub-pa (Mhon.).

kind of disease. [1 a kind of white leprosy. 2. weariness, languor] S.



satisfies that chart-pa to be prostrate by fatigue.

RATE Adl-hjug-pa vb. a. to tire : to cause to be weary.

Explain Salstegs 1: a rest; a sort of wooden crutch to support a load on the back while resting in a standing posture.

ENTERMIN: or ENTERM a bench or seat inviting repose.

Ryn. & absti.wa; Kasdod-pa (Moon.).

***Sau hal-dub-pa intensive form of
***a, to be very tired.

हव बहर fal-phot fatigued; become tirel. हव दे fal-med चवान not wearied; un-

Karak fial-hisho refreshment.

tired : untiring.

ৰে প্ৰাণ Aal-gso-walit to cure weariness; to take rest: বিভাল, বিহলে, বিভনি rest, resting.

La was holges was met, for an ascetic.

Si di num, fig. 34.

5' fu 1. num. fig. 64. 2. v. 5'9 Auwa.

pf. 6m, resp. পুলল' | ৪m'aই মাই ম tears that have been shed (Dal.); আ'ব' ৪m'a' weeping without cause; hysterical weeping (Med.); ভাষা গাঁচতাৰ গাঁচতাৰ গাঁচতাৰ ক্ষিত্ৰত ক্য ক্ষিত্ৰত ক্

5 at 5 Au-Adod auteuta wishing to cry; going to weep.

5 ₹ \$u-bro was about to cry or weep.

weeping loudly. 2. रीरण n. of a hell: 5,725,245 wenter the hell greater in suffering than Rowrava.

5 K fu-rds: W. shet. a loud crying; bawling out; lamenting (Ja.).

5'5 Au-ru teal.

5'5'484'4 Au-ru hing-pn to cause to weep.

5.35.54 Su-cur-can acc. to Sch. a child that is continually crying.

65 # Aud-mo a sob (Cs. : Schr.).

59"4 sug-pa=6" a to grunt; to snore; to pur.

65 # 34 Sur-sgra-can that which grants; a pig; a yak.

53.4 Sur-pa smara duck, esp. the red wild duck, Anas nyroca.

Byn. नैद इते श्रुष हार्त-इतिकारित : वर्षेट वें स्त्र kkhov-lo-can: अभि अभि दें द्वारित वृत्तांड-इम्मुव्य ; अन्य संव्यूच mashan-mo-hbrul; वर्ष-त प्रवृत्त hidopa-ldan; रें च co-ka; वर्षा अभ्यास्त्र वृद्ध hidochang geer-ldan (Meon.).

5. a. 34. Sur-pa chen-po 1, sheldrake. 2. v. of a celebrated Lama of Tibet mentioned in the Maon (Deb.).

5X Aur-ua to grunt (of pigs and yaks).

53'7 fur-ka as red as fire; flory-red (Jā.).

দুম্বিশ Aur-purity কৰাৰ is described as বুমন্ত্ৰাই কৰিব কৰাৰ reddish yellow; saff-ron-colour.

ordained monk which ought to be, but is not often so in Tibet, of orange-colour; he who wears the reddish-yellow; a Buddhist mendicant dressed in reddish-yellow clothes.

হ' টুল বৈশ dur-pmrig chen-po=5 "টুল বাঁহ্ৰ ব্যৱহানিক a great Buddhist monk; a monk who is great on account of his orange robe.



214e num. fig. 94.

Ref and pers. pron. first person, sing in C. for ~, I; Ref my or mine; Ref and 2 our.

25% Ard-nid ±25%, \$5, xx. I myself; we ourselves.

Remain hed-gails we two; Remain we three brothers.

देद सम्बद्ध ded-raums, देद नव, देद हैं, देद दुव are variously used for the plural of देद to signify we.

ESTE Red-raft I, or I myself.

CN PICO Res-kha-rag n. of place in Tibet (Deb. 3 25).

टेकाय Aes-pa निषय, सुन, निष्यि, नियन certain, true, sure, firm: also truth, reality, certainty: अन्य देव य नेष्ट्राच्य वृष्ट्य I ask you to communicate to me something certain, i.e., authentic news: वश्यादेव death is certain (Ja.); क्षेत्रवर्ष वश्याद्वा the phro la Ass-pa to be sure of a mathematical calculation, i.e., to hold it as a certain result.

Byn. « A a bden-pa; A an a mi-belu-sea;

देश में a seg-grol (see-dol) निवासि, वार्त = देश वर मेंब, i.e., व्यवस्थादर तर दर मुख्याय वश मेंब। liberation from the transmigratory existeuce, disease, and suffering.

And her-hero transmigration; he use a first the self-for

either to hell or beaven, or to any non-earthly place.

tain victory; triumph. An art misery, triumph over enemies, the devil and misery, is described as see grant.

देश ¶ fee-sgra निश्चाद a real sound; भेश्या बारेश के शुर्वेश any sound that has made an impression in the mind.

देश ब्रेंबन कes-sgrogs निर्माण emphasis; any proclamation; reading letters or sacred writings loudly that there may not be any mistake about them.

sure; I do not know for certain.

देश वहन व *hes-hjugs-pa* चाचाल a-surance; to assure; दने यद्द हेन् प्रदेश वा तेन्य वार्ष वहन व to enter on good and bad actions.

Resease fies-hjoms fully subduing an enemy, the devil, etc.

देश वर्षित तन्त्र-brjod a true and authoritative expression; देश वर्षित के देश का वर्षेत्र क्यू the Rig Veda; true sayings or revelations.

Zwin des-nam the certain fail or degeneration.

देश विज Acs-thob तिका the real or certain gain; it is explained thus: बरेब हैंने प्रेम क्षा क्षम क्षा विच्या कारण तुम है जावम में बबर बेबा देश व्य विश्व मिल-par-thob is the gaining of wealth, honour, or sainthood, Buddhahood, the stages to it, &c.

देश देव Ace-don जीवाये := देश वर्ष देव or देव देश a certain and true meaning or import; also immediate or absolute knowledge of the truth.



देश नुद्रः hes-gulun चल्ला = देश जर नुद्रः व anything that gives sure pain: हुन् उद्दर्भ द्राप्त क्षेत्रसम् के त्राप्त क्ष्याचेश जर नुद्रः व misery and sufferings which like fire and rays of the sun burn with certainty.

Reige: hep-such = see Engles or as a help-ha similar things; also similarity in things (Mhon.).

24'4 84 hcg-pa-can real; actual.

244355 fies-pa hid-du in reality; truly; in truth; really.

देशक युवा वि तंदह-pahi phun-po नियतक स = देश व कम्पन्द all things perceivable and realisable: देन प्रमुख्य प्रमुख्य प्रमुख्य व्यक्त विद्यास्त्र विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास्त विद्यास

देश यह *neg-par* **चदान्न, जून** adv. certainly ; surely: really ; to be sure.

Syn. Acmen's gor-un chag-pu (Mnon.).

देशया पुत्र हैं द तंदर-par kun-phyin ख्यादान removal; देशया वर्ष व पुत्र वाहेद स्टब्स giving in charity to all living beings; ब्या वर के दिस य पुत्र देशवा है। वर consists in giving over one's properties to others.

Russ 5454 Ars-par dgabina perfect satisfaction; to be really pleased.

the act of bringing under one's own sure pos-

session or power any wished-for property or person by the exercise of occult powers.

देश प्रश्युद्ध प्र श्रिष्ट par hypur-ua = श्राद्ध प्र नियाम the future; that will be; that is destined to come.

देश प्राची प्रतिकार hgro-ra जिल्ला to go to certainty, i.e., to Nirvanc or emancipation from the sufferings of the world.

Research for par rygal-sea to be completely victorious; to bring a certain thing or person under one's command or control.

देश पर प्रस्य व not-par brgat-un, == अवर देश प नियार one who has arrived at a sure conclusion; one who has attained to an absolute state; one who has been saved or emancipated.

Results of the party of the cut sure; to make certain; The something that will certainly happen; Results deepartehold to prevent the occurrence of ominous events by means of mystical charms.

twataga fee-par-hjug-pa to establish firmly.

દેશ ભાગમાં 3 માં કેટકું નાગ મહેલા-hyaş = જ્યાં દ્વારા માં anything promised; an undertaking (Māon.).

देश पर हैं का य mis-par riogs-pa or हे हैं इस व निक्रम true investigation; same as वेसका वर हैंस्सम चयकसमा, to arrive at the truth of a thing or in a wider sense to reflect on the true signification or import of a word or expression, as to whether the right conclusion has been arrived at, etc.

certainty; the state from from sin; the state of reality.

Luca appa hes-par bstan-pa and established religion or doctrine.

देश यह वृद्ध श्रीह for pur guod-maked lit. one who really does mischief; निमुख an epithet of a deity of wrathful mien. Reservations of first par brings-pa = Reservations of a thing or occurrence; conviction.

देश पर भूरल प इंग्डिन्या अध्यक्तिकारी perfect renunciation.

Ru un 35.4 fies-pur byed-pu to fix, settle, establish; to make certain

देश यह बहुद य nes-par hbyin-pa नैयांचिक to be evolved; to draw or pull out.

देश यह बहुद तथा दहत ने वृत्तकास्त्र हा निष्या स्था देश यह बहुद तथा दहत। based upon the certain liberation from transmigratory existence; acc. to Schtr. deliverance from the round of transmigration.

देश यह बहुँ एकें क दूर अनुद वह रेश बहे; निर्माद अपनि the four distinct orders agreeing with the analytical stages of saintly perfection are:—(1) दें वर दुर व ज्यानात्त्व process of moral development; (2) है कें बच्चों the climax, i.e., resching the crowning stage; (3) वर्षः व चालि perfect patience; (4) बहेन हैंद वर्ष केंद्र व व्यक्तियान कर्म the highest worldly good.

देश यद हुँद Acs-par-sbyor मेविनियासन permanently-engaged or fully-employed.

देश पर वीक्ष fee-par-hasin-pa प्रतिनिर्धारच holding firmly; to be convinced.

देश-पर व्युद्धः संes-par-bsun विनीत lit. held fast; brought under discipline.

देशकः वेष्णाय fies-par legs-pa कि: वेयस really blessed and good; deliverance from transmigratory existence; sumnum bonum.

Reservations Actions resolution; Reservation to assertain.

Res-po for the certain, fixed; the inevitable.

देश वन तेल्ड-केटिक सङ्ख्य a veritable event.

মণনুহ hep-hiyan, কিংবাৰ one of the three principal ways to Nirvana that are called এন বুলাই বাংলাবুল. It is described as বুলাবেল ইবাৰ অপানীয় matters. ইকাল বুলাবেল কৈনে এই বুলাবিলে এই কালে বুলাবিলে এই কালে বুলাবিলে এই কালে বুলাবিলে এই কালে বুলাবিলে এই কালে বুলাবিলে এই কালে বুলাবিলে এই কালে বুলাবিলে বিল্লাবিল

Rung first-mad 1. n. of a number. 2. uncertain; undefined; homeless.

देश होंद मेंes-smod निर्वाद curse.

term; real signification; real meaning.

देश ईव्य ब्रेंटइ-tshogs निचय many; a multitude.

Ru Au Bu fies-ces skyrs birth of fuith, also the growth of the knowledge of reality in the mind; full faith in the doctrine of retribution (Karna and Phaks).

देश वृक्षव fies-geal निकास elucidation.

R. W. G. Kes-yam-qua n. of a place in Tibet (Del. 925).

₹ ño I: num. fig. 124.

II: चुच, resp. वन र, face; countenance; air; look; the original. व्यक्षियः विकास क्षेत्र when (she, my mother) shall have seen my face; य्यक्षियं कृष्य कृष्य या व्यक्ष you must watch the looks of your elder brothers.

In solution (sto-so) n. of a capitation tax (Yig.); lit. tax on the face, i.e., head-tax.

Σης ε 60-dkar-po a chearful face.

αχής α ñο-bikyod-ps to go or move personally.

Fig fic-lkog adj. public and private;
open and secret.



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ZE Ao-khral Euce poll-tax.

Ege fo-grans = Segre individual number: enumeration of individual things.

El fo-che personal appreciation; recognition of one's service or kindness: 44 वस दल्ल व दल्ल मुन्नेद य स्ट्रंट वस दे हैं । सबस दे तुस यस मुद west. | (A. 103) the Lo-tsu-wa (on the ground of having undergone immeasureable hardships, prayed for the acceptance of his request, but it was not acceded to.

Ela fo-chen (lit, the great solf) a man of influence: 34 354 to intercede (only men of higher position being able to intercode); A a Z aq a a to seek a great man to intercede; to seek intervention.

Ege 40-Hos=554 444 master and his servant.

An stod praise to the face of a person ; open flattery.

Ziq fo-thog true; genuine; really.

ZTA a 40-thon-va = ZT 45 a one in rank or position; to rise to dignity.

+ Enga a ho-mthon-pu=44 34 earnestly; pressingly; with persistence.

देवन सम्बद्ध 1. "black-face"; देवन वर 454'4 to sit with a gloomy face: \$44'44 *34.4 to grow sorrowful; to turn dark with fright, pain, etc. 2. n. of an Asura; Z4443 frowning or becoming gloomy with sorrow. 3. n. of one of the 28 "curious religious sects" of Ancient India. followers of which used to paint their fa "s black (M.V.).

E all a fo-most-wa to be ashumed; unable to show one's face for shame.

Zasa Ao-sprod-pa to indentify; to point out; acc. to Ja. to lay open the features; to show the nature of a thing; to explain.

E'Ao-bo ara. wara essence; substance; intrinsic nature: 32 % 244 in itself: acc. to its own nature; by nature; naturally.

Byn. SEWT dhos-vo : SE 494 run-behin : SS 9394 raf-ujugs : E 4 35 fo-bo-nid (Mfion.).

ET 35 fo-bo-Aid. v. ET AMA BET 35 temperament; sec. to Was, character.

Kana a so shub-pa to be dejected; adj. discouraged : downcast : in W. bashful.

En fo-ma the original, v. E.

. ZA 54 4 do mi-reag-pa unsteady; changeable: one who is vacillating; one who has no personality (Yig.).

EN Ma do mi-chod-pa = EN Ma or EN न्द्रभाव चर्राधनीस one who listens to or does a thing to please another which he would not otherwise have done; to be unable to refuse or oppose.

ER Aug fio-mi-ges-pa not knowing or recognizing; unknown; imagnito.

Enq no-may in W. boldness; Enq 84 or हम्भव हेन्द्र bold : courageous ; daring (Ja.).

Kan 19 an ho-med thou-med see. to Ca. acting in the same manner in public as in private life; ingenuous.

E'& fo-tshu wan, ni, wur snume; blushing of the face: < \$ 50 pf. blushed; felt shame : ₹ \$ 5 989 9 m uafa to put to shame.

SVD. 9435 shum-byed; 29 540 mig-dnah; E. SOR ho-dmin : also will hiters-midog : 44 45 bag-yod; 94 24 bag-iden; E & Au fo-tshu-ces; Ba As khrel-yod; Ba as khrel-ldan; E & fa 34 no-tshahi tshul-oun (Maon.).

Za sa so-tshu-cun one who has shame; is bashful.

Ed a sio tahu-wa or Ed Au un as a to feel ahame: blush.



とまざら Ao-tsha-med or どま良可及 shameless: impudest; impudent.

Byn. 南京 uc 黃白u log-par-spobs; 董 uku sa spyi-brtol-can; Suu sai ya d dyral-mgo-stugpo; 明花-春天 a gidal-chen-can; 本本 um haherua-med; 董 uu m na skya-wa-med; 政 董 u 董 u 大 mu-cor tshugs-med; 芒 na ucor tshugs-med; 正 um ucor tshugs-med (图 fon.).

Esq fo-tshab=N sq sku-tshab a representative; a proxy (Yig. k. 53).

Kust formither wonder Kustas uga wondering: wonderful; Kusta amazement, Kusta exciting curiosity; to be curious; to wonder.

to put under a false garb; also to garble.

ই'ৰ্মৰ so-guog or ইজংগ্ৰেম্কট — ্ট্ৰ ৰ্মৰ master (himself) and servant.

25 An-ru or 25 in the face: =255 in the face of; before the eyes.

ইৰ্ণ্ড fio-log-mkhun a rebel, mutineer : ইৰ্ণ্ড seditions : faithless ; rebellious.

Taqu no-loy-pu= Taqu to turn the face against; to revolt; to rebel against; to oppose.

Equ #0-çus a copy from the original.

ইকাৰ 40-ccs-pa সমনিয়াৰ to know a person or thing; to recognize an acquaintance.

できたの joy; sometimes for となる high title or dignity: とまるなど you will have great joy; he will obtain high dignity; まなどまなり to make presents or give alms to another to his full satisfaction.

देव्हा Ao-squis 1. regard to the opinion of others; an aiming at applause. 2. body-guard: द्वाद केंद्र वृक्षक केंद्र दिवा केंद्र कि Au-lu spon-med gyog-med Ao-brush-med I have no

master, no servant, none to guard me (A.7).

FREMENT Ho-hao mthon-po a high title or position; one in exalted position.

Kasaga fo-bood byn-un to praise one to the face; to flatter; to eulogise.

the monastery of Shong was founded by Lama Ces rab-mehog of Myur (Deb. ¶ 4).

देन्स तंग्यु तोर the bank of a river or lake; बद्द देवा = 4 देवा a place on the bank of a river where people crossing it; land. Acc. to Ja. mountain side; slope; ghaut.

Syn. Ann hgram.

হৈশ্য রিত flogs-thob n. of a number (Ya-srl. 57).

মি দিলে 1. n. of a place in Tibes (Deb. প 30). 2 satisfaction: মেন্দ্ৰ-ছ- বিশ্ব প্ৰথম প্ৰথম কৰিছে I indeed accomplished something very satisfactory (A. 15%).

For union-pn, pf. Keen user, style, it came: # 9 to satisfy one's self with gain; to be contented: second I am not satisfied;
Keen at age u to drink one's fill.

Even a home-pa sbet. 1. विश्व contentment; satisfaction. 2. oblation for queuching the thirst of the Yidag. 3. a hermit; a recluse in the wilderness who enjoys contentment; देशवाय के, य insatiable: देशवाय के, य देशवाय के, य insatiable: देशवाय के, यह दिनासियास: सर्वास his thirst will be quenched; his desire will be fulfilled.

Syn. Isra tehim-pa; Iara chog-pa; Acut age: yohş-beruh; aq qadan lıg-pa-bgebe (Mhon.).

EX Nor 1. v. under & 40. 2. n. of a monastery of the Sa-skya-pa School; n. of a district in Tibet.



हमा तक पण 1. side; margin; edge; surface; कर्ष हैं व front side; ब्रॉट्स Iho-Aos southern side or slope; हैं अपनेष one side. 2. = दर in the state of : क्षेत्र व्यवस्थानिक क्षा while in the state of being happy; while prosperous; के कर्ष हैं दें च के कर है दें ब्रह्म the surface of a mirror; को दें दें the surface of the earth. 3. basis or foundation.

Kuras flos-rgyud=5Kurass personally.

Kunagunga sos-sbyor rangs 1. a receipt or sign of having received a thing. 2. original sign or signification.

হৈ প্ৰাৰ nos-zin-pa=হুইল প্ৰাৰ vb. 1. to be selfish. 2.= ইলাইল self interested: ইংলাম ধুনুইলাইল ক্ষলাইল ব্যা of self-interest, confess your faults (Redan. 15).

हैं। धूस सं08-yans विश्वसम्य breadth. हैं। सुस्र सं08-çuş a copy from the original. हैं। स सं08-su openly; publicly; plainly.

८६ मान प्रतिकृतिक प्रतिकृतिक स्थापन प्रतिकृतिक प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन प्रतिकृतिक स्थापन स्यापन स्थापन स्यापन स्थापन
SEE'S daan-wa, pf. See wifes, to be out of breath; to part; to feel oppressede.g., when plunged into cold water, but especially when frightened and terrified.
to be frightened; to fear; to be afraid of: 34 See 44 thus being affrighted.

दृद्धमा हुन ब्रोस्टिश-skrag वास, जातपु in colleq. great fear; panic.

Syn. A 19 jigt-skragt.

F. he became frightened. Often pleonastically joined with an or with both. 2.= 3.94 forther pure; clean.

554'084'9 can-bihen-pa misappropriation; not returning things taken away from another. \$\times used for \times aweet; \quad \times used for \times aweet; \quad \times \times aweet; \quad \times aweet \times \quad 2 \times \quad \times \quad \times \quad \times \quad \times \quad \times \quad \times \quad \qu

555 A daud-mo=55 A dud-mo (Sch.).

554 ¢int until to silver called **14 to silver; money. The kind of silver called **14 to is imported into Tibet from Khorasan. The silver current in Tibet consists of ingots, Indian rupees, and a thin native coin, the chô-tang or tang-ku.

% व क्षा वृतिता-इर्रेडक पारायस oxide of mercury.

554 15 daul-skud silver-wire.

564 45 dánl-skyrd silver-bolt.

% দ daul-kha ছ্যু-আন silver mine; silver vein; ক্ষুদ্ৰহ্ম ব to work a silver mine.

564 54 danl-khug or 554 14 money-bag; purse for silver coins.

554 244 dint-hyry a silver cup or silver slate.

55 বুল daul-rhyan goblet made of silver: 55 বুল ক্রমে ব্যক্তি ক্রমে কর্মান্ত (ilver goblet for beer and silver cup for arrack (Jig.).

५६व.६ विशासिक सारद, वनवार quicksilver.

Byn. 957.85 hdod-byrd; 949.95 hphrogbycd; u. 14 ea-bon; du 28c. mec-hchiñ; 45u. 95 dhul-byed; 59.98 roun drg-pihi-khame; roun 24.16 khume-chen-po; man 34 mitshalskyes; 39.95 cyyug-byed (Unon.).

१६४ १९ व्हांस्टिस्स one of the six kinds of bitters which are, viz:— वृषेर १५, १८ १९, १५, १९४४ १५, १८ १९, १८ १९, atated to possess wonderful healing virtues.

英

North dank dank-tha-mig-ma silver ingots in the shape of a horse-hoof, weighing about 165 tolas or rupees imported into Tibet from China.

15974 daul-don wine-cup made of silver.

554'54'4 daul dul-ma silver-ink (Sch.).

55 (dâul-rdo इत्यमचिक hæmatite ore of iron; this term is also applied to a kind of stone on which silver is tested.

*53*** dâul-phor wanted wooden cup mounted with silver used by the higher classes in Tibet for drinking tea.

554 44 daul-raig bar or ingot of silver.

55 * 44 dad-telogs silver-work on copper, brass, or iron; plating of silver on articles made of those metals.

564'4' daul-bao waren silversmith.

554 TP A dhul-ho-kha-ma the purest silver imported into Tibet from Chius.

554 4 diul-li one tenth of the measure called 54 hon.

554 at *qhal-stah* an ounce of silver; used as an equivalent of current money in Tibet, = to one Chinese tart.

્રેટ લોઇ 1. edge; also = હ ના સ્વાય abore; bank. $2.=\frac{\pi}{2}$ એ the edge of a knife; દુવામાં પ્રેપ્ટ ! " edge of whip-cord"; lash of a whip (Ja.). $3.=\frac{\pi}{2}$ w handle of a knife (Cs.).

্র্নাথ diom-pa=প্রের brightness splendour.

ናሯል መ= ናሯል es shining; bright (Cs.); ናሯል å dhom-che very bright, of ደብ ዓ.

THE dates (in Gram.) THE 1. original; reality; real; very self; THE THE reality and illusion; THE real god (not the image); THE is equivalent to THE real;

বিধাৰীৰ disco-skyes personal present: বাহুলপুৰ বিভাৰ প্ৰকৃত্বৰ পুৰুত্ব কৰা কৰিব কৰিব one roll of fine serge, as specified in the letter, sent as a personal present has without damage arrived (Yig. k.).

SEN 29 dios-grub (noi-dub) feft 1. the accomplishment or acquisition of the real thing sought for; gen, perfection or excellence: anything superior: sec. to Ja. honour, riches, talents, and esp. wisdom. higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously or in consequence of long and continued contemplation. In Buddhism 5 4 4 seems to denote consummation of worldly as well as spiritual objects. Temporal acquirements are called अन्मर के दूरिय थन, general or ordinary consummation (in reference to material objects): the other is called and \$ 5 km ag. the supreme consummation, which is the attainment of Euddhahood, i.e., Nirvana. The following are the eight ordinary dies-grub or 14 Mr. \$524 as enumerated in the sacred books of the Northern Buddhiels :--(1) दब केंद्रे दिल बुध the enchanted sword made so by some mystical religious process; for instance, if any one touching it wishes to acquire any object, merit, power, etc., he gets it; (2) angaraturna officacy of magical pills; by some religious charms medicated pills are made to possess wonderful healing properties : by



their use one may become healthy and fine looking: (3) Aque 15 15 age a medicine for the eve by the use of which one is able to see things in an occult manner; (4) at a you grate ga the power of walking miraculously and swiftly, generally by the efficacy of some enchanted leaf or leaves; (5) and an area the inagical elixir by using which au old man of eighty may look like a young man of twenty; (6) 3 3 ckarge the occult process of mirsonlously vanishing bodily into the state of the gods: (7) A pr. aa stu ga the power of miraculously disappearing from an assembly, e.e., without being seen by anybody; (8) with a star the power of pushing through a wall, mountain, or earthly barrier, without any difficulty.

TALE diog-flan=254 or 254 sted-pa an lean (in body); thin; emeciated.

All and disching the matter or the subject of a work (Tsu-fika.).

্বশৌ্ধ dios-rass real or substantial gain; also obtaining one's object; anxions: thoughtful.

52445 dies-dod the original text; the principal part of a work.

struga divi-po igrub-pa to bring a thing about; to set it on foct or a-going: as a philosophical term, substance, matter; SKA BERKET the belief in the reality of the existence of matter, holding it as simple and absolute. In Buddhist entology there are eight kinds of SANE WIRE or states:-(1) क्यान्त्र wisdom: (2) वसन्त्र कु knowledge of the ways and means; (3) काम क्ष्र नेम व १९ सन्तेमता omniscience; (4) का Marie a fau fau a the contemplation of (the possibility of) bringing all things into perfection; (5) \$ \$4 95 4 reaching the climax; the state of attaining to the highest point of moral excellence; (6) sex gard attainment to finality, i.e., emancipation; (7) * देवाम वहेव वीस सद्देव पर हैवस पर हर देवपर हैंद वा to attain to the perfected state of enlightenment in an instant; (8) 34 3 4 ward the supreme, spiritual existence.

SENERAGEN GRIB-JOU HILBRURS, V. ZAINE

द्रेश रायने क्षेत्रक-po gahi, abbre of वर्षद्रकाश है द्रेश रायने the four articles of merit.

New diag-ma orginal; natural; natural productions (Cs.).

The fact of a thing. 2. the noun substantive.

्रेस केंद्र वृत्तक कार्य द्रिक श्रेकेट्च कार्य unreal; that was never burn nor existed: उव कार्य क् द्रिक श्रेकेट्च व्यव्हात क्वीवर्च (M. V.) all objects are unsubstantial, immusterial, not existing (Cs. and Was.).



stance; originally pure; of the first or superior quality.

of a thing; the thing itself.

বৃত্তি পুৰুষ *delay-yage* abbr. of বৃত্তি বুলুৰ and পুৰুষ বুৰু, honest belief in a doctrine and also apparent belief in it.

AZA & dilos-su in actual substance.

र्देश कृष्ण कृष्ण कार्य discord or personal disciple—Ananda was the personal disciple of Buildha.

अध्या मार्गकपु-pa, pf. अध्यक्ष, to commission, charge, send, delegate, i.e., a messenger, commissary, etc.

sarq and many-gahay also sarq and a way fill a messenger, emissary, servant, slave.

Byp. व्यव gyoy-pu; 94 bran (Mñon.).

अर्थ्य व व्य कृतिशृक्षा कृति क messenger; envoy.

arqu's \$5 mags-bya-byed one executing a mission; a commissioner.

4. ALS mean and 48 % a curse; a necromantic injury; 44.4% a culmeration of curses (Cs.).

MA 4 sprian-pa to curse; to execrate.

ALC manh resp. for see might, dominion, sway, power; see set u to govern, to rule; see and to obtain power; see see a see a see of u to have mastered a thing; to understand thoroughly.

exa aixa u ndah brites-pa=502 404 to get authority, power, etc.; to be authorized, v. exa est a (Maon.).

MER'HE minab-than power, might.

Syn. angu ga buage-ryyub; manan skunbung; quaqu uhas-bim-pa; man byu-skul; man skun-byas; man skun-yyi-las; qu man ilus-bekyob; man man bukyos; ma man chas-bekyos; man qua skul-ldun; que ac duun-thek (Maon).

ace ex eq manh-thun-can powerful; one in power.

ecq and make-body firs, which, an lord; owner; mester; sovereign; an epithet of Buddha (M.V.).

example Manh-body kno-re n. of a certain early king of Tibet (Lot. 97).

esca of \$4 \text{ if a q Manh-bday Khr Ra or Ralpachan, the famous king of Tibet who greatly patronised Buddhism and also extended the limits of his dominions to the borders of China proper. Under his orders Buddhist works were translated from Sanskrit into Tibetan. He reigned about the end of the 9th century A.D. (Deb. q 41).

see eight Mah-hag-sus n. a ruler of the province of Nyang; also are hard seen that of a Buddhist saint (J. Zas.).

man and the Man-plan Hod-lde n. of a king of Tibet (Los. 4, 7).

sec eq कृष्ट Manh-bdag Lha-lde, वेर दुष्टाने देश कुष "the son of King Kho-re of Tibet" (Lost. २ 9).

कर्म क्ष्म क क्षमंत्रक (dan-ma चनारपत्री a mistrees, sweetheart, a secret wife.

ake a mand-wa 1. vb. to own; to possess; also sometimes resp. for আঁ । u be; to have: বুবাই ব মুখা বন্ধুল কানে ই। the king having three some: অৰ্থাইই শ্ৰু বাংযুদ্ধ কিবনে বৰ্মা। your



majesty is not unwell. 2. adj. (partic.) being owned by; belonging to. 3. **Cargara having, owning, or being in possession of (Ja.).

subordinate; a tenant; a subject.

accade manh-maisid विश्व lord, master; accadesq=sacadaa vb. to lord, rule over; also to own.

assumed power; she who controls her husband.

MER GOW mhah-shabs = MER GOEN.

subjection; also under the power of; within the jurisdiction or dominion of (Situ. 1).

Mah-ris 1 .- Many or ska ages. 2. n. of the westernmost province of Tibet now known as Ngari Khorsum. It formerly consisted of three districts. Purang. Shangshung. Man-vul. which were apportioned to the three princes of the royal family of Tibet, viz.. वनु नेवा अर्थेन । द्वार ने अर्थेन and के बहुव अर्थेन, From this circumstance the province came to be known by the name of Manh-ris (A. 63). Out of these three districts, Purang, Gugé (Shangshuñ), and Mañ-yul, were afterwards formed, when the province of अद्भारति व्युक्त became an important part of Tibet. They are poetically described :guarante Purang surrounded by enowy mountains; 3'4 que du affa Guge surrounded by rocky cliffs; अद अवस्थ की वार् Mañ-yul filled with lakes. The whole country round the sources, and the upper courses of the Indus and the Sutley, together with some of the more western parts is now called (MKQ Ray QMK MAN) Ngari Khorsum. It also includes Rudok.

sea Ruper g manh-ris kham-bu apricots from Baltistan and Nga-ri.

exa Ru pa Mah-ris Stag-mo n. of a celebrated lama of exa Ru Mah-ris.

सद्द रेश-न क्रांबो-ris-ça a kind of apricot grown in स्दर्भा,

ess প্ৰকাশ ক্ষমিন-geol-era 1. to be installed in power; to be nominated or appointed to a dignity or position. 2. to praise; ব্যাপ্তি জন্ম প্ৰকাশ to wish auspicious success; to congratulate.

MEA MEA D. V. EN AGN 01

AKK'I man-nea= MKK' सं सुत, आहु, एसन sweet; delicious; अद्धान्त्रपुत्रस्य मुख्य maar-gaum dkor-gaum the three sweets and the three whites: --६'दम bu-ram molasses; क्षा है sbrañ-rtsi honey; and हैं अन्द by-maka-ra sugar (the three whites being milk, curds and butter).

SIGU mint mi, resp. when extrs, when the uterus; the womb; also the aide of the breast, whence Buddhas are generally born lest they be contaminated by the impurities of the womb.

स्तव हुँच क्रांता-इंश्वड करायुक्त all animals that are born of the womb.

स्व वृष्य कृतिती-grol-un प्रसद, तमैनोचन child-delivery; child-birth; to be born.

womb or pollution caused from childbirth.

कार क्षम maal-chaps or व्यवद्व क्षमा व जान: सना, चापत्रमा 1. conception; the formation in the womb. 2. the fostus or embryo.

करवयुव क्षति। hip-pa or करवयुव्य वर्षावयाणि entering the womb (relative to a Buddha); his incarnating himself; his assuming corporeal frame.



*** 35 mal-thur a spoon used in midwifery for extracting a dead child.

exercity unfal-hasin-pa or exergain to conceive; to be big with child.

mal-nad yet monorrhagia; disease of the womb.

MATH mind-wa=F-MATH bad offensive smell from the mouth.

अध्यक्षमध्य कृतंता-rlugs-pa सभेपातन abortion; अध्यक्षमध्य ३५ व to force delivery or cause abortion.

মানি নি ক্লিকেন্দ্ৰ 1: খনিখনি manifestation (this occurs in the works of the Tirthikas); conspicuous; visible; evident; manifest; clear; আন্ত্ৰেম্বর্ম ব to become manifest; to be verified, roved; as a vb. to be ovident; to appear clearly: ব্যব্যক্ষিক্ষিক্ষি that which is true is evident.

and un: = In and unity of the Abhidharmon Pilaka; the metaphysical part of the Ruddhist scriptures. At the beginning of the Abhidharma of the Mahayina School a salutation is made to Bodhisuttra Jam-pal.

कर्द हुद mion-khyab समुद्धायम encompassing fully; covering all.

শানি প্ৰথম ক্ষৰ্ণতা-dyons আনিজনি deliberation; design; premeditated plan.

managed managero-wa a pioneer; vb. to proceed; to go away.

स्द्रिवर्धम māon-qcos चित्रत killed, slain, destroyed.

explanation of terms; one of the four parts of the science of words (सन्दिष्ण); a dictionary which is in two parts: (1) in which one meaning is conveyed by several terms. (2) in which by one word several meanings are expressed.

being manifest; manifestation.

भद्दा इन्य mulon-rtags proof; argument; sign or token of the truth of a thing.

अदि हें बाब mind-riods or अदि पर हें बाब प चालि. समय practice, culture. 1. 34 रेंभ ने देव प करेंद्र प्य हेवास पर्व रेवास । स्थायकयानाभिसमयगोत्र those that by their power of discrimination have fully and clearly comprehended the doctrine of the Craraka School. 2. 55 मद्दश्राक्षा पुरेश्वप अटेर्द्रप्य देविश्वपदि रेविश प्रत्येक मुक् याना निसमय-गोच those that have fully and clearly comprehended the doctrine of the Pratyckya-Buddha School, 3, देवदेव प्रदेश पर्व देव प्रश्रदेव पर देवशापरे रेवशा तथागत यामाभितमय-बोच those that have fully and clearly comprehended the vehicle or yana of the Tatha-gata. 4. अदेश'ववे देवश चनियतगाव those that have not been able to rightly comprehend any particular doctrine. 5. रेब्ध मेर्य। चनाचक those who have not entered any of the schools.

act and mhon-mileo चाल्या ; भी रेलप्र भूर में comprises a god or a human being, (चर्च) heaven; those of exalted birth or state.

one of the ten stages of Bothisattea perfection, to be made manifest. It is explained: = ? F ? M = ? 3 4 4 4 4 the state in which the tattea (reality) is manifest.



women. Temperate getting up (from one's seat out of respect to another person); removal from a place; going away.

अदेश पुरुक कृतिका-du-byas सामान्द्रन, made

ace 5 3 4 minor-du Abuin-pa to disclose, reveal; to make known (one's wishes).

स्टेंड पुरुषः क्रमंता-du-हेत्सं चित्रमण advent, arrival, coming in.

अटेंद बर्द क्रातिका-hilod, चार्यपता, चत्रवर्षा, चित्रता to wish for; earnest desire.

सर्देश्वॅ क्रसीला-स० प्रचायते च is made known or evident.

seta a maon-pa-pa a student of Abhidharms; one versed in that part of the Buddhist scriptures.

स्टॅड्केट कुष क्राइंडिंग क्रियान self-respect; pride.

ब्दिन पर बहु द maon-pur bekyrd, v. देश सु बहु व remembrance; any thought dawning in the mind (Maon.).

কৰ্ম বংশুৰৰ ক্ষৰিতা-pur khyab-pu আনিবিছা to cover or encompass well; well-accomplished.

स्दिक्त man-par-khro चतीचिय shet. wrath ; terrible mien.

to be rendered propitions; MEGALERIA

become manifest, clear ; क्षेत्रब्द वर क्षेत्र व, तिरो सारका to disappear, vanish from the sight.

अटेंद धर कुष कुर्तon-par-ryyal पानिकास pride.

अदेश पर कुष्य कार्यला-par ryyug-pa चान-चामन to foilow with speed; to run after.

अटेड एव कुन mion-par sgrub चित्रका wellfinished; well-accomplished.

अर्देश एक देश शुर क्षात्रंगा-par ब्रेट्ड-myas चार्बान-जीन enjoyment.

nka us কৰ্ম ক্লোজন par chags, v. মুদ্ধ q 1. the transmigratory existence (Mfon.). 2. মুদ্ধি fordness; attachment; the state

2. মুখি fondness; attachment; the state of being very much attached.

ভাইর অংকণ মুখ্যের প্রকাশ প্রকাল-চলা chal-du

bkrum-pu বিজ্ঞীৰ to spread over; diffused. ক্ষরি অংশগ্রহণ ক্ষরিতা-par chod-pu জ্ মুহজু honour; to make reverence to a kind

friend or to a noble or venerable person.

কৰি বৰ কৰি ক্ষিতা-par brjod, অৰহাৰ, অধিভাষান্ত্ৰান কৰি ভাষাৰ full expression; elucidation

स्टॅर वर वर्ड्ड कार्यला-par blud-pa, चित्रवित to pay homage; to bow down out of respect.

कटें, यर देवन व minn-pur riogs-pa च विधि-इत्यम, चित्रसमय 1. right discernment; right knowledge; a clear comprehension; कटें, यर देवन प्रदेश one possessed of right judgment and discernment; कटें, यर देवन वेशक्त वस हर, व चित्रसम्बालिय one who has been purified and perfected by the thorough exercise of right judgment. 2. a hymn-like discription (of a deity).

कर्देश व्याव्ये पुरवरे पुरवर विश्वविद्याय क्षितिविद्यायम enlightening fame.

कटेंद् कर अर्थ व main-par mileo-wa, चण्ड्य exalted; become sublime.

কৰিবং হৈৰ জৰ্মজন-par draft, অনিনামি one who has been conducted to the path of deliverence—from the sufferings of transmic ratory existence.

Z.

ভাইৰ ক্ষাৰত বুটা ক্ষান্তন-pur hdu-hyed. অনিৰ্কাশ 1. sublime associations, ideas, views. 2. possessing origination, continuance and extinction: ইনাৰ্কাশ কাৰ্যান chiects are not produced, they are without origination or extinction (M.V.).

सर्देश्यर वर्ष्य mann-par hand-par अभिनतन bowing; heading reverentially.

अदेन पर बद्ध देश य milon-per hilul hoş-pe fit to be brought under religious discipline.

Marwing out; bring out; exposing; dragging out.

Maria होते. चामिष्यं पिडव, Abhidharaap-taka, one of the three classes of Buddhist sucred writings, v. हे हें ज्याम

লাইবাৰ মুঁহ mison-par spyod = হৰ্মাই ৰয়, আনি-ৰাহ witchcraft; mystical measures for the suppression of an enemy.

सर्देश पर श्रेंच क्रार्वेका-par spro-स्था, चःद्रव्याच cuthusiasm : zeal for any work.

भटेंद यर बुंब्रम क्रुसीवम-pur-phyops = अटेंद बुंब्रम:

এই এং অধ্যয় ব māon-jur hphays-pa (বৃদ্ধি ২ বঝ) অধ্যন্তন gone or come out of transmigratory existence.

कटिं पर प्रश्न हुए क्राइंगा byast-chab, अभि-सम्बोधि highest state of a Bodhisattra; ou the brink of the position of a Buddha.

মাই, বংগু বুদুৰ ব mhon-par deah-skio-wa ক্ষিত্ৰ the initiation of a monk into the order of gelong or Bhikm.

स्टब्स्ट्रेंद्र क्लंक-par-sbyer, चित्रोग, चित्र-इम full application of meanings, words and expressions in reference to religion.

भद्र पर पुर व विभाग occurs (in Tirthika works) in the sense of manifestation.

अदेव । प्रतिवृद्धक mhon-par bbyuh-wu (वृद्धः वन्या विभिन्नक perfect renunciation; escape from worldly existence with the resolution to go to Nirvana.

सदियश्यकृत्य क्षर्रका-par betson-pa ass:duity, industry.

Manus minon-nitshan Thung an erident sign.

ভাইৰ ফাই কৈ ক্ষেতা-pa ক্ষাকাননান্ত্ৰ-pa (বাজ) he who has clearly realized the true state of things has become Mnon-pa.

कर्देरप्रविद्य कृतिक-par-hdein, व्यक्तिवर attachment; passionate love.

act un Faun maon-par reloga-pa complate fulfilment; perfection in all accomplishments, virtues, etc.; कर्द पर दिवस दिवस य बाद कुष व व्यक्तिवृद्धा fully enlightened; कर्द वर दिवस वरवदा कुष the attainment of perfect enlightenment, i.e., the state of Buddha

कर्दे कर रह 5 वपुर maon-per red-tu hphyan प्रविच्याचे hangs down straightly or suspends (some ornamental fringes or silk c.oth).

स्टेंड्य रेन् एका श्रुट व māon-par rig-pahus इत्यान-मन cognition; knowing of.

ne gur du'u mhon-par çes-pa Alumin proscience; resp. . Taux and a maion-pur mkhanpa wist certain gifts of supernatural perception, of which six kinds are enumerated: (1) सर्वे भेन ने अर्देशनेश दिवाकार्विकान scoing anything clearly as if with divine sight. By the exercise of this power one can see (realize) the sufferings of all दिवयोजन divine hearing in a perfect manner. By the exercise of this knowledge one can hear the sound of 9'5's (the smallest insect) and understand the different languages articulate and inarticulate of all living leings; (3) व रेव कुनेवस नेव प्रक्रिय-प्रावस knowledge of another's heart ; केम्बा के का कुर क अम वर्ष मद्दे अस क्षेत्र क्षेत्रम अस वर्ष मद्दे अस knowing of another's thoughts; चेतः प्रकायकानम् serial



अदें नेथ पादि विधि पानस knowledge of the four forms of miracle. By the exercise of this knowledge one knows the events of his former and future states of existence, and also the circumstances of his death and birth. By the exercise of one's miraculous knowledge it is possible to move one's body without being seen; (5) ह्य ने नयम हेम दूर पवे अदेश नेम! पूर्ण निवासासwanted the power of remembering the acts of one's former existence or life; (6) अवाय अद्याय केश वर्षे अदेश केश या चाचतक्य चानसा knowledge of the destruction of the passions. By the exercise of the knowledge of ("") zag and 55 zad) decay and destruction, one can quickly attain to the state of the omniscient (**) by purifying himself of all impurities of the heart. By the exercise of the power of knowing all living beings one can perceive as well the stages of their moral perfection or culture.

শ্রম্প ক্ষাপ হ্লাম হার্থ পদ্ধান the possessor of the six kinds of fore-knowledge; an epithet of Buddha (M. V.).

भदित्यस्थि। यदिनेश्वयं कृतंका-par çeş-pahi ç इpa अभिनोधान fore-knowledge.

कर्देश्यम वेस्थ कृतंon-per-soms चित्रसानस Samadhi; contemplation; reflection.

अटॅइयर सेव mnon-par-sel चित्रज्ञान congulated; congented.

स्दिक्ष कर minon-par-son जिल्ला involved; fully occupied; engrossed.

কৰি, a new-comer; new arrival; one just come.

কৰি, বুৰিখ ménon-phyogs = শিল্প ৰ প্ৰথমিন, বন্ধান, নামৰ in colloq. 1. towards; forward; straight ahead. 2. moving towards; ইংলা কৰ্ম্ম বুৰিখা skye-wa is ménon-du phyogs-paproceeding to birth; এই ব্যাক্তিন-মূৰ্বাধ rushing on to death; মন্দ্রভাত আনতির চুর্বান ব moving towards the attainment of Buddhahood.

मदेश देवमा हे maon-phyogs-to चम्येत्व having gone on; proceeded.

ы≿қ # mion-phra dissimulation.

MERSY medon-du byed-pu to be manifest; to make public; to make clear or manifest to one's self.

अर्देश देश कृतेou-slan अभिनिष्य application ; devotion.

अर्दे क्रेंस्य noion-rions अभिमनस् having the mind directed towards; longing-for.

MEN AN mion-ces fore-knowledge.

ক্রিপ্রা mion-present 1. v. এটা (Mion.) the mag-pie. 2. one possessed of fore-knowledge; one who can read the mind of others.

मदेश सुझ mann-sum प्रत्यच open, public, manifest; cagnizable by the senses.

Syn. 4545 mion-du; 591 50 94 damipohi-gal (Mion.).

মান্ত্র পুলান্ত mainedu 1. manifestly: adv. epenly, publicly. 2. ব্রাণ বা প্রতিত্ব-তা.
e.g., bodily, personally; by one's own personal experience: মান্ত্র পুলান্ত্র বিভাগ জানতা-samda skyes অনিলান, অনিলাল really born, not of imaginary birth; মান্ত্র পুলান্ত্র বিভাগ ক্ষাৰ্থন স্বাধান ক্ষাৰ্থন বিভাগ proper to place under meral discipline; one fit to be brought under religious control.

कर्दे पुश्चेत्रक के विश्व क्षात्रकारण physgs-minpa पराक्ष्य not forward; unable to succeed; turned back; failed; unsuccessful in an enterprise.

seदें बुक देव u mann-sum min-pu परीच beyond the range of sight; imperceptible; unknown; unintelligible.

ME वृक्षय कृतिक-geal lucid, clear, evident; making known; manifesting, v. अटेन पर वृक्षय.



है pha विश्वित tambour; क्या a drum used in battle; जानक a large military drum beaten at one end; क्या drum; kettle-drum sett hkhur-tha, v. प्या hkhur; धि द्वाय-tha a drum made of earthenware; क्या द्वाय क्रिक्ट के क्या के किया कर के प्रतिकृति जायका the drum of victory; व्याद के क्या के के प्रतिकृति के

#বৃদ্ধ দুৰ্গৱন্দিক or শেশ বৃদ্ধতি a white hairy tail; শ্বদ্ধতি কুশেকাৰ a fan of the white yak-tail or the choury.

E of rha-mkhan mower; reaper.

the larger drums are set for being beaten.

teq ran-rang abor. of सम्बद्ध हैन, the tail and the creet-hair (mane) of a yak, horse or mule: स्टिन्स कार अद्भाद महिन्दु अनुवाद to all their tails and manes scarves of five different colours were attached (A. 141).

देषुन्य *प्रीव-leags* a drum-rod ; gen. a bent rod used as a drum-stick.

5'65 rha-chun 1. a small drum. 2. a small camel; a young camel.

\$55 ma-dar a scarf tied to a drum.

ž'a raa-pa a drummer.

2'545 tha-dpon chief drummer.

č'gq₩ r#a-lpags drum-skin.

E'I ria-wa, vb. pf. and brias, fut. at brias, imp. En rios, to mow, to resp, to cut

with the sickle; shat the seeding of corn, barley, wheat or paddy; aswaqewa bisasma bisas-pa the reaped corn.

E^वे *rân-wo che यद्योमे*दि fame; also large drum; a drum announcing fame.

হম্টাম্থ a Sutra in the Rahgyur of a metaphysical nature (K. d. ই 142).

 $E^{\frac{1}{2}K_{*}}$ Ran-boa 1. n. of an Indian sage who is said to have flourished a thousand years before Buddha. 2. n. for camel in W.

E 95 réa-bran n. of an animal: == \$2: 94 - 4 98 5 5 his food was the fresh meat of fa-bran (Sman. 212).

E'599 rña-dbyug drum-stick.

Eng fa-sbug drum and cymbal.

E'A rha-ma प्रच the tail; the hairy tail of a beast; E'' बुग पंडेड rha-ma rgyas-pa byod प्रमुख्यांत puffing out the tail.

ইউপুৰ্ব মৃত্যুৰ a kind of drum.

EME rha-mon or EM rha-mo অহ, মান the camel; ই'ও rhe-hu a young camel; the smaller species of camel: পুৰাগ্ৰাহাইছেং অনুবাৰ কিই প্ৰাথাৰ ই'ই'ও ক্লি বাছাইছেং ক্ৰিডেন চিনাল the news of his having gone to a distant country, he became greatly grieved, as if he had lost his camel or mule (Hbrow. 113).

worm with a black head. In whatever place the worm was found on its back, that place suffered from visitations of various kinds of calamities, such as war, famine, disease, devastations and destructions (K. ko. \$257).

ER Thather serge cloth made of camel's hair.

E of a ran-bro-wa action a drum-maker.



c क्षेत्र एस्स-slam (na-dum) सरङ्ग, जानक kind of drum played at Indian concerts.

£ 15 ria-zor n. of a demi-god.

tand thu-slum-tun the species of Hower [a kind of drum; the resin of Hoscellia thurstera]S.

eq rha-yu handle of a kettle-drum which is supported by a stick sometimes fixed on the ground but generally held by the hand.

E Ma Khu-yub भागर, प्रश्नीचेश्व 1. lit. "the tather of tails," i.e., a yuk's tail, used for tanning and sometimes for dusting. 2. u. of a fabulous continent said to exist to the north of Jambudvipa.

general; ht. that has the yak's tail (Maon.).

Syin. 44435 gyog-bycg; 55.4 \$5.55 linnpa skrog-bycg (Māva.).

ह वर्षेत्र र्वाय-gyog चानक a military dram. ह देद र्वाय-राजे long tail.

£45 rna-çin the wooden body of a dram; also the wooden support.

e 44 gria-çon kettle-drum; music (Sch.).

grand ria-gonds or Equal a loud best or roll of the kettle-drum (Sch.).

हर्ष वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र वर्षेत्र यद स दर

another's faults: a an g article of his of misserating another's faults: a an g article of his of hi

eq 44 giun-eun or eq 44 giun-chen waafun, wana jeering; disdain: (54 44 eq 14 fg 546 inn-pus giun-eun oyed-dupui non) the evil hearted also came to scott at him (Historia, 37).

Syn. 4844 hrnus-pa; * 65 tsho-knyad or 55* khyod-tsho (Mkon.). 2441: sbst. pian-pa=\$94 remaneration for a service done; roward; fee; hire; wages; vh. pf. 924 to pay hire to: £44' §44 or £44' 955 9 to pay wages or remuneration; sometimes to bribe; to corrupt.

24.9 II: see, to Jd. a kind of sacrifice in C. Tibet.

25.435.4 Phan-hipigur-ua to insult, de-

EGG rinh-pa 1. to be imagey: 494 2474 heres rinh-pa to be greedy; to have a craving appetite; nec. Ja. 2. ct. 284 to crave; to desire earnestly. 3. in 11. collection 49, to now.

29/84 rinb talut-nu oppressive; 34/848 f \$2/24 \$5. even if the laws (of government) be oppressive.

EQN'X rhans-thu=350 5 a surgical instrument, made or horn, for drawing out blood by suction.

ENEM rham-rham 1. threateningly 2. with dazzling splendour; to tore 954 anything tidy and very fine.

EMAS phameon 1, self, regetul: avarietous; covetous; FEMA reging; gluttonous; revenous.

EM MS yéam-byjes 1. expression or appearance of wrath. 2.= EM MS yéam-byjed spiendour; magnificence (Ja.).

Syn. 24-2294 rham-hjigs; 2 344 khennams (Mñon.).

Edia giam-pa 1. to rage at; to inturous; to devastate; स्थायं ६ ६ a voice of terror. 2. to breathe violently; to pant tor; to desire aidently; अंग्युट्य कार्यक्ष अर्थपुराजी-pa-la thun-pa to be blood-thresty; स्थायं द्वा के प्राथम varenously (devouring).



to any man Rham-pu phay-myo n. of a deity with the head of a wild boar.

to 5 & rnum-po-che very frightful.

the quartiment of the occupying of one's body by a god or spirit according to Bon-po notions; a woman when inspired riding on any demon is called quark.

ENO phone 5444 height or depth; 2444 in height or depth; \$5542444 544 \$545444 (Fig.) the depth at the middle of the waters was 800,000 yeguna.

Lawr wan wonder, surprice; pathos in

that rnams-che, the and a very difficult; causing much hardship.

हैं एतंबड (अव हैं) खपनई, v. हम sius, pallow; a booster.

देश प्रदेश pring-thool मण्डल a stuffed cushion; a football.

है श्रीम= श्री है any-tha pain.

theum in the eye.

E & Khu-chu, collog. for £4 € (Lot. 4 5).

हुआ श्रांत-मात or अविश्वत मात्तु-इतेप्रकृ वासम्ब

+ EA'(1 sind-po = 45.5 45 m m nai-da ndas-pos or 459 4 gray-pa, pr. 2344 hrádh do Ean sindh, tut. 259 hrad, imp. Ean sindh to draw in 15494 ha days sind-pa to inhale; to broaths in.

EU mint or end mint-cin min, fauter posspiration; sweat; tacket mint-hiden-put to cause to sweat or prospire.

Byn. Mya chad-skyes; and ins-chu; an 199 lus-blub; an Er lus-thul (Mion.).

to a Rhul-chu n. of a river in Kham.

44 4 4 Rayal-mo thal-cha of Kham and Rasa khog Nag-cha of Sze-chnan.

̶!

Ea a inclus, vb. pi. aga binul, to sweat, perspiro.

हुव कुन संवाचिका [belonging to the armpit]ह.

द्वामा द्वामा द्वारा प्रतिष्ठक । प्रतिष्ठक । प्रतिष्ठक ।

th girin or this to the l. a little dram. 2. Euring grin-mon-yr phra-ya a small count; a young camel.

E rio skin discuse causing painful itching which is contagious and affects dogs, sheep, and goats.

हैं बैंग व vin-thay-pa to be expalse: है बैंगू अ बग्न Sir, 1 can do (it); है बैंगू अब्दा incapable or not able.

Eq pho-au to be able (Cs.); EA ique not able; not competent; incorpable.

Eqq et give-tay-can 1. a disease or the skin with paintal itching. 2. nec. $Cs = E \times eq$ eq.

E wa tho-yes u. or a number (S. L.x.).

ERAU pro-lem-pre to roast; to rey (Sch.), v. £54 phod-pa.

Eq I: may or equipment and action the horse, &c. 2. sec. Lex. the hunch or hump of an animal. 3. sec. Co. \$2.50 archa-roop a kind of stuffed sent; mattress; a thick-harred couper (Sch.).

E9 II: n. of a tribe in Tibet to which belonged the celebrated Lo-tra-na Lama Bhor Blo-ldan Cre-rab (Loh. 49).

Eq sq phoy-can or Eq 24 phoy-blue having a mane.

Equaque rious-chays a beset that has a mane.



ESTA rhod.ps, pf. Wa brhos, fut. So brhod, acc. to Cs. and Ja. Sorho, imp. So rhod or Eurhos. 1. to parch (barley, wheat, or rice); to bruise; to roust; to fry.e.g., meet in a pan. 2. acc. to Cs. to deceive.

歪

EQ I raob-pa in Ld. to be able, v. Fa

Faral's rhom-brief (cf. 22 a) splendour; stateliness; majesty; Faral 34 rhom-bagcan grand; majestic; terrible.

EN' if thon-po bright; brilliant; majestic; shining.

the Bon religion of Tibet known by the name of W. W. or Srastika, which flourished before the second century B.C.; said to have been introduced in Tibet during the reign of the seventh descendant of King 47 h 34 ft (J. Zaf.).

Ew Bx rhoz-khyer one who has caught the skin disease called I rho.

grada flat-mehod lit. the five offerings; but the term signifies the religious service with illumination on the anniversary of the birth of Tsong-khape, the great Buddhist reformer of Tibet, which generally falls in the month of November, i.e., about the 25th of the 9th Tibetan month. It is observed in every house in Tibet.

FF Ma-pion were five thousand.

g in Marston warm the fifth festive ceremony generally observed.

gram [sta-tham a Buddhist monk who does not possess any knowledge of the ritual and the contemplative practice of Buddhism.

ष्ट्र'वर्ष र्रित-bdo, ष्ट्र'वर्ष हेक्स'अ'अ'इटस'डे र्रित-bdo sñigs-ma ma-ruhs tshe (Bbrom. 25).

FFA Madrug-byro in Tibet when one borrows grain he has, as a rule, to give back one measure more for every five measures he had taken. This is called the payment—six for five measures of agricultural loan.

294 Lia-ldan que n. of a city in ancient Kho-ten known in Tibet under the name of Li-yul.

gravia Las-sac brash-po the five early disciples of Buddha:—Kaundinya, Açva-jit, Vaşşa, Mahanaman, and Bhadrika, who first received his teachings (Yig.).

+ द्वानंत-pa पद्म 1. the fifth; पद्मी the fifth day after the full or new moon, पद्म 2. n. of a tribe in Tibet. 3. द्वार का देश a name for a Buddhist monk's raiment. 4. the fifth path: 40 द्वार द्वार द्वार देश the ten have gone before on the fifth path (Yig.).

E435 Ma-pa wid unat the fifth state, i.e., death.

gra Ma-po us the five.

grun to Ma-pahi-don = to un more grun the five sciences.

ष्ट्र विश्वपृत् n of a singing bird, v.

grad an the papilam= 23.4 the way to the fifth state, i.e., death.

gra lia-wa a flash (of lightning).

शृक्षेत्र Line-risen पश्चिमा or ३५, a game played with five dice; इन्देर n. of the Yaksha who is custodian of wealth; one of the eight generals of Yais'ravaņa (Yig.). हु डेक्स Ma-tahigs = 37 सम्ब स्वास सकर 1. the third watch (of night or day). 2. भें स सह कुत में क्लस कुत में सभू हु कुत के स. of a son of Pracenajit, King of Kos'ala (J. Zaf.). 3. व्यक्त सुधि सेवाम स the five joints of the five limbs.

g नेत्र | fis-len प्यास, पशासन also 1. ancient name of a province in the north-west part of India, one of the 36 sacred places of the Buddhists (M. V.). 2. प्रास्त त्रिष्ट times. 3. सः प्रश्ने व्याप to be born, i.e., assumption of the five (skundha) aggregates; body.

है अर्थ पूर्ण before; soon; early—neferring mostly to time not place: अद्योत् इंडर कर है केल है लिए स्वास्त्र कर प्रकार कर कार्य राज 3000: र दे केल ह स्वास्त्र कर दार कर the threamost, the first, (earliest) to cross the threahold (GIr.); बहुत पहुत्द कर दुर दुर स्वास्त्र कर first, intermediate, and the last propagation of the (Buddhist) doctrine (GIr.). है 10 र है द 11 the ordinary adverbial form; gen है 12 12 the ordinary adverbial form; gen है 12 12 stan-pla wery early; है दुन in bygone times.

E.Zr. sha-guh, abb. of E.Z.Zr., morning and noon.

E等 sfa-yof 1. adv. before; previously; at first; a little while ago; just now (Mil.); E等等 4m formerly; E等等 4m your late father (Gir.); E等等等。等等等 the earlier Tibetan kings (Gir.; Jā.).

ET # sha-dyoks morning and evening (Sch.).

E' sha-rgol united in a religious disputation, he who first begins the discussion; a plaintiff in a case. E'É sac-sac v. É sac, vegetables ; greens (Jä.).

E's sha-chad = Y's shon-chad formerly; hitherto; till now; up to this time.

pan efa-chos = अभाविष्य । earlier date. 2. the indistinctness : नेपार विश्व विश्व विश्व विश्व विश्व विश्व विश्व हो । इ.अ. inelligibility of the writing on blue paper with blue ink is here alluded to (Risii.).

F'19 sha-rtog early crop; the first-fruit of the harvest.

E'35-5 sha-rtin-du earlier or later; not at the same time.

Figu. sha-itas foreboding; prognostic; presage.

gia-thog early; in the forencon.

हर्षे इतेव-dro मूर्जाक, भागः, प्रसूप early morning: हर्षे व्युचन इतेव-dro bdul-ua to tame the mind in the morning lest evil may enter it later.

#4 sha-na before, previously, betimes.

Parally a shanur physiographs med-pa early in the morning, not late in the day; without delay.

Fa sta-pa 1. vb. pf. ga to be the first; to come first; to be beforehand. 2. adj. ancient; belonging or referring to former ages; gayingarina an ancient king of China.

ह' के हर्तa-phyi, abbr. of रूप प्रश्नित प्रश्नित प्रश्नित कराप्र and late; ह के विश्व प्रश्नित प्रश्नित कराण not early not late; that has no beginning or end.

ह भे बेंग झात-phyi ryol, abbr. of ह बेंग पर में बेंग ran-ryol dan phyi-ryol पूर्णवादिन परवादिन, the plaintiff and defendant in a law-suit.

earlier position of a work.

4

ge gas-wa=ge or generalized units dawn; very early in the morning: we generate-morrow early morning.

हैं अ eta ma पूर्ण, प्राची, पांच् the former; the first-named; the earlier one; anterior in time and place; the first; the foremost in a series; हैं अध्यक्षित् as before: as the one gone before; as the earlier one; ह अबै दुध in early times.

sna-mo earlier; bygone; ## 44 long before; from former time.

#" sha-sa breakfast; the morning food; food taken early in the morning.

** #da-rol of old time; past ages; # ** 5 before; in time past; gone before.

દ્રને ક્રમેલ-દ્રલ= ક્રમેલે દ્રષ્ટ straps for binding things to a saddle; ધ્રેન the straps which go round the hind part, and called ન ઝરૂપ ક્રમેલ દ્રાપ્ટ ન પ્રાથમ કરે દ્રાપ્ટ ન પ્રાથમ કરમ કરે દ્રાપ્ટ ન પ્રાથમ કરમ કરે દ્રાપ્ટ ન પ્રાથમ કરમ કર

E-94 san-cas very early.

ष्ट्र तुम्भ ब्रेड्स व sha-çugs hdren-pa the accounting of the first syllable.

ह अंद sia-sor पूर्ज 1. before: in the first place; first of all; at first. 2. anciently; in olden times.

Syn. 24 shar; [45] shon-du; 214 sha-ma (Mfon.).

#5% sha-har a kind of tea.

स्था विश्ववान्त्र, also ह्या थ, pf. व्ह्या, fut. व्ह्या imp. ह्या इतेल्य, to praise, ownmend, extol; to recommend: व्ह्या व्ह्या it is recommended to go; व्ह्या व्याप व्ह्या व्ह्या हा singing praise; व्ह्या व्याप क praiser, commender (Ca.); व्ह्या व्याप क worthy of praise; व्ह्या व्याप व्याप क thanksgiving.

MA stage 1. praise; encomium (Ca.). 2. How magical formula consisting mostly of strings of Sansket syllables in the recital of which perfect accuracy is required. These are used in invoking and coercing deities and demons, and are the equivalents of the famous mantras and dharani of Sanskrt Buddhism: #98 #94 shags-syrub-pa, Envira shags-spel-wa, to recite mantras; to pronounce charms or incantations; ध्याम है बेया सम्बद्धान the mystical or Tantrik doctrine of the Buddhiste. v. aqu then-pa: panigsags war clarified butter (used in the sacrificial fire): #94 1 🛐 प shays-kui spuod-pa अवस्थायों mysticism : the practice of the mystic cult.

कृष्य प्रदर इतेतपुर-helas सम्बद्ध one who ministers charms, a professor of mysticism; कृष्य प्रदर्भ or कृष्य प्रदेश to carry dharani charms about one's self.

कृष्णयम् व इतिवृत्र-वृद्धाः सन्त्र्य extracts of mantra or charms.

ष्ट्रण है जाराभ इति । इ-इतेट-gram acc. to the Buddhist as well as the Bon-po == 💇 १ वस हाजा the external or ritualistic science. I. the external spells by which a god or goddess is propitiated or brought under one's power so as to obey the wishes; बद वसद हुवस हुवा-मक the secret charms by the efficacy of which a Tantrik Bodhisattra either in his wrathful manifestation or in his milder form is propitiated. By dint of charms, he mysteriously unites with a female who having acquired similar perfections and merita like himself, is thus prepared spiritually for such a union. Both having attained to the same degree of spiritual culture and sitting in each others embrace vanish, it is believed, into the state of Nirvana. This practice is called and

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nukhab-spyod. 2. व्यवस्था secret written eberms; वहस्यश्चम चारवीयन्य charms which contain efficacious significations and are capable of over-powering or ecercing spirits. These charms are generally inscribed on cloth, paper, or wooden boards. 3. व्यवस्था ५ . २ व spells.

ष्ट्रकार अववृत्त-pa सन्तिन् one versed in the Tantra cuit of the Buddhists; one who practices mysticism.

Byn. hwa's nus-pu-can; mad'd methu-boche; kan'ase shuys-hchan; mas 'afa u bequedkhor-pa; mas as telan-bday; alson as hjonn-byed; Laus rdo-iie-hdnin; kan'as shays-chen (Mion.).

कृष्यां वैन अस्ति गृह-bon for कृष्याय and वैन व Bon-

equ Q144. I gaves share been mar-yyi fkyal-pa-can n. of an ointment for wounds and sores (Sman. 350.).

294 294 shahs=4ccu, v. 4cc q.

prang shade-skray = 5000 gq panie; sudden fear.

25435 stats-byed Atau very fearful, terrifie; panie stricken.

If stan for 2 or £4 shon, 24 of formerly; before; previously, opp. to now: *** T £4 ** Charka was sent proubly or at first.

33 shan-bu a medicinal herb.

PA star yawa, ya adv. of time, used for PS sta-ru, before; beforehand; previously; formerly; at first; PAN from before; PAN what has not existed before; an innovation; PAN SUA what was not done before; PAN SUA to get up first; one who has risen first or early; PAN SUA TO have or avail of a former arrange

ment or system; Exign a far a fam old or early records; the writings of autiquity; Exiq the former; first mentioned; Exign Exiques or Eximite than, before: gar gas gas gas gas gas gas a far gas a far gas a the prince was superior even to those who preceded him, i.e., even he excelled his prederessors." Although Exicutes annost exclusively as a temporal adv., it is used in the sense of a local postp. in the honoritic expression \$425, before his eyes, in his presence.

Enga shor-skyes=™E; ugu un elder brother.

ER SARS far-khyun har or ER MARS us usual; in the ordinary course; as formerly.

ER BAN star-khiting (far-thim) early laws; previous punishment or conviction.

25.93 % whar-bkhyur = 2 ma ma former custom or usage.

** ** efar-rayas early diffusion or earlier propagation.

Exactly sear-hjugs given as before; as before.

हर्ष अ इतंतर-१७६३-तम one who follows or acts seconding to precedents; १ अर्थ वश सुवसभूत इतंत-mahi lum-luys-spot the old or former customs.

24 5 94 guar-rtoys = 2 4 44 5 94 gna-manas rtoys premeditated; thought of before; anything done after much consideration.

ETRE shar-flur us before.

he age. shar-hithun anything that is to be drunk first; an early drink.

कृद दृद्ध siur-drans (द्वि बहेद व sion-harenpa) प्रमेदा formerly invited.

ENTIL star-good aggression; doing mischief without provocation.

Exa saur-nu sharp, intelligent, quick of apprehension.



हर केर हेर shar-med-rhed देशन gaining or acquiring what one was without before; हर केर नवार हुन्य का innovation; new introduction; हर केर नवार हुन्य what did not exist before (in the usage, custom or institutions), but has been introduced.

हर अन shar-tshim पूर्व पूर early satisfaction; previous contentment.

2 4 4 shar-behin as before, as usual.

eushion; boister: TENENG dbu-shas pillow; eushion; boister: TENENG 4894 using their things as a pillow; ENFA or ENAGE pillow; GNENA a cushion for the back; ENNA u couch of pillows.

EN'4 (Aaj-pa, v. 2'9.

sfun, adv. of time; in colloq. signifying previously; first; ago.

हर्न व shur-us to snore (cf. 5र व also इर व व के के

23 shehu the kind of pulse or peas growing in the Sub-Himalayan regions called \$4.34, v. 33 grehu.

हैं I : sho or हैं दिल्ल sho-dbajs (अह

II: a root signifying green; as abst. plant, herb, green vegetable; Fig. shi skyen early growth; when it is verdant.

₹ \$80-\$kya pale-green.

FR the khra painting on a blue body in variegated colours.

fine sho-sga officinal herb; green ginger: fine the pungency of green ginger removes headache and congested liver (Sman.).

E'as sho-ljan bluish-green.

I 19 sho-tog unripe fruits; green fruits.

E 49 sho-nay blue-black; deep-blue.

Fit sho-sue ornaments made of coloured glass-beads.

資內 sho-sprin=胃气料 (mystic expression) (Min.).

મેં વ I: sho-wa Cs. also દેવ shod-pa, pf. વર્ષેમ દેકમેન્ક, fut. વર્ષે દેકમેન, imp. દેવ shos to become green; દેવ sho-bo green; verdant.

ই'ব II: ৭৭ বাবিদান, মজাৰ 1. to bless; to pronounce benediction. 2. to design; to intend: ম ৰ অইমানী স্থা fin-li bshos vahi gyu the turquoise intended for me.

F 24 sho-sman a medicinal herb.

Es shortsha green grass, as distinguished from \$5, whitish-green shoots of grass.

₹ % sho-tshod vegetables; herbs.

Era sho-rdsab n. of a colour or paint.

Fun sho-yas n. of a number.

ৰি sho-lo green leaf; the leaf of a plant (Cs.): প্ৰিৰহণে sho-lo bchar-wa 1. to sprout. 2. "to become notorious."

है वस्त्र कीठ-केडबीड स्थानच pale or rather Greenish blue; है वस्त्र म कीठ केडबीड-लब स्थाना the goddess Paldan Lhamo; the sky

हैं प्रभारत सुध इतेo-beang-lus स्थानत paleb'ue body.

ইবা হ 4009-pa, prob. pf. এইবখ ১২৪০৩৪, fut. এইব ১২৪০৩, imp. ইবখ ১৪০৩৪, to vex; to annoy; to cause petty irritation; to disturb from rest.

Es shon yes, we terrer; formerly; before; previously; Es we as shonsaft-ryyas wifege the earliest Buddha: ইণ্ড কুম বন্ধনামন্ত্ৰণাথ shon-gyi ryyal-sca shugs-bahugs-pa ফুলজিনামানিক when the first Buddha was still living; ইণ্ড প্ৰথম পূৰ্ব shon-gyi-hehar-gshi former matter or subject; ইণ্ড মুল akon-gyi cho-ya মুখ্যান the preliminary ceremonies or rites; ইণ্ড মুল্ম shon-gyi-mthah ফুলান, the catt of a preceding one; ইণ্ড মুল্ম ডিলা-gyi mu ফুলানিক former boundary or limit; the starting point; ইণ্ড মুলমান shon-gyi dus-sam-tshe ফুলানাম word has more commonly the temporal signification, whilst ইণ্ড refers most frequently to place and position.

Fright shor-skyrs grant, union, union, the first-born; born before; the first-born of Brahma; a Brahman; an elder brother.

টুম্ন্টুংব্য shon-kyi rabs 1. ব্যবস্ ancient history; legends. 2. former generation.

ট্ৰ °ৰ্ম sňon-byro yt আৰু ne going before; precursor: ট্ৰ'5 'ম sňon-du byro, ট্ৰ'5 ট্ৰামণ sfon-du stsoys-pa মুন্দ্ৰীন the preamble or the introduction of a work.

Syn. 449 gnah-bo (Micon.).

[444] shon-hjuy anything fixed to the fore; a profix; a prefixed letter.

Pa's shon-du or Pa's shon-la, adv. and postp. before; formerly; at the head; in advance; in front of. Of the various forms of cognate meaning, this is the most usual and regular; Payana shon-du to go before; precede; Payana shon-du hing-pa to put or place before; Payana shon-du hdren-pa Tayan; one drawing shon-du hdren-pa Tayan; one drawing

before, leading; a guide; £45,4444 shon-du gnas-pa placed or located in front; existing from before; £45,84 shon-du-byas yean, artifam promoted; remunerated; honoured; visited; £45,844 shon-du byas-nas artifa mat being respected; £45,444 shon-du bshag-pa=45,45,444 placed before.

2554 shon-du gw ancient time; olden times; of yore.

E434 shon-dran recollecting the eventof former times; 24 4 2434 9 494 pjesyoh shon-dran-gyi glam stories of olden times (which have) come down.

हें। वस shon-nas from a former time.

हेंन्य shon-po or हेंन् व shon-mo 1. v. हें sho नीस blue. 2. stale; old.

ইন্টানীৰ shon-po behin = ৰ্মাণ্ড্ৰ the blue sky, the nature of which is blue as of old; ইন্ট্ৰেণ্ড্ৰ shon-por-byyur (মৃত্য মান্ত্ৰ) to go out of use; become old and useless.

Fig sion-phyug rich from the beginning; rich at first; formerly rich.

Figs & shon phyug-par gyur was formerly rich.

ৰূপ Scon-bu a vegetable; n. of a medicinal plant, Delphinium Cashmirianum: [4]
ভূমানু কিং ব্যুক্তব্যুক্ত কি shon-bus chu-ser
naf-rnams hjam por sbyoh.

हैं। धूर shon-byuh रतिशास्त्रम्, पुरास्त, चिन् स्त्रे history; ancient account: हैंग दूर व shonbyuhua स्त्रम्भे anything happened before; early events; gone before.

ৰূপ shon-byus বিভি, সাজ destiny; fate.

[4] aga Shon-blum n. of a botanical work; 'the hundred thousand vegetables' (Cs.).

Magan shon-sbyans culture of a former birth; early development; Magan development 7

shon-sbyahs-kyi cugs by dint of culture in a previous existence (Vig. 7).

ইন্দ gáon-mas 1. সাধীল, the former (when two persons or things are spoken of); ইন্দানক দ্বালা দ্বালা দি former (persons or things). 2. beginning; স্থান বইণ কেইন্দান স্থান ব্যালা কি build temples was made at Lhava.

Syn. En sha-ma; In thog-ma; K. & dah-po; an hgo-ma; mesa gnah-na (Mhon.).

Ma sion-mo we the first: a vagetable.

हिंदुसर sa shon-dinar-can जीजनीहित 1. blue and red; purple. 2. an epithet of Siva.

Ma & shon-take olden times.

Ma als shon-behin as formarly.

हूँन अध्यक्ष नभ्या वृद्धां प्रश्नेकृत प्रवास morito of former existence (M.V.).

Figure : shon-rahs yere ancient history; former generation; Figure Brane shon-rahskyi gion traditions of antiquity.

parter shon-rol=gree sha-rol hy-gone time or period.

हृहत्य कन्द्र shon-la bead प्रशास previously stated; explained before or said before.

हैं बन shon-las नियति, विधि, देव, समय former actions; an accident; an event over which one has no control; from beiore.

क्रुंड प्रसम्बद्ध afon -beags-miles priver due to merita formerly acquired, v. ऑ^{. १}संबद्ध or दक्षेण्या 1. virtue; piety. 2. paradise. (Mon.).

DE'D brita-un to reap.

DE'WN brito-yas n. of a number.

प्रसिद्ध 1.= वर 2. सम्बद्धाः nag hend-p: to crop barley. 3. बैहु व स्रोमयस् to tempt (Situ. 77).

With the actual to seduce descritfully (a woman or man) (Sch.); also to draw out; to distill; to extract the juices of.

BES' B brand-ion, v. E. A.

中国表 defan-pn=mis(a makad-pa ymn to honour; to worship.

The second definition of the second second definition of the second sec

atom behams=attrata passionate (Situ. 99.).

ब्दन brauh crops; बदन क्षेत्र के इन hervest fit for the sickle (Situ. 77).

arm brias reaped; asmaram reaped the harvest (Situ. 75).

azwu brane-pa an tempted, entrapped.

ngo behub, pres. Samungo dhuge-behub, agan behub, past "5 nagan du-ru behub, (Situ. 75); agangan behub-byahi suan medicine to be inhaled.

बहुवम brhule पावित्र drawn in (breath or water); बहुद्द क्या drawk.

new beful pf. of em a raul-wa.

JE 4 Drsog-pa to point out anothers' fault; seek out faults; also to search out a lost article.

TES beford 1. pf. SEC 32 an beford-humbi nas barley to be cropped (Situ. 77). 2. A 10 to seduce, deceive: SE DE SEC budmedbeford-pa to seduce a woman (Situ. 75).

द्ध शूर्मान प्रतिमेद dividing (discovery) pf. १ दुवस ब्दें हैं ri-dhays hefon-to hunted a wild animal (Situ. 77). মুহ্ন বুল byson-pa, vh. pf. and fut. অনুষ্ঠানিক 1. to pursue wild beasts; to hunt; to seduce গুণুজাই bud-nad, csp. to sensual indulgence (dā): ইপ্ৰথম ইপ্ৰথম ইপ্ৰথম বিনালন chases a wild anima!. 2 shet. আৰু, আৰু hunting; চ্বাম নিজন pa-ma a hunting woman; a huntross (Ca.): ইপ্ৰথম বুল bayes braon-to have been hunting some.

ব্যুগ ন behalica to be faint or exhausted (Cs.), ত. সুগ নহল sdag-behal.

ব্যুক্ত hefias-pa to place the head or body upon a cushion; to recline.

ৰ্ট্ৰ চ্ৰত-দেৱ 1. ঘৰিষাৰ the end v. Fa pho-rea. 2. a b'essing, বৰ্ষ বৃদ্ধ কৰিন bdig-gahan gyi don-du of. Fa sho-wa. 3. mouldy; rotten (Cs.).

वर्षेत्रभाष hafoye-pa = अर्थर हुमाय, pf. वर्ष्ण bafag, imp विषय नेण shoye-ciy (Situ. 76).

बहुँ व heños-pa श्रेषाच्या resolution: बहुँ व व्यक्त व heños-pas hegyur-sea परिवासना 1. to make a firm resolve to go the way of Nireins or to do any set of piety. 2. final consequences of Budhhistic enlightenment, viz., showering of blessings on the afflicted. Compare—

वत् किबिद् जगतो दुःसं तत् सर्वः निव पण्यतास । बोधिसत्यासः सर्वः जगत् द्ववितस् चणु चत् (Bodhi) "I.et whatever sufferings the world has, come to me! may the merits of the Bodhisattors make the world happy!"



δ ω, the fifth letter of the Tibetan alphabet, corresponding in pronunciation to the Sanskrit ■ or to English ω in the word "child." Acc. to Tibetan grammarous, the Sanskrit ■ is equivalent to ξ the seventeenth letter of the Tibetan alphabet. Thus Tibetan write the Sanskrit word ■ consolo as \$45 tsan-dra and not as \$45 tsan-dra and not as \$45 tsan-dra.

8 1. as num. fig. 5. 2. 8 ca= ka excrement; alvine discharges: 8 a to tischarge excrements (Ja.).

8 8 € ca-cir bark (in Ld.) (Ja.).

5 § ca-cus warped; distorted; awry (Sch.).

a र हेन्य ca-co-tyroge क्यापीत, जामधीत 1. expression of love in birds; a low or pleasing tone. 2.= धन ^{प्}न करोत pigeon.

a * * * * ca-co-can shouting, bawling; talkative, loquacious (Ja.).

a 3 2 ca-co-che 24 3 a babel; confused noise (as in a market) (Nag.).

क्षेत्र ca-co med-pa नाचित्रक्त् free from noise or chatter; without fuss; an

attribute of Buddha (M. V.); one of the eighteen independent conditions of Buddhahood (Dh. sect. LXXIX).

δ'ğ ca-phyi=1 234 disagreement; not in accordance with.

5 ব সাব ca-ra ma-ra raving; adj. irrelevani: জ্বত্ত স্থাবৰ পুৰুষ্ণ he is speaking irrelevant things, talking unconnectedly.

53.3 ca-ra-ra the noise produced by the falling of rain in high wind.

3'₹ ca-ri in W. a bug (Jä.).

 $\delta \stackrel{?}{\times}_{ca-re} = 5$ car continually; always (Ja.).

장국경국 ca-re ña-re drippingly; little and little (A. 52.).

১ ঐ ঠি বি a-le co-le = এই ই irregular · টুংহং কুল টুন্দা হ ঐ ই ইং ইংল'মির বৃদ (A. 107) has not your conduct become irregular and slack?

pron. as in 5'89 we, \$5'89 you, \$6'89 they.

হৰ্মুণ cag-krum=ংশ্মুণ chag-krum 1. sbst. broken pieces (of glass or any brittle thing). 2. cartilage; gristle; রুই-হন্মুণ snahi cag-krum bridge of the nose (Jā.).

 $\delta \mathbf{q} \cdot \mathbf{q} = \mathbf{q} \cdot \mathbf{q}$ in W. quartz (Ja.).

स्याया cay-ga oare; vb. व्यवद्वार to take care of; व्यवद्याय acc. to Jā. in colleg-careful, orderly, regular, tidy.

ठेप ठेप cag-cag crunching sound in eating: उपायक do not crunch so!

8백 경독국 cag-cer-re closely pressed or crowded in standing or sitting (in La.) (Jä.).

ठ्या हैं दिय cay-cob = स्पब्स (Kag.).

ठेन् € eag-rdo, v. ठन ५७५ in W.

ઠદ' can contraction of ઉપલ anything, whatever, everything: સ્ટમ ભુવત્મવર દૂર he did not say anything whatever; સ્ટમો દ્વાર to say nothing.

SK B3 can-tchu also sk sk B3 and a kind of small drum; a hand drum. Those used by the *Tantriks* are made of a human skull; sk B3 ags 3k beating a hand-drum (A. 32).

** ** can-rig = ¶* ** wise, prudent; knowing everything.

સ્ત્ર તેમ cań-çcs चामानेय one who knows all about (a subject); રુદ તેમ ય wie, well-informed, good; સ્ત્ર તેને મા સમ્ય = કે વ્યત્ર તે તેમ સમ્ય ના one not knowing anything; block-head, simpleton [चनानवाल not well-informed]ક.; સ્ત્ર લગ્નાર તેમ તેમ સ્ત્ર હોવે not see anything: દ્વિત્ય વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર સ્ત્ર હોવે not see anything: દ્વિત્ર વસ્ત્ર સ્ત્ર હાર્લ વસ્ત્ર સ્ત્ર હોવે જો કાર્યોના સ્ત્ર હોવે સ્ત્ર હોવે સ્ત્ર હોવે સ્ત્ર હોવે સ્ત્ર હોવે સ્ત્ર હોવે સ્ત્ર હોવે સ્ત્ર હોવે સ્ત્ર હોવે

se \$5 can-srid what; what is it?

उद्देश द्रों cans-po clever, skilful.

53 cas an affix signifying having, possessing, being provided with, corresponding to the English adj. terminations—ous,—y,—ly,—ful: 54 ws 4 thorny. Sometimes also=like, or ish: 54 the Bonlike; 57 the you or one like you; 54 5 ws a Hindu, Hinduish. 54 the 45 55 the Allindu, Hinduish.

মুন্ত having or being possessed of merit, qualifications; মুন্ত কৰি কৰিছিল faulty, with faults; মুন্ত কৰি কৰিছিল

- বৃষ্টিয় can-cil W. the green shell of a walnut (Ja.).

১১ ত can-ce, হন ক, কাই in colleg. হ'ক। 1. tea-cup (made either of wood or of china (Kag.). 2. a small bowl or dish (Kh.). 3. continually (Cn.).

+ 345 can-du postp. c. accus. to; with: 15:345 A 31 I do not go to him; < 345 ha-can du with me, in my possession.

be an incarnation of Palma Samblavs or Gurn rin-po-che. স্বান বুৰ আন মুল্লী বুৰ আন মুল্লী কুল লোকে enemies, evil spirits and Rudra (Lh. kar. 35).

4. ठैंप ठेंप cab rat patting or clapping with the hands to express approbation. बहुमान्द्र हेन् व कुन उस समाद हैना also bowing to and patting Khoy (Horom. 116).

उपार्टेंग cab-cob (দেওপুৰপান্ন ও) 1. the sound of tasting. 2. nonsense: হল ইবয়ু বা to talk nonsense.

SA cam 1. slow (Co.). 2. quietly, without any noise or fuss; ফাইবেশ্ব or swift safet to place quietly; in Sikk. ফাইব keep silent or sit still. 3. in W. acc. to Jā. whole, unimpaired: আহ্বাজন the whole store of hay is still left. 4 glistening, glittering of. কুলাই (Jā.).

장기기 5 억 cam-pa ta-lo in Trang, the multow (Jā.).

331'25 com-pod in Ld. a bunch of thowers, sprigs, etc., a handful of cors of corn (Jd.).

SK car 1. (Lex.) 25.3; are, to Cs. 5.3 continually, always; with numerals; 93.9; 35 at the came time, opp. to one after the other, successively (viz., doing or suffering a thing, cleeping, dying, etc.). 2, at once, on a sadden, opp. to gradually; 235 all the five together.

85.05 car-mar always, continually (Sch.).

55.45% car-ray=95.45% a small aprou to cover the frivy parts.

55 € car-re, v. 55 car.

8

8य cal or दशका noiso (Ca.); स्थ इस rumour, (false) report. व्यादेश or स्थादेश कुझ idle talk, nonsense (Ja.).

33 38 (a:-:ng 1. 44 57 29842 distorted; to be obstinately perverse; twisted; awry. 2. acc. to Sch. = 3 54.

8 I : nam. fig. 35.

II: feq, and 1. gcm. used in books though not commonly in colleq.: what? 32 of what? 32 or 33 why, for what, for what object? 32 445 in whose interest, for what purpose? 32375 or 3245 why? 333744 (his whorefore? why this? "if so it is acked." 3242 what sort of freit; the fluit of what? 324 what kind of mountain, bill; 3 also like an adj, is placed after the word to which it belongs: 3344 for what reason; on what account? 2. why? wherefore? 3444 why should

\$ III: correlatively which, what; whatsoover; everything. \$ as a correlative ought properly always to be written \$; yet not even in decidedly correlative sentences is this strictly observed: \$ 35; \$45; \text{whatsover I may do; \$ 25 apr.} \$ \$ 25 apr. \text{whatsover I may do; \$ 25 apr.} \$ \$ 25 apr. \text{whatsover I may do; \$ 25 apr.} \$ \$ 25 apr. \text{whatsover I may be bidden to do; we shall obediently perform. \$ 45 also \$ 45 apr. \text{apr.} apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr.} apr. \text{apr.} \$ 25 apr. \text{apr

કેલ ci-ga what? colloq. કેલ્લ્ડ, કેલ્લ્લ્સ whatover one may wish; at pleusure; ad libitum. કેલ્લ્લેલ્લ્સ what is it? કેલ્લ =કેલ્લ્લ in what manner, how?

who does what he is ordered to do.

উৰ্জ ei-hyro = প্ৰাইশ whatever is good: প্ৰথম সমাজ কিন্তু ইপান্ত উৰ্জ্ব ইন্ট্ৰিং। from all sides, whatever is good is accredited (accounted) to you (A 133).

8 হ'ব ci-coy= 8 ব্যু what or whatever is. ইব্যু ci-bried বিম্থান what has been mated or told.

કે ગરેલ ci-ship whatever; something; anything: કે વેલ્ફ ક્લેંચ મ for what purpose it is wanted. 8 25 ri-shed, v. & shed.

३ हर ci-tter बीद्य like what? ३ हर दुर वर्ष बुद्ध दुव्य "he related how it happened."

30 ci-ste but if: if however.

3 7 ci-sto what does it matter?

859 oi-dray what to do; what is to be done; what is the matter?

है जेरे व ci.hda la कि कारवर्ति 1. what is well, good; what pleases; as it pleases thom; as they like. 2. name of a section of Tantrik Buddhists in the monastery of Vikramas'da during Atis'a's time.

Lakes is his defined unification whatever one wishes as much as decired; whatever (they) with; Lakes and Lakes are to put according to what one wishes [an attribute of a Bedhisatter (M, V_i)].

रेक्ट o ci-liden ora कोड्स like what? similar to what? रेक्ट अर्देड what have you seen ?

हेश्चर हैं। ei-coura bar-byed कि एक्स्यम् किसम्बद्ध what is there to ray?

8 is citeam how much.

3 59 citing how? in what manner?

3 uts ci-mtskan faffam of what rex?

3 44 24 4 15-shes betan-pa whatever has been doministrated.

\$ K ci-zer what does he say?

ই ক্ষুত্ৰ শ্ৰিল ci-zar hetag-publitahig the interrogative expression ci-zar (ক্ষি ব্যুল) is used to cignify:— ইণ্ট্ৰ co-hdci; ৰজ্ব শ্ৰু hyog-tshiy; ৰজ্ব ব নুমি, al-wa-brjod; শ্ৰুমি ব hog-kn-pa; ২১৯৪২ না - midah (Minon.).

825 cih. 6 = 8 45 (Situ. 125).

thing; Suc Dism not able to do anything.

Next a ci-yai med-pa without nothing whatever; not any; one who has got nothing.

क्षेत्र दे त्यो अदे ci-yal med-pahi skyemehed पश्चित्रवास्त्र [lit. realm of nothingness; one of the eight kinds of Vinoksa salvation. The sixth stegs in which one perceives nothing. Comp. Maha-p. 30]8.

रेपहाहरण लं-yad rub-ua whetever is permissible, suitable.

8 Ra Li-gin = 8 a ai-ga what ?

है जेंद ल गुल्ड किमचि what has happened?

३ देशकाय *ci-rigs-pa*, adj. यशासीनं, adv. हैं देशकायः 1. in some mensure; to a certain degree; in part; partly. 2. of every sort.

है 5 ci-ru whither: है 5 वर्षीय, बस्य बस्य क्ष्य स्टब्स्य। to go without looking at anything.

है व ci-la कुछ why? wherefore? है व है व why? for what? है व म स्वाधारस्था। gone without being obstructed; है व व्यव्ह स्वाधार for whatever; है व विस्कृत: why is this? whence? है व म सकाद from what?

3 ga ci-çul au 3 gu ut 2 ul after whatever has been done

\$\frac{2}{4} \cdot

देश में इन eir-mi-rion= ४ व में इन्य why not consider the matter or subject.

In cis inetr. of 3 by what f whereby; 34 % saves age by what am I to believe it? what shall make me believe it? whereby can I know it to be frue? 34 % age % age in the is not to be frightened by anything. 34 % and 3 % % % used as adv.: by all means, at any rate: 34 % age % af if you wish to go by all means, at all hazards; 5 % % % frue now nothing will help or be of any use; 34 % % age %



हैं केंद्र ci-rgod wild millet.

\$ 8% coor = aff a g ac a without hair on the head; bald head.

* \$ 300 ci-chib=***\$4 "xhaustive; brought to perfection; to the farthest limit.

So ci-rtse size a kind of millet; a species of grain eaten by the poor

SE ci-taho= 3 3 ci-tse.

8

हैंनी ciy modified form of बहैब one, and changing to देव after vowels or after है, दे, अ, द, or ब. 1. a; a few; a little; some: देव देव देव के कार्यक्र के हैं है कि having bought a sheep, they led it inside; के बुद्ध के ब some five people. 2. when affixed to verbs it is a sign of the imperative mood. इस्क देव wait a little while! बस हैव के ब show the path!

ইৰ্ড cig-car or ৰ্টৰ্ছ 1. together; with one accord: ইংজ্ৰ ইৰ্টৰ্ড মান 1 he left off his crown and sceptre together (Zam.). 2. স্বৰ্থ quickly.

देव दर केथ ciy-car shes=वन परेव देश once; equally; देव कर=वन परेव श्रुतपत् once; all at once.

देव नेव cig-ços or वदेव नेव दत्तर the other; the latter; some other.

\$\mathbb{E}\$ I: \(cin = \beta_k \), or \$\mathbb{E}_k\$, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for \$\mathbb{E}_1\$; corresponds to the English participle 'ing' and is used in sentences beginning with "when," "after," "as," and is affixed to verbal roots and adjectives; in the latter case including the auxilliary verb to be: mostly concludes minor clauses and interposed participial sentences, never ending main clauses: \$\mathbb{E}_1 = \mathbb{E}_2 =

उत्तर भूग भूग भूग के the other girl olimbing up the tree picked the flower: वृष्ण भूग क्या क्या के क्

84 કે વે Cin-ci-li a creeping plant (in Teang).

33.2 Cihu-ri n. of a female demon (Ja.).

§ on 1. num. fig. 65. 2. inst. of was used in compound numerals for the tens; when the preceding numeral ends with a consonant: 54 3.573, 573, 675.

মুখান Cn-gai (n4) 1. খ্যান্ত্ৰা bamboomanna; substance secreted in the joints of bamboos and used in medicine both in India and Tibet. 2. kind of lims used in medicine (Cs.): মুখান বিশ্বান্ত্ৰা মুখ্য বুৰিবা cu-gang breaks seres and cures inflammation of the lungs.

\$\frac{1}{2}\cdot\) cu-li, \$\frac{1}{2}\cdot\ cu-li, \$\frac{1}{2}\cdot\ cu-li \tau\]. 2 dried apricots. 3. a sort of wild growing vegetable in Sikk. In \$W\$. \$\frac{1}{2}\cdot\ \frac{1}{2}\cdot\ ठुपा ठुपा eug-eug, v. व्याच्या (Sch.).

દુર્ભ Cuá 1. in C. gourd; pumpkin. 2. n. of a place. 3. = રૂમ મેન a little: ૧૬૧૪ રૂમ વધુમાવ એન you are a little too late now; રૂપ લ a sift s slanting (Jd.).

at ha cust-ship, v. It's cust-sad a little.

ইংস্ eus-sad a little; alight, trifling; a little while: ইংস্কুল্ম ইংল-ইংল-ইংল not at all able; ইংস্কুল a little angry: ইংস্কুল a little angry: ইংস্কুল a little sake of a trifle: ইংক্লেন্থ I shall see whether it will help a little; ইংস্কুল ইংল a little unwell; ইংস্কুল বংল a little unwell; ইংস্কুল বংল a my self-respect is (made) small.

\$2.299 cus-hyag a brase plate or dish (Btvii.).

Fig. 1. and the stone alleged to our diarrhosa (Ja.).

gt cur colloq. without leaving any remnant; at 25,000 to devour it all up.

1. powder; in the work called Li-gur it is stated to have been derived from the dielect of Shan-shun, but it is evidently Sanskrt. 2. meal, flour (occurring only in medical writings) (Jú.).

8 ce, num. fig. 95.

3'8K' oc-caft, v. 3'K'.

3'4 ce-na its other grammatical forms: 4'4, 4'4 inst. of 34'g 4 'if one says so, saks, so,' etc.

8'ब्रेट' ∞-spyan = रेक्ट used for g'F' विवा, बनाव बजूब jackal; fox.

SHC To spych ra, Sec. 2014 12 que special; is a protection against cattle disease; n. of a precious stone. ठे ठें cc-tee (वर्षक, also कावन M. V.) देशक a kind of millet, Paspalum scrobi-

お答 ce-toc-rgod=音楽 wild millet (M. V.).

3'3 cchu a reed for sucking up beer. It is called 44'4 tsug-li in Sikk.

3' & ceho, fau certain.

ે દે ce-re or કેર રે staring (fixed-eyes): મેલ્યુ રેમ્યુ કેમ લ્લુલ (he was) looking at it with fixed eyes (Nog.); કેરે લ્યૂલ ce-re-la lta- લા looking with fixed stare: વ્યવસાય કેન્દ્ર કેમ સામાર્થ કરતા કરતા કેમ કેમ લાગામાં જ he paced forward with his eyes staring and open without seeing (it) (A. 73).

हैंद्र, नो cen-ke (भैद्राव प्रण) a kind of long knife with thin but broad blade: वयु अवस्था को देर ने संस्थानहुन्य for a Cen-ke about a little less than an arm's length the price is one khal of grain (Rissi.).

ਤੋਮੇ' ਤੋਂ com-tec sciences (Ja.).

34. 9 Cer-bu n. of a place in Tibet (B. ch. 4).

35 7 cer-re = 3 4 ce-re.

रेस cs (its other grammatical forms: केस, केस) पति so, thus; cs is generally used after स. ५. द, as in वर्षकेस व I, the sonamed; स्टेस at thus existing; स्वरंभ so gaining: in ancient literature केस is regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is generally preceded by a द स्टूड ज वह सम्बद्ध . In later literature केस and the introductory words are often omitted; in colloq. language always. Inst. of केस समा ज केस स्टूड के be said, thus he spoke, so has been said or spoken,

so it is said; often only देव हैं is used and in like manner देव प for देव हुआ प this word, this speech: देव पण केंब्स प "these and similar words."

dang a ces-bya-um or dana the so-called, frq. after names; dang rurely for dan

8 60 num. fiz. 125.

উ'বি Co-ga also written ইব=জ্ব in colleg. ইয়েৰ্ম a small singing bud; the lark: ই ক্টাল্ড মুখ্য প্ৰাৰ্থ কৰি দিলাল কৰিছে কৰিছিল। বিশ্বস্থা প্ৰাৰ্থ কৰিছিল। বিশ্বস্থা বিশ্বস্থা প্ৰাৰ্থ কৰিছিল। বিশ্বস্থা বিশ্বস্থা কৰিছিল। বিশ্বস্থা বিশ্বস্থ

* 4 Th 24 co-ya, klad-sman = 49 3 % (mystic expression) (Mid. 4).

উপাধ co-gras (co-feh) a colt one year old, when Tibetans clip its mane and tail for the first time.

The co-to a tuit of hair on the head;

I false hair plaited and dee.sed on the crown of the head: Anna and any set of a soroeror's head into I and it (the hair) is gathered into a tuit.

3.8x co-dir=35 85.

4. ই বৃট্ট বা co-hdri-ua, বিশ্বলগ, বিশ্বলগ 1: to blame, reprosch, scoff at; to vie with. In K. du. this term is described as signifying to be jealous of, and as equivalent of বিশ্বপ্রশ্ব, aco. to Nay. ইব্যু v. ইব্যু what does he say. 2. এই বৃহ্দ ব to deceive, to cheat (Nay.).

Co-ni n. of a district in Ando.

32 co-re same as 3.4.4, the cor-cor sound produced by straining fermented beer (Nag.).

উলিল co-ko-nu=মানৰ or ৰাখাই a little; মানাল=মানাল somewhat; rather: প্ৰহ্মপ্ৰকাশ কৰি বৰুব বৰা সংখ্যা কৰি প্ৰথম না his instruction of the Bedhisattra ho was somewhat culpable (A. 53).

म् देवी cog 1. all; also a plural sign; acc. to Schr. all (people): अर्घ देव all that exists: विश्व देव all that has been heard; अर्घ देव all that has been seen; अर्घ देव those that exist; वर्ध के घडन those that are valuable. 2. वर्ष क्ष्म

દેવ દેવ કર coyeng car = થમા કર મગમ દ altographer: દુમ મુખ્ય કુવ વર્ષાદ્દ દુ કે મુખ્ય કુવ the Buddhas of the three ages all assembled together (Yo-ecl. 28).

र्म स्मृद्ध coy-coy-pa in W. gratshopper; cricket (Ja.).

ইবা' d cog-pa to have leisure: ইবাৰ মান বুৰ্মাল if you have leisure you should come; বুৰ্মান মান্ত্ৰীয় to-day I have no leisure.

39 3 Cog-bu a small square tent to accommodate only one person used by anchorites of Tibet when they retire to solitary places for practising religious austrities.

Iqq a cog.tu-ps 1. one who lives in a lonely mountain cavern or in a small tent that accommodates but one man. 2. [भेषांच्य sitting and not lying down; one of the twelve accetic practices] S.

Iqu adv. cog-bur the manner of sitting up at night awake (Rag.).

To so to is a corruption of the Chinese word to meaning a small dining table. It has been Tibetanized in To about or Tops, Topicous according

(Jip.) (a small) table the legs of which resomble those of a pig is here indicated; ইব্ বাইল্ম নিল্ম a table just suitable for one man to sit at.

₹ Cog-ro a. of a place in the district of Tsak-gkar in E. Tibet.

દેવ પાંચ cog-ki-ma a mineral substance used for medicinal purposes.

\$\int_* \con, in celloq. \$\frac{4}{2}\$ 1. a musical instrument (\(I_{exc.}\)); a bell (\(Schtr\)), 2. acc. to \(J_a\). a precipice: \$\int_* \frac{4}{3}\$ \tau to push down a precipice in order to kill (a man). 3. γ. \$\frac{4}{2}\$ \(\rho_{exc.}\).

EE'S con-cisuali bowl or dish (Sch.); v. 843.

FL'EL' con-con jagged, indented, serrated (Ja.).

δε Π con-va (ξαξη δε α hu-bood coh-va) to raise waitings, loud lamontations (at funorals); of αξε ης μιοή-κλαψ.

TE A con-mo in collog. for ge A

SC A con-shi = 36 A con-sho and the Some plant said to be useful in distribus, in phlegm and fever; 32 34 & juice or water of the some plant.

The a kind of thirdle.

हिंदा वि col-le = बेट हे or बेट हे adj. hanging or dangling: सुबदेन देवन देव देव दे 斯(4) in that country many black rocky hills overhang (Hbrom. 117).

ইপ্'থি' Col. le-wa, v. ইংইছ or হাইছিই adj. lying irregularly or promiseuously (প্রত্যা.).

ইণ্'শৃষ্ঠ cod-pan, নুয়ৰ, ছআৰ, মীধি 1. tiam, diudem, crown worn by kings. 2. the crost of gallinaocous birds.

Syn. 1934 dbu-ryyan, 14534 dpuk-ryyan; Ia 34 sla-10a-can; I 1944 1453 rtse-gsum byo-ryyan; I 14 rtse-bran (Mhon.).

ইং অনুষ্টাৰ্থৰ প্ৰেপ্টাৰ্ডল বিশিল-নীলি মীদুর, literally, handsomely-crested bird; n. of a king of birds (বুল লাকিন নামিন নাম

TX "AL" cor-gast or \$3.89 a mouthful; a gulp.

FU & col-chus childish prattle or babbling.

স্তুত্ত প্ৰক্ৰিক clever; lively, sprightly; in W. also attentive to; regardful of; বৃহদ্ধ চন্দ্ৰ কুমেন্ত্ৰ माहित् ध gead-pa, v. १४६ व geed-po= भूद्रव u cut into pieres (Mon.).

ৰাজ্য প্ৰায় gean-gean বাব carnivorous animal; beast of prey; the cat and the

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dog not being included in the term; বুল বুলা কা the lowest of the beasts of prey; বুলা কা বুলা বিলেন্ডা, wild animals (প্রতিন); বুলাবা literally signifies a warrior, beast

δ

নাউঠাথা I: geam-pr = gwa made: ইজাৰ্ড = ইজান্তম a made a conference; talked over (Nag.).

মৃতি সামা: — মুল্লান byams-pa loyal and loving: স্থান উপ্তান স্থান ক্ষাণ ক্ষাণ ক্ষাণ ক্ষাণ মুদ্ধা the Sutra for expressing loving words to the miraculous king Kong-tso (D. R.).

t. বৃত্তিমান্ত gram-bu adj. artificial, not natural; artificial expression of feeling; insincere demonstration: স্তল্পন্ত বিষ্ণুত্ৰ, speaking words of outward regard. Also humbleness, servility, flattery: স্তল্পন্ত বিষ্
a servile speech (Sch.).

व्यक्त व geam-bu-pa = ६६ समि हेर ब्यून्स an obsequious, insincere person.

ব্যুত্তম প্রত্যাল geam-yaş n. of a number.

Pot out; knocked out; cf. 4844 (Ja.).

ৰাউপ্ৰ'ন geal-ua to opread, display; lay out, e.g., precious stones, jewels, on a table, on the ground (Ja); পুৰুষ্ সূত্ৰাপ্ৰ gealdu bkram-pa having laid out.

ৰাই বি gci-ca মনুৰ 1. vb. v. ৰইং u to discharge urine; to make water. 2. ৰুইং ৰুইবা one who is making water. 3. ৰুই ইং urine to be discharged.

484] gety vm 1. the number one; 48434: one only; one and the same; 544 4847 at the same time; at one time; 544 or 5444 or 5444 once; one day. 2. one

culy: অবৰ্ষৰ my only father or w ৰুষৰ, the only mother, the mother of several brothers or sisters but idiomatically the common wife of several brothers, নিয় অনুষ্টাৰ আৰু আৰু my only beloved mother: অৰ্থাৰ পূৰ্ম the venerable mother Labdron; বুইৰ্বাৰ্থাৰ বুৰ্বাৰ ক্ষিত্ৰ etc., one another, each other; মিবুইৰ্ব different (Jā.).

नहेन्न geig-ka single, only, opp. to several.

कृष्टेन हर gerg-car or कृष्टेन क alone, v. हर. कृष्टेन हेन gerj-cig certain; some one (Jä.).

ৰ্বশ্বনীৰ geig-geig 1. one at s time; separately; alone. 2. of the same kind; not different. 3. adv. by one's self; only; solely.

न्द्रेन देव geiy-geoy एकस्या, इत्यारक one principal; the leader; ring-leader.

न्द्रेन अन geig-chog all-sufficient (Ja.).

শুবিশুইন geig-rjes (ৰফ) ত্ৰুঘৰী a passage (for one man to pass); lit. fit for one foot only.

পृष्ण के geig-nid सच्च, एकम friendship; state of unity; the state of being one; oneness; unity.

certain direction; no evessel; 45 aba t in, one house.

बहेन कृष्णिया geig-in misses-pa प्रवास रखाय 1. lit. one who can perfectly please. 2. n. of a Bodhisattra (M. V).

শুধিশু পূর্বানু-tu-yo! আনিশ্বনি all existing together; in one place.

বুৰিপুট্ ইন্ধন ব geig-tu sems-pa 1. to be all attention (to any subject or person); to pay homage; to be respectful. 2. ১১ মুখ হেছেব্যা or প্রস্থাই, মুখ্য to be possessed of faith and respect (Mānn.).

नरेष gig-hthob 1. expectant (that he will get something). 2. क्योल an actor; a bard.

बहैब 5 geig-du, acc. to Jū. unity and plurality; बहैब 5 द्वा not having these qualities (Was.).

बहेदन gcig-ps 1. the first. 2. of one kind, not different or manifold; भेषदेवय different.

नदेन ह gcig-pu 1. एकस alone, single, only; नदेन हमारी क्षित्रकार। to be able to cope alone with a thousand men; नदेन द्वार क्षार forsaken, abandoned; to be left alone; द्वारोन्स् the only son. 2. नदेग्द, कुराय bare, naked, single; in vulg. नेरास, निकृष: Syn. ** re-re; J. J. rkyah-rkyah; # 25 sla-ned; #'94 ya-gyal (Mhon).

শুইল্ মুব্ৰিয় geig-pu dhen-pa = ইলি মুম্মির ঘ ঘ্রামিনীয়েম্বলনা residing alone in retirement; one of the conditions of yega (M. V.).

न्द्रेन पुत्र griy-pu ma एका a woman without any husband, or living alone.

ৰ্বিশ্ব eig-po 1. alone: পুৰাৰ্থ ন্ত্ৰিয় খা নিয়া "the king alone is a man (one possessed of manliness)." 2. being one, or the one: অব্ভিত্ত কুলাই বুলাই বুলাই লাভ son of two mothers, viz., claimed by two. 3. the one (Ja.).

महेन्द्राय Qaij-po-pa n. of a solitary mountain said to be one hundred yojana long and 500 yojana high; from which a great river (the Tsang-po) issuing flows eastward towards the ocean (K. d. 5268).

गुरेश दुध griy-byaş केश्व only.

महेन भेद geig-min चनेक except one.

ৰ্থন শ্ৰন্থ geig-tship the singular number (Sita. 119).

ৰ্ইল ৰ প্ৰকৃত্য a geig-la geig med-pa হবই-ব্যাসৰ mutual non-existence; absence of one thing in relation to another thing—a technical term of the Nyāya philosophy.

बृहेब्ब्यकार्थ्केशयरे सुदः geig-las hphros-pahitus एकोत्तरिकामम n. of a religious work.

करेष मध्य geiy-ços the only one; the other, when speaking of two.

মৃত্তি প্ৰান্ত কৰি pf. প্ৰথম, fut. পুট, imp. পুটন, to make water; to piec.

न्देन वर gein-nad भनेत disease of the urine, prob. spermatorrhoea.

बाहित या gein-ue ब्राह्म प्रवाद 1. urine; नहेत नहेत जान नहेत नहें पर o make water. 2. tight, firm, unshaken.



Syn. 34 dri-chu; 34 and ryyun-hbab;

¶84. ₹ goin-cor involuntary discharge of urine.

984.499 gcin-hyaj retention of urine (Med.).

ৰাইণ gein-gife ঘটাছ prob. gonorrhoa; also a disease of the kidneys in which urine is frequently and involuntarily discharged.

2

484 ME. goifi-masi ayan diabetes.

नहेत् थटः gein-yan= नहेत् अटः gein-man, making water again and again.

न्देर हैं व gein sri-us द्वक्ष pain or smarting in discharging urine.

প্রি gaihu 1. = ইর olyster-pipe; প্রায়েশ olyster (Kay.).

প্রথান grif-ica to spoil; to destroy (Sch.).

পৃষ্ঠ পুথা gen-gal= (ব্যাহ্র (adj. and abst.) importance; important.

45 geu-ti=3 9 on-ti.

93'55' gou-don scrow-box.

ৰাষ্ট্ৰ general \mathbb{R}^{N} 1. to squeeze; to strain; to whirl; turn round like the twisting of a screw: \mathbb{R} মিলু মূৰ ব মৃত্যু এ (A.131), he made a twist with his eyes. 2. to punish by striking; to correct. 3. = মূৰ, v. ৰাষ্ট্ৰ, প্ৰতিনা W. ৰাষ্ট্ৰ serow. বা or \mathbb{R}^{N} বা W. বা \mathbb{R}^{N} and \mathbb{R}^{N} or \mathbb{R}^{N} and \mathbb{R}^{N} and \mathbb{R}^{N} or \mathbb{R}^{N} and \mathbb{R}^{N}

পুরুষ gong difference, discord.

न्द्रवाके geny-med= व्युद्ध a without difference; harmony (Nay.).

The stated of guined; and appear and continued or guined; and appear and continued of guined; and appear to sow

or create discord, discension: Ma usus Ma us.

[Rul] "from hatred to hatred, or hatred increased more and more"; set usus additionable increased more and more friendly, to increase intimacy: Russian more friendly, to increase intimacy: Russian more friendly, to increase intimacy: Russian more friendly in increase intimacy: Russian more and more disagreement, or the misunderstanding became more and more intense still." 5.= 354 frm: No uses additionable from in the mind, i.e., No uses and more to be firm in the mind, i.e., No uses and more to be firm in the mind, i.e., No uses and more to be firm in the mind, i.e., No uses and more than the mind that the min

中間には grud-po= meta s younger brother (fag.).

बुद्ध gend-pa, pf. बड़ल, कुध fut. बड़ or g, to turn; to turn round; to twist; to twine; to plait; to braid.

ৰুষ্ণৰ gend-hor 1. adj. is explained in (Nag.) অধান চুম্বল ইণ্ডেম্ট ইণ্ডেম্ট বা "doing work with zeal and earnestness and also obediently." 2. সুষ্ট্ৰেম্ট্ৰেম acc. to ৪.১. to forsake; to cast out; to reject.

মুখ্য genn-pa=ৰহাৰ to reprove (one's servant, &c.); to subdue, tame (an animal) (Nay.); বহুৰ বিশেষ্ট্ৰ ব to beat or press a thing until it is soft.

MAN J gover-pa 1. pf. of Agen hyur-wa (Nag.) an Kange An House the long narrow pressage in the confiner of the Bar-do. 2. a coarse port of vermicelli.

শ্বৰণ geus-pa to interfere; to meddle with (Kaj.): প্ৰথম্ব id.

Was gous-bu anything that is acrewed in ; what has got jamued in.

TET ges-ses, to enterm; to hold desur; to love (Sch.).

्रं विजे geen or कोन्य or ब्रिन्थान shonskyes-pa क्या, resp. for ब्रुन्थेन span-che-ac, 1. an elder brother (Rag.) : देनवाकोन क्या प्रिकृतिक gerha, acc. to Ja. 1. elysterpipe=33, व्याप्त कर s flageolet; a kind of musical pipe with many holes in it.

प्रदेश geer anything naked, i.e., bare and uncovered; प्रदेश a covering for the body; raiment.

48× 4 geer-ua, v. 48×.

पुरित्र पुरुष्ट क्षा नहा, चवेन, वपस्य 1. naked; क्षेत्र १ १९४ पर make naked; to strip off. 2.=कु९ पर पुरेन ६ alone, solitary, without a companion, single.

बरेर ६ 4 geer-bu-pa निर्माण a maked person; n. of a sect of homeless mendicants; कीर अव्यक्त of the Jains sect of India; also a Hinda sangasi.

स्था प्रशास के प्रतिकृति के प्रति के प्रतिकृति के प्रति

43x 9:4 geer-bu-ma a naked woman; the Goddess Kali.

चडेर इ.चन हुँक Goer-bu lay-rdum (च वर्ष) n. of a nuschievous armioss domi-god.

न्द्रेर में goer-mo or न्द्रेर हुन नग्ना s woman who walks nated.

কুইৰ কুইৰ ব gors-goes-pa = Beat'ৰ Beat'ই \$\forall to show more and more affection for one; to love very much.

 $\P^{2q} = gost-hiss$ choice extracts, &c. (Co.).

बहिना I: gost-ps 1. gost dear; beloved: देर के के बाद a man dear to us; our beloved; के बाद के बाद a dear to us; our beloved; के बाद के बाद के बाद के बाद के बाद के के बाद के बाद के के बाद के के बाद

बाउँस'य II : (व्हन्य) eager; diligent.

न्द्रेस वर हु म gees-pur bya-wa to esteem; to regard with affection.

स्था है ज gove-spres (ce-feb) esteem; स्वेश है अ दिय to hold dear; to love; to esteem; sho to exert one's self; क्षेत्र है ज स्था है ज स्था स्था के दे आ है हुए या में इन देश है ज हु क्ष प्रदे पर (Hbrom ? 2) without fors-knowledge it is difficult for one to exert himself with assiduity to counteract a former life.

पुँची दि goog-pa, pf. वस्त्र के ag, imp. अन् or देन्स, to breek; इस दुः नुदेन व to break into pieces; to burst saunder; to cleave; to spiit, blast; to violate (a promise, a vow, a law, etc.); to break out from: वह वस्त्र प्रवृत्ते the rope having been broken.

¶¶¶¶ gcoy-rtsis reduced account; reduction, discount.

শ্রতি good 1. a chronic disease; ই ব্যত: chronic bronchitis; দ্বৰ ব্যত: chronic cough. 2. a detile; হত্যতি a rocky defile.

ate as geod-sked 1. a low fine musical note or voice. 2. ary of sorrow, lamentations, waiting (Rog.).

Byn. 答文 cho-fe; 中有男 yo-go bral; 兴州 ma-la; 弘明 fier-skad; 弘明 ser-ser skad; 55% hud-mo (Mhon.).



ৰাষ্ট্ৰান্ট্ৰ geon-chen nad-drug the six chief chronic diseases: (1) শান্ত্ৰিই বৃৎ dyspupsia; (2) ছান; (3) ছান্ত্ৰ; (4) ইন্দা; (5) ডিড dropsy in the chest or in the pericardium; (6) বৃষ্ট্ৰেই বৃদ্ধান্তি, phthisis (M. yu.).

The geoficial property of the excavate, wash out, undermine through the action of water: 355 35 25 25 25 1 have not been undermined (by water). 2. to get faint, languid, wearied in mind (Ja.).

TEAS good-med without illness.

पार्टि वे good-shi, v. ४६ वे.

ৰ্ষ্ট হ'c groń-roń is described in (Ñag.): হৈ কেই ব্যুব্ধ ই প্রথা an impassable narrow defile.

শুহাৰ good-rtogs (মুন্ধ) কুতুৰিল n. of a number; one versed in that chapter of arithmetic which treats of dividend.

मार्डे5 'य grod-pa, pf. 985 bead, iut. 985 gead, imp. 485 or \$5 chod \$44, 35 (Mflon.) to cut, to cut asunder (FANY 25 5 into small bits); to cut off, chop off (the hands); to cut down, to fell (trees); to cut out (the tongue); to rend asunder; to break (a thread, a rope, chain, fetter). This verb has a very varied metaphorical use, and is especially employed to denote that the course of anything has been stopped or "cut off." Thus it can signify to curs (a disease); to suppress (a passion); to stop a road; to wake up from sleep: #9 485 4 to kill, to murder, to stop life, to obviate, prevent, avert; to avoid; to lock (the door); 455,454 to throw obstacles in a person's way; to hinder, impede; frq. #4445 435454 these life-endangering beings; to stop, to make a pause (in reading): to judge, condemn. Again we have an asset to follow after; \$5.485.4 to search into: to investigate.

91535 gcod-byed gun teeth; func knife; hand; the king; executioner.

Syn. No a mehe-wa; \$ gri; as a lag-pa (Mhon.).

न्दर्वहेन व prof-hèrey-pa to make a brief abstract of the grounds of any complaint or application made to a court of justice: अर्थन क्ष्य-वर्षद्ववेत के दिवस हैन है दे ते । ति १८ ११) it is of much importance p.eviously to make some sort of abridgment; वर्षद्वेन में हैम्स capital punishment in which the culprit is either maimed by cutting off his limbs or is beheaded.

attacked good-mishams the limit or point to be cut for a defined boundary of disputed land; an agreement or definite treaty.

ৰ্মান geod-lugs Tantrik or mystical system of Buddhism.

विश्व विश्व वर्ड वर्षे geoi-lugs bdad-bahi the four chief evil spirits according to the Tautras are:—(1) विवय वर्ड प्रेट्ड i devil that can be stopped or averted; (2) विवय त्रिक्ष कर्ड चर्डा devil that comes unhindered or cannot be stopped; (3) ५ वर्ष के प्रेट वर्ड i devil of enjoyment and mirth; (4) देशव के प्रेट वर्ड i devil of arrogance and pride.

TEN geom for whe heom that which is over-powering; haughtiness, arrogance.

+ व्रह्मभूदम gcom-şkyufiş terror-stricken.

মুইম'ন geor-wa to spread, scatter, disperse (Cs.).

वार्डर ह्र gan परमा हुन्य (Ya-sel.).

धारी brag or बर्ब थ, v. ब्राह्म and बर्क व 1. ब्राह्मित cut, ground or divided; देश वर्ड ; ('934 to split wood; to break stone. 2. 4 4 2 4 4 to cultivate; till ground (Situ. /7).

दाउँपा 'देपा heay-thay taking care of (one's body, property, chattels, &c.): दब ब्लाइ-इर-इ बच्च व्याप्त केंद्र मेंद्र अद्देश हैंदा according to (my) verbal direction take care (of the articles, &c.) without mistake.

বৰ্ষ beags, pf. of ৭৯ৰাৰ, subdued, disciplined, down-trodden: প্ৰথ উল্লেখ্য trodden on by his feet, i.e., brought under discipline (Situ. 75).

USE'H beuf-pa, pf. asem beafs, fut. of asem behaf 1. to hold: any asem held or carried in the hand (Situ. 77). 2. acc. to Sch. adj. comprising, comprehensive extensive; asem as a comprising much; asem as a comparation of the second part of t

The state of the s

बहर क्टब्स-कृतका critical examination; cutting and rubbing (a thing) for testing.

485.23 bead Idan a kind of Chinese satin.

USÇ'U bead-pa, pf. of व्यद्ध geod-pa, to cut; to separate; to decide; to distinguish, discriminate; to close (a road): क्रम्यावस्त्र (A. K. 1-48) having rent or pierced, cut, separated, decided, distinguished, etc. वेव वर्षा investigate. वस्तुव having cut. वस्तुव मार्था प्रकार विकास कर्मा क्रम्यावस्त्र one of the disciplinary duties of a Buddhist mouk; lit. rejecting or getting rid of what is blamable.

ANT bead-po in W something old, torn, worn out (Ja).

ৰঙং ৰ্ৰ্ bcad-bphro = ৰঙং প্ৰশ too few or too many (ৰুহ্ and প্ৰশ) faults in writing or printing.

435 8 bead-bys what is to be cut (off); anything to be killed or slain.

CONTINUE CONTINUES OF LAWS, especially for monks in monasteries; decision, settlement. agreement.

पर्द कृत brad-thug, abbr. of अनुवापरू दर अनु q, poetry and prose.

বৃত্তি চুল্লা made secret, concealed; বুশ্বত্য salutation in secret; সৈশ্য ব্যৱস্থ concealed or bidden fault (Situ. 75); মেন্ত্রেয় ক্রমে বুলার or ব্যবস্থার ভাগি concealed (Kag.).

Syn. 948.4 gsañ-ua; sdas-pa (Môon.).

নত্তম এইম beam-beom trivial things; medley; hodge-podga (Sch.).

ন্ত্ৰ বুলি beah-bgrig full equipment: বৰু ৰূপুৰ কৰ্মুল full equipment of horse, saddle, and retinue in full array.

484 heab-sga wie dried ginger.

ସଃପ୍'ପ୍ୟୁଟ' bean-hphran declivity; precipios (Sch.)

482 4 heah-wa, v. → a., shet. a drinking or drink.

see \$5.9 \$cab-wa by d-pa to give notice: see \$5.9 \$5.9 \$4.5 ! he arrived for the surpose of giving notice or information (Fig. 23).

ass an heah-yig letter of notice, official notice; regulation for public guidance.

3

USA'D 11: 1. nee, to Ja. Garia = GSc G, to squeeze, to press (in a press); to crowd, to throng. 2. to pull or force from; to wrest (Cr.). 3. nee, to Sch. Managara, to prop sideways.

ass assess hear behags-pa to have a permanent residence.

पंडियान beal-wa, pres pf. of व्यव to weigh; to pay; pay back; के व्यव estimated wealth; वे व्यवस्थ measured in a bre (Situ 25).

বঙৰ স্কু beal-len = প্ৰাৰ্থ gyog-po a waiter for orders; a servant (Mnon.).

DSN 5-as and ASNA also DSNB bear-te सक, सचित, साई & word used as a conjunction and as adj. It is annexed to nouns by means of the conjunction 55 signifying together with, connected with, having. possessing, containing a thing - after 50 4334 4 together with the attendants, with retinue or suite; frq. वृत्रे वंद ब्रेंद दह वहस यस वर्षेट है। surrounded by (ten) virgins together with the Tibetan ambassalors: 454 % 54 Men वरुष है! with his wife and son; मैंब दृद वरुष बु with; having his clothes on; 34 - 544 45 usus; with a smiling face; Regge care, subject to avarice; "La asa infatuate). (ascinated! When the form is 484 % brason the construction is adverbial, and the words introduced with it are to be taken adverbially as qualifying the proximate verb., e.g., मुझेश दुर सदर वरू सु के व सर प्रयम सु the girl poured butter on the fire with her

spoon. It is also used as a kind of plural; also like অইপুৰাৰ, meaning "etc.," or "and such like." So, too, we read বৰুপুৰাৰ (provisions and other necessaries are sent.

อลม 45 ผู้ผล beas-publi khrime Buddhist cenon; religious cogulations.

पहिन्य 1. heir wa and बहेड मण are parts of बहेड व hehiñ-ha मन, to bind 2. shit bond, fetters (whether of a material, moral, or magical nature); अवस्थान बहेड स tied with rope (Sim. 15).

aden eq bridg-than = अपन्य stangs-pa पाच string or rope to bind with: fetter.

হাইনেও মুখন being-pa grol-ba র্ন্তিনীখন lit to until what is bound; liberation; emancipation

484 han, v. 84.

4. AZAN beits, pf. of age a, signifying 5449, to mount or ride on a horse; gas. a gas rode on a horse (Situ. 75).

DEX'D herrana, v. ass a

4. विशेष एक्टा-ha, pf. of बहेब व (Rdo. 46) to abandon, give up; to bring under subjection: ५०६ वर्ष-भू कृष्ट क्वाब्य के कृष्य क्रम्य के क्ष्य क्षेत्र व्हेष कृष्य क्ष्य
বুঠ ben or বাংশাল ten; আপুৰ a decade; আল the tenth; অংশাংশ the first ten (of a series); আই the tenth; আল tithe levied as duty, hence customs-duty; আই বিল-বিলি; আল স্থান্থ to tithe; to take a tenth.

Syn. **Now** stoks; 氧氧氧 sor-no; 項內 phyogs; 氧氧甲 kjug-pa; 黃瑁 khrn-ro; 氧氧氧 khyor-pa (Btsi.).

n of one of the state tressuries of Tibut.

कृ वरेव ben-gein एकाइक aleven.

Met. Syn. ASS belo-beed; ASSE belobeyod; SAS 49 decal-obyra; 59 decay; 350 lyed-pa (Rin.).

कृष्णिक Bra-grip-shal the elevenfaced deity--a name for the Bodhisatica Avalo-kites vara.

पहलीय ben-gais हारम twolve.

Met. Syn. भेभ क्षां-ma; देश श्रेष rten-blirel; हैम khyim (Bisi.).

as an hen-thebs tenfold; also a group or a batch of ten.

43 54 ben-drug sixteen.

Met. Syn. Ausq mi-hdag; ga ti rayal-po (Rivi.).

ay the boundrug-cha 1. one sixteenth portion. 2.=um: the lunar ecesent-cach of which is one sixteenth of the full moon.

ৰাষ্ট্ৰ কৰে ই ben-drug bidag-po 1. the full moon; বাছৰ কৰে ইউ বাৰ বাবং! the disk of the full moon: মুগ্ৰী বাছৰ কৰি ! the disk of the full moon is his healthy person shone like the spotless disk of the full moon (Yig.). 2.
মুখ্ৰ আনন্ত্ৰী, ঘৰ্ষনা Fublic myrobalan.

Syp. শুপাৰ spra-mkhan; শুপাৰ spramkhas; ঐবী টুল mo-bshi-skyrs; বাদ a প্ৰ hbar-wa-blon; শুপাৰাপ্ৰিপ বা sua-iskogs gisugcan; বুলাইবিষয়েই জা-mehi-rigs skyrs; আইবি ৰি natha-ris-thab; ^{ছবা}ইং তংশ rig-byed-bilay, also স্কুটা মুখ tha-yi hla-ma; স্কুটা রুত হঠন thayi slah-dpan (শ্বর্মকান).

वह जीव श्रेष १००-द्वर्गेश min-litra epathet of Kumara or Sadanana, the youngest son of Mahadeva.

क्षु हुन करे करे क नुस maiden of sixteen.

name of the planet Venus.

as SEA ben-dpon a corporal over ten soldiers.

का डेन ben-phot an allowance every ten days (given to every monk) in the state monasteries of Tibet.

지장'다 bou-ira== 48 4.

93/93 bea-ban a mug for keeping wine or beer enough for ten persons.

ayah ben-biki fourtoen.

Mot. Syn. \$5 srid; \$5 pid; \$4 main;;
\$58 ced-bu (Besi.).

खुन्देश bea-bihi ston शतुर्देशीया a festi val kept on the 14th day, i.e., before the full or new moon.

यह मान hen-gal = ६ मान के.घ important : देश सन्दर्भ वाष्ट्रित्यक्ष यह मान से६। (Rdsa, 21).

वर्ष वर्षम bea-grum thirteen.

Mot. Syn. 역동의 holod-pa; 영화의 lasnod; 캠페함도 myos-byed; 때문에의 gola is: ^현의 rim; 발롯에의 sna-tshois (Rlsi.).

মন্ত্ৰ কৰ heng-nas = মূৰ্ম কৰ কিছিল thrown or having poured into.

USATE beng-pa, pf. of শংশৰ with, also, the special meanings of to meddle; to interfere: ইণ্ড ইংলাইং অবাইণ্ড হৈ এব। year have no business to interfere in my affairs (Edsa.). 3

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Type bend to the total same prices and as a second of the earth or soil, by which the produce of the field, medicinal plants and precious metals and stones, &c., are said by Tibetans to be produced; therefore this essence is the natural fecundity of the soil and is not the same as moisture or manure and as the food nutriment which sustains life and also by which living beings thrive and grow; and after the rectifying effect of the moon on the vegetable world which is compared to the nectar of the gods.

3. invigorating cordial; quintessence.

बहुर कु: w bead-kyi-ma, v. के रसना organ of taste; रचनाबका the tongue, lit. the mother of all taste.

महर्देश head-skies रस agreeable taste. वहरृष्ट्र 4 head | ha-pa = बुऽर चामसकी Emblic murobalan.

वहर कृष्ट्य प्रत्ये-सित सिता-pa= हर प the bee; क्षमिक्स a kind of poisonous insects.

435'34 beud-ean nutritious; 435'\$5 not nutritious; also insipid.

ast and some boud brital-shape = astake that takes or holds the elixir or essence (Mon.).

वार्ष्य के bond fdan-clu स्वातम the nether world.

्यात्र म head phr -mo अधूर lit. of mild taste; sweet.

485 Ba boud-sbyin == 435 alfa.

न्द्रा में कृत bend-mo-ldm रस्तर possessed of the essence; sweet, juicy, succulent.

ባቆና ሕና ባ boud smin-pn ripe; ripeness.

agrakam boud bdsin-ma=aua a cataract; cascade (Minn.).

बहुनेव fend-len or बहुने देव रक्षत्रक the art of extracting essences for prolonging health and longevity, such essences as being of different kinds, vis.:—केट के बहुने बहुने के the elixir of meditation; के प्रवृद्धने के the elixir drawn from flowers, i.e., honey; १३ बहुने के the elixir drawn from pebbles, &c. Animate beings are metaphorically called बहुने का daths world बहैन हों। called बहुने के the receptacle of life; animated nature.

स्पर्वेश द्वा houd-len grub समादे [a class of demi-gods] S.

च्छर देव बुद वर्षे रह्भ के पारगरस, रक्षायम mercurial preparation for making an elixir of life.

지증하기 beam-pa=આ목 a also আ도 a 1. to become contracted; contraction 한자비를 어느 등록 어어 내가 되었다. 180 2. the ship having contracted (A. 18). 2. pf. tense of 직접 4. 3. acc. to Sch. to use artifices; to chicane.

USA'L hear-pa 1. to be flattened down (Sch.). 2. colloq. to bar, obstruct block up by enow; obstructing a road; cf.

15.4 (Jo.) 15.5 15.5 (Situ. 77).

ব্যুমান Lous-po, pf. of আৰু (েজ্ব) ব্যুমান 1. to draw out water; to irrigate. 2. to distil (Situ. 75).

पुरेन्द्र प्रकृतन-क्ष्य 1. to heap or pile up; to collect in one place: अवश्य में अवस्य द्वार प्रवृत्य के अवस्य द्वार प्रवृत्य के अवस्य द्वार प्रवृत्य के अवस्य द्वार प्रवृत्य के अवस्य 

মুই ha for আ in, আছু 15, and আৰ অংশ, 18.

al ags bco-bryyad eighteen.

Syn. 34 nes; 34 skyon; pasa khums (Risi).

al g bco-la fifteen.

Met. Syn. 24 tsher; 34 nin; 44 shag (Rtsi.).

at I wis a Beo-fair mehod-pa the religious service that is observed on the fifteenth of the first Tibetan month (February-March) at Lhasa when the Kinkhording, the grand temple of Buddha, is illuminated.

पर्डे भ bco-pa a ocit one year old.

To be o-wa pf. and imp. at a, prop. root of the fut tense of at a a, but in W. the usual word for \$5.5, to make, perform to prepare, manufacture, construct. It is employed in all kinds of phrases (Ja.).

বৰ্তী এ becorps to reduce, cut down:

নুহাই বুটাই বুটাই "every month makes it
less by ten" (Risii.); বুটাই w the account
or calculation of reduction (of pay, allowances, &o.).

মুহুর beom সন success; victory; triumph.

বাজি বাজু মেব becom-bakyuns-pa to speak in low voice or to keep silent (out of fright); বৰ্ষবাৰ্থন robbery and acts of violence.

axwes becom-ldan victorious, blessed, triumphant (over enomics).

attempt to be something subdued the host of Mara, has passed away from misery; epithet attached specially to the Buddha S'akyanuni, see. to Sch. 'the victoriously-consummated.'

यहान व्यवस्था कुषाय अञ्चल किन the blessed Jina, the conquerer of his (moral enemies).

वर्षभ इत्रदानी Beom-ldan rul-gri n. of a fancied Buddha.

ন্তিশ্ব hoon-pa, pf. of আন্ধান hjoms-ja দিছৰ, মান, দিমান, conquered, subdued, killed. Also broken down, dispersed; মান্ত্র মান মানিয়ন fully subdued (A. K. 1-2).

ৰ্ভন কৰ Beom-ring সন্থা n. of an ancient city of India near Agra in the early times of Buddhism.

จริคพ beons, pf. ๆสัคพ, fut. ครัศพ. (Rivi. 46).

এইবি'ন্ম brol-dam taking care of thingentrusted to one's charge; এইব'ন্ম চু, এইব' ন্দা ইর, শলু ই এইব'ৰ or ন্দাই বুদা ই,

DEQ'D booling of and fut, of axa &

atan beol-ma a thing committed to a person's charge; a trust.

বৰ্জন কৰিব u beol behou-pu to entrust a thing to another's charge; মইন বাস্থাই বেন্দ্ৰণ to settle about the trust; to entrust a thing to a person's charge (with an understanding): মইন স্থানান্দ্ৰন ইন্

याँदेश brot er वर्षशत क्षात्रिम artificial.

वर्ध क्ष्म भेद bos-thabs-med निम्मतिकार no means of cure (disease) or mending matters.

এইন্ধি geog-pu জ্জাৰ to refine; গাঁলছানি, প্ৰতি to cure, remedy; heating or mending; ছবিল artificial, affected, feigned; mixed ip, ফুল্ল গুহ বইল পু লই he cannot be cured even by the wisest.

assured squa book partitionals an artificial errore attached to one's residence.

-3

Syn [[5]新年20 gk god-mor trivit or 資料 g 20 Angin-gyi-tshul (型fini-).

व्यक्त वर्ष भाग्रेद beos-pahi ma-nai one who is artificially made a cunuch

Syn. 29 25 4 hog-med-pa; yauagu ge a ships-pa horus phuh-ua (Añon.).

মইম বুই হন pros-sum-ros a coloured cloth (Nag.).

Sa beg-me shet, and selj anything artificial; anything fictions, alloyed (metal or thing), counterfeit, mock, sham, not genume.

usumsty brog ma-byrd-pa imatest a section of the Pantrik school which practises mysticism.

\(\frac{\partial}{2} \) \(\left(ca, \text{ in } \ Ld. \text{ for } \frac{\partial}{2} \, \text{ excrement, dung, } \) \(\left(cattis) \, \left(da. \right) . \)

icu-sya == 464 # White ginger, v. #.

३ प्रमान का 1. a nort of carrot (Cs.).
ा. कल्ल a garment made of wool or fett:
पृथ्य कुलेर कृत्य कर्त्याद्व केवा felt cares watery discharges, kidney disease, and cold in the loins (Mod.).

हुन for 1. winp, rod, switen, stack: sac 3- कुन नेन्द्रनेवा even a good horse require a winp; असन महत्त्व कुन स्टिए got work done, mging on is necessary; १ बन horse-winp; कुन कुन ox-winp; हे बन stack to test a kottle-drum; कुन ने willow-twig; concrawitch; के बन a same or bamboo whip;

ইন্তুৰ sharp words for reproof, rebuke.

2. stroke, blow, cut; শাঁৱৰ a blow on the head; ৰ্মাণ্ডুৰ a smack on the check (Ca.);
ৰূপ বুল slap on the face.

3. forepart of a coat of mail (Sch.).

4. a kind of daphne paper, v. ইন্তুৰ ব

ছুণ্ (cay-rdo in W. flint; flint-stone; ভুগ ৭৭৬ whip-cord (Jd).

इन हैन (coy-kiy n. of a number: इन हैन gr sa in 5€; (Ya-scl. 56).

कृष्णिक leag-thogs = चन्न 4 lit. one who carries a whip (in hand) (#non.); yak-herd; also shepherd.

क्षण संव fray-set, occurs in हराकम भूव कु धून सेव.

명의 4측도 feag-timeri=: 클릭스트 lash of whip. 클릭스트 progeterate or 통資의 a whip in general; a horse-whip.

99 \$ way-yn the handle of a whip.

§41.1: Leaps n. of a piece eight miles to the south-east of Tashi-humpo in Tsang.

স্থান II: আছৰ, মুখ্য , মুখ্য I. iron; মুখ্য নাইন শ্বন one who digs out mon; ৰু মুখ্য Chinese tron; মুখ্য steel; an inferior sort of iron; মুখ্য a finer and ductie sort of iron; acc. to Cr. steel. 2. any iron instrument or toon, esp. lock (of doors), fetter, shackle: মুখ্য কৰ্ম ক্ষুণ্ড ক্ষেত্ৰ হৈছে। having locked every door; ক্ষ্যা মুখ্য a thunderbolt; also a flash of lighting just striking an object; মুখ্য a steel to strike fire with; a under-pouch.

वृत्यक्रिक्षक्षक्षक्षक्षक्ष्यः bkhrul-hkhor 1. an enchanted iron-horse, the magic irou-horse, i.e., a name said to be given to the railways of India by the Tibetans.

इष्याचे प्रतु leags-kyt gar-bu चयःपिक iron-boll.

कृष्ण निष्य (cags-kyi tho-lam वर्षात्रक s lump of iron; a hammer.

and \$4.0.40.3.02% a fabulous mountain which extends eastward over a distance of 12,000 miles from the ocean and is filled with iron ore and iron-dust (K. d. 8.3.1).

ৰূপণ টু-বংগ (cuys-kyi-bisah rust; প্ৰথম টু বংগ আন মইন ক্ৰিন্ত্ৰ কৰ্ম rust or oxide of iron u-useful in liver disease.

वृक्ष में * frage-kgi tshu-tshu चवद्यपाfast red-hot particles of iron flying under the smith's hammer.

and I kan leage-kys teloge rust of iron,

कुन्य प्रैज्ञिंदस देश (cays-ky) gshois-rid सरी। होषिका iron vessel; iron-tray or bowl.

बुष्य न्यभवेष (cays-çul ma-li-ban चव: बाचावीवन the wood of iron bristles; n. of one of the subdivisions of hell (M. V.).

कुष्य के कि <u>Eugs-kyi</u> sil-khrol क्यारे iron bells or rings tied to the necks of donkeys and mules, etc.

वृषेश कु keys-kyn सञ्ज्ञ 1. iron pin to guido and punish elephants; flah-hook: वृष्ण कुम सृष्ण देश के keys-kyns gdul dkah-va an elephant that is difficult to tame or manage with the iron-pin. 2. n. of an officinal plant used to allay the effect of poison.

द्वभ तुम हुन्यम kays-kyus sgyur-thubs चुन्नवर an elephant-driver, also the art of disciplining elephants.

ष्ट्रवास (kays-dkar tin; tinned ironplate. क्ष्म क्षम |cags-skam iron pinoers.

*** ** kaps-skind iron-wire; a thin wire made of steel.

*** [cage-kha iron colour or irou-grey.

वृष्ण ह kage-khu iron wash: वृष्ण ह्या केंद्र 4द केंद्र केंद्र हा केंद्र। iron-wash (water containing oxidized iron) removes inflammation of the liver, and eye-abaces (Med.).

कुष्म हिम kaje-kleyem बादक्री a spade.

कृषा विव kugs-khrol an iron caldron:

कृत्यासम् kuys-pyar= सम्हान pyar-ka कोष्ट्रास्ट ironsmith : smith.

कृत्य अनु (engs-mgu or कृत्य ने अनु है an iron pot.

वृत्रभाक्षेत्र icays-syor iron pan.

994 15 kuys-syysd trevet; tripod.

shackle; n. of a Tibetan work printed at Narthang.

an iron pan; steel pan.

कृष्णभेष्य kays-says= कृष्णभेष iron slag or dross of iron (Moon.).

वृष्ण भैन kays-tsy n. of a species of gentian, v. देन्द्र: बुन्म देन के देन्द्र क्या Gentian removes intermittent fever and also sores (Med.).

gqu an leage-thum= gqu'if and an iron ladle; any cooking utensil of iron such as a boiler or a saucepan.

and for week and painful eyes:

3

an iron or steel probe; within steelpointed arrow; steel arrow.

garaq loage south-can a kind of steeltipped arrow from which when flung a whisting sound came forth (Minn.).

gqu \ kags-rdo= \ \ 1. flint-stones: 2. iron-stone or iron-ore.

gqureq leags-thag dross and slime of the intestines.

#44 44 (caps-thab = #44)5.

equive kegg-thal elemen exide of iron obtained, red-hot iron being repeatedly dipped in the urine of cows, &c.: all 5qqq land and iron-ash is the best remedy for liver disease, poison and dropsy.

शुक्त हैन |cage-|del, abbr. of बें शुक्त पर है जैन 190-|cage das |de-mig door-look and key.

Thet to the north-east of Kashmir (Lam. 19).

दुन्य हुन्य longs-sbugs a match-look made (formerly) in India.

कुष्य देशः leage-deuar बोक्सिंबः copper.

कुष्य वेष |cags-shol n. of a weapon.

an iron spoon.

gqu al'a longs-bro-ra===qq a ironamith, black-mith (Mon.).

HAM AM longs-ave rust.

equiv leagues in of a place on the confines of Tibet and China; a wall round a house, an estate, or a town.

कृत्य र |cage-ri (क्रम) प्राचीर, प्राचार a strong wall.

TTT A leage-can iron-hoop; hasp; cramp-iron.

कृष्य विश्व feags-sol powdered coal: कृष्य-विश्व विष्ये पुरुष कृष्य कृष्य कृष्य कृष्य powder of mineral coal (called in Hindi Surma) is used as a cure for the eyes.

ৰুপান্ধ leags-bero smoothing iron (Sch.).

1944 Mr. leagu-slast a large iron pan for roasting or kiln-drying corn (Jä.).

K. Leaf-skya 1. n. of a place in the province of Kham. 2. grey or pale white.

94. 3. 24. Lane, with tanned tiger akin.

gr. g. Ke at Leas-skya Rol-pabi rdorje n. of a celebrated lama born at Cas-skya in Kham and who became the chief-priest of the lamaic section of the Chinese Buddhists of Peking during the reign of Emperor Kyenlung, about 1770 A.D.

craggy place; broken eroded country.

ga 32.35. Leas-physic size n. of a place in Tibet visited by Atis's in the beginning of the eleventh century A.D.

S. A kan-ms 1. willow, Satiz viminalis. 2. a general name for trees that are planted in the vicinity of villages; and the ratan, Calamus rotang. % USA Least-ma breg n. of a place in upper Tibet.

JEJUN Loas-risage n. of a place near Nam-god in Tibet.

gan feat-ra=gang feat-seeb a grove of willows, poplar and other trees.

SCTER Least-raydoos n. of a district in Tibet.

कृष्ट कृष्ण | |cost-riom a flat basket made of willow twigs.

gr. As leag-sin willow tree; willow wood.
gr. As leag-sin willow (Sch.).

gr. In leaf-sil coolness, shade under willow-trees.

SEGENDED Least-lus pan-di-ta a colebrated lama-author of Mongolia.

कृष्य feaf-lo 1. willow leaves. 2. देवी braided hair; चयस a curl; look of hair; सदा coiled hair, long plait of hair.

Syn. A. R. Skra ris-po; S. A. dhu-lo (Mson.).

कृत वेदन Leaf-lo-can प्रधाननी 1. the abode of Kuvers or Vais ravans. 2. n. of a village near Gyan-tse in Tsang. 3. प्रधाननी n. of a place in Ancient India, also of another on the fabulous Sumeru.

धूट नेहा ¿can-çes = ३६ नेल the finest breed of horse in Tibet.

All foam 1. a lady, a nobleman's wife; and a princess or lady of rank; and young unmarried lady of noble rank.

2. 3 acc. to Jä. lath, pole, rafter, spar of a roof.

antia joss-diris stans wrinkled; n. of an ornament. कुम्प्रीय ३५ | |cam-qkris-can possessed of wrinkles.

garia |cam-dral= addigaria brother and sister.

र हुआ । feam-pa= चन इस । n. of an officinal herb used for healing wounds: इस वस स्वाप्त क्षेत्र द्वा का स्वाप्त क्षेत्र हुन्य केस। Leam-pa removes obstruction of urine, thirst, and diarrhoes.

2. gentle; polished; इसव इन्य इत क्षांत का mild and humble (A. 134).

हुआ दें kam-po upright; in erect position इस दें बत्य. हु-बेंद्र में हु-दर इस दें- वेन्याय। (A. 55) ho walked in an upright posture without bending the body.

33.3 Lean-me 1. n. of a celebrated lady of Tibet who received Atis's with much hospitality $(A. \delta)$. 2. bright, glittering.

क्षाने दिवा me-wa shining, dassling, variogated (Jä.).

क्षात्र kam-mo, an abbr. of क्षम and विराम srik-mo; acc. to some a sister.

ভূম বিশ্ব মুখ্য Learn-legs smin n. of a specific or Dakini; ger ই উন্মুখ্য বুজনীৰ: ইণা Rgyal-po Indra bodhi, kam-legs-smin King Indra Bodhi and the Lady Legmin (A. 40).

Will kei-wa we adj. heavy, substantial, weighty: Bridger and parties and keye-kyi skyes-dan hkah-steal lei wa-des in consequence of your weighty presents and requests; Pranting a heavy deadly sin:

- 1 light and heavy, i.e., gravity or weight. 2 dung, esp. of cattle; and cowdung; In and lei-wa skam-po weight dung of cattle, do.; In lei-rlon fresh dung or droppings of cattle; In lei-rlon fresh dung or droppings of cattle; In lei-rlon fresh

नोसय-किसाय heap of cow-dung (dung in general).

2 344 Lci-mdah n. of a place in Tibet;

ह्या हैन kig-kig alightly moving: व्युक्ति स्वीवाधाकर व्यक्त की सुराध यहेन ह्या हैन विर्मा व! moving as little worms and insects do like grain, &c., in fermentation.

§5 loid, sometimes written for \$4,

PAN leths 1. gloves (Sch.); र देवन potcloth (to take or lift up pets from fire); भेजादेवम or दूर देवम eve-lide that protect the eves; भेजादेवम eve-lide that protect the eves; भेजादेवम होता, 2. acc. to Ja. contrivances to facilitate the handles of pots and vessels; the handles, loops, etc. of knives, scissors, pincers, and other tools. 3. a shield: भूजाविकायक सम्बद्धान्य क्षेत्र देवम मुद्दार। the arrow of illusive thoughts having been flung, a white scarf came forth as a shield of protection.

3" A feu-wa, v. 93".

gas long-modal creeping plant (Moon.).

हुना दे leng-pa सामा a supple branch; हुना the tender twig or the bend of a twig; हुना के leng-phran twigs of a plant or creeper.

ৰূপন Liug-ma a root-shoot of a willow or of a poplar-tree; a rod, switch; ভূপ ভূপ উণ্থ, to bud repeatedly (Cs.).

yan lougs soft, pliable, not hard or tough: gantal ungquants (see all a) the king being susceptible, was seized with red fever.

jackdaw.

E & ford-no thimble (Ja.).

85'El land-pa, v. 984.

हुँडें learn or बुक्ट a plant, the stalks of which are used as a purgative (Cs.); बुक्ट अन्य कर देर कर कर कर होते. the root of बुक्ट cures poison, fever, uterus fever, and phlegm, &c.

get the keum-dkar a white species of the above plant.

ই lee জিলা, মননা, জনন the tongue; ইন্তু-ন lee rhyan-ua to put forth, to stretch out the tongue. Also met a tongue: মিই the tongue or blade of a knife; ইন্তুনিন ক'ছিল। a tongue or flash of lightning: ক'ই tongue of fire; ইন্তুনিন lee-kyigg the fremom of the tongue (Cn.).

Syn. र वर्षि 10-hdsm; र नेव 10-ces; र सुद व 10-myad-wa; वर्ड है वर्ष bdud-tlahi-hisay, वहर्ष्ट्र के boud-kyi-ma; द्वा वीवड्य स्वयु-gi hdaima; ह्वावर्ष व्यव हेवब sura-bahi habs-sleys; धूनव bjays; ह्वाडीर sura-byed (Mhon.).

dred tongues—epithet of Varuna, the god of the sea; the sea, the waves being so many tongues, &c. (Maon.).

कृष्णी de hagril-ua खडाजिका to stretch out or wag the tongue, to grasp or twist it round a thing as the cow does.

a fee fee-chus aufman uvula: a fee annu inflammation of the uvula.

The fee gain pa 1. lit. the two-tongued, i.e., snake or parrot. 2. double-tongued, descriful; The \$5.4 for gain byed-pa to be double-tongued; to have double dealings.

Prox (ce said-med met. a thunder-bolt (Moon.).

\$ \$\langle \langle \la

animhle tongue; a habb'er.

हे दुह है इस की म fos phush-ste zas-mi-sa not eating food by licking (a prohibition to monks).

flame=19 (Mon.).

animonise (Mon.).

1985 for Abur oruption on the tongue.

in tengue; a frog (which is supposed to have no tongue).

Par 4 fee negań-talihu alum.

कु secrets or के दिन feeti ressure कि का-बुक the root of the tongue: कु इन्स lerress can कि का बुकीय a letter pronounced from the root of the tongue; the gutturals, viz., न. त. त. द., व. त. स. the risarge before न and त. and also दें r, and बे. lr. are called कि का बुकी है में the tip of the tongue: कि इन्से अ a letter sounded from the tip of the tongue.

कृष्ट वर्षिय for-rise gyo-na कोका 1. to loll out the tongue and move it too and fro. 2. fig. the fickle or changeable one. 3. an epithet of the goddess of fortune.

है जुड़र lee-gehud जिल्लामध्य the middle of the tongue; है ज्ञार lee-hehar जिल्लामिकीयानिया a tongue-scraper.

है^{दे} हैं क्षेट्र kehi skye-nehed जिल्लाबसन the organ of taste (M. V.).

log a coat of mail for horse (Sch.).

ভূমান leek-pa আন্তাহলা 1. to kill one's self; to commit suicide: ছিংই কৈন্তে কুলামল বিশ্বালয় ব

हैंपी [org (हर की) 1. क्षेत्रक a pet; कोवक-कोवे the arched roof of a house, a turret on a house-top, a pinnacle. 2. n. of an aquatic plant, Trapa hispinosa.

ing to some authors, the lark.

ৰূপত্ব keog-rise, reep. প্ৰচন্দ্ৰ a small very low table on which food and drink are served in Tibet; ৰূপত্ব a cover for such a table, table-cloth; ৰূপত্ব Chinese or European table: শুনু ৰূপ 'fore-table,' one before an image of Buddha or of some deity for placing offerings on.

I Leog-rise-la n. of a mountain in Tilest the top of which is flat like a table.

iron helmet worn in war-dance in Tibet.

भूग अनुसार Leog-la brag-khuA n. of a rock-cavern on Chogia pass in Tibet.

क्षास द (coys-pa or ब्रॅंच्य I: 1. to be agitated, shaken; to tremble. 2. के प्रकार व्याप्त क flower shaking, waving its head (Ja.).

द्वेद्यास द्वारा 11: 1. vb. to be able: र स ब्रंबल द if (he) is not able (to do that): वे ब्रंबल दे as much as possible; to the utmost (Ja.). 2. adj. able; अर्जिक मे ब्रंबल वा feeble (in strength) failing in strength, weak; देवा व्याम ब्रंबल वा ignorant, poor in intelligence.

% kof = 17 % a frog in its first stage of development; a tadpole (Jä.).

कृदिस |cods=न्दःन्दः undulating; an un-even place.

大量

\$\int_{\text{chs}}\$ I: the letter = chs, which is the aspirated \$\(\frac{1}{2}\$, resembling the Sanskrit \(\pi \) in pronunciation, though acc. to Tib. Gram. \(\pi = \pi \) tabe. As num. fig. = 6; \(\frac{1}{2} \) chs-pa the volume marked with \$\pi\$ signifying the sixth volume.

ळ II: 1. a part or fraction; अस share, portion, anything divided; opp. to the whole; thus, 35's one-half, 988's onethird, all a one-fourth, and so on; as a one hundredth part : I one thousendth part ; ac mit aga a age one-third of the treasury (or its contents); 490 a la 34 and 34 and car there being still wanting a portion of as much gold as would about equal his head (Gir.); 44 3 a K the first portion of the night; 44'9'a' IK the second, the last half to put together two parts; K. one's own share. A 42 g of a the following day's first part, i.e., the following morning (Mil.); wa (lit. part of the earth) a piece of land; territory; country in general. 2.= 15 34 a pair; gara que a pair of boots; % a que a pair of shoes. " 1944 to pair, to match, to couple, to arrange in pairs or proportionately; a squ'q proportionate, similar. a. # 944 not forming a pair or match; unfit, improper, discordant. दन्बद्दव्यकेन Aq not obeying; will not do; is out of place (Ta. 110, 11; Ja.).

5 III: 1. news, intelligence, word, sound; en topic; en topic; en ack my news; en echo returned from a rock.
2. prospect, auspices: Bern prospects re-

garding the household; "A" prospects or expectations as to one's enemies. 3. = aq things; "A" qu'a a complete suit of clothes for a person; qq'a ornaments or articles of adornment; "A" a necessary things, requisites; "A" a weapons; "Aq" a articles of writing, deeds, documents; "A" a cloth; "A" a implements, utensils, &c.

& IV wer 1. a sixteenth part of the month (Bull. 1848, 295). 2. We a particle (Kálac. T. 7).

*598 Cha-gkar n. of a district in Lhokha, in Tibet. *598'98' Cha-gkar-srafin. of the junction of several public roads in Chakar, *598'5' 598'98' 999 Cha-gkar-du Cha-gkar sraf-gi bal in Chakar the wool (sold at) Chakar cross-roads.

a 34 cha-rkyon share of destiny, of fate (Sch.).

a'gu cha-grum a square rug.

a and cha-haria a complete set or suit of any furniture or clothes.

a aps cha-mkhan fortune-teller, soothsayer (Sch.).

and cha-can wind consisting of a pair, forming a pair.

a's cha-cho a thing homogeneous; matched (Sch.).

a Mq a cha-hjog-pa to stick to, adhere to any work; to come to a conclusion on any matter; to arrive at a definite settlement.

a-yam cha-sams units, utem impaired, degenerated, fallen down, grown worse.

क वीच cha-gais दिसास two parts; समस both or a pair; colloq. two pairs.

a 4) u a qua cha-gnis are-sea to mix or mingle two equal parts.

Gent cha-shoms or *Sen equal parts (without difference in size, number or quantity); **** or ****\square partly, not equal, differing a little; *****\square ven if one knows but a little (Ja); ****\square ven complete in every part, entire, integral (Sch.); ****\square adj. even.

** cha-gier unifie the moon, that which shines in crescent parts.

करे cha-de for कर्जर्पर cha yog-pu-de.

a and in cha-bdag skyes, v. an chast wine.

"As in cha-bdre team, v. a fire cha-shows.

a'en cha-iden are possessed of some share; fortunate.

" aka-phra ETT a miser.

ठैप I: chs-ses=व्युवय वर व्यव्य सम्बद्ध vb. to adorn, bedeck, wear (S. Lex.).

4. 57 II: = NUTW to go away, to start, to leave (a place): AT and a slobe to chessals take when they were on the point of arriving; and = 48 on to go, going (A. 138).

and cha-bu ornament worn in the cars.

*\$7 cha-byed the 1. dress, clothing; frequency and a \$7.24 shabbily dressed; poorly clad; ragged; a \$7.24, 24, 25 he was (in this manner) dressed. 2. implement, instrument (e.g., a musical instrument, a surgical instrument) also external appearance of animals (fd.).

a weaker cha-ma-machis (it has no equal, not another like it to form a pair) matchless (D.R.).

awaga a cha-ma mihun-pa, v. a feet.

a ang a cha-med-pa to be companionless; to be left alone; to be without an equal.

*** The cha-med-glam = < Table nonsense; irrelevant speech (#Aon.).

&'S chartes is said to be a Chinese word ;= 17 14 kha-sten or 19 14 thing-sten.

a in cha-isam, v. a form cha-shoms.

a.45. cha-tahai complete in all its parts; complete suit of ornament, dress, &c.

** cha-tehad. v. ** chag-tehad.

and cha-tahan species, division, class (Sch.).

a. Zqu cha-ishogs (Txu) n. of a large number.

a see cha-moises wrall symmetrical.

a alique cha. hdsin-ps 1. to select from among many; to pick one out of a number (for identification). 2. = 44 % a pair of symbals.



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- Equ cha-rasous, v. . Sum cia-shoms.

9994 cha-buhaq-pa to rely or depend upon, to confide in : shet, trust, confidence : कुम दे व क क्वा केंद्र if that information is reliable. To adhere, cling to ; to follow, obey (laws); MAN QUE TOP OF A DOQUE they adhere to the words of Buddha; 🕶 विवे one warmage to obey the king's commands

*At charas rive = W. sublime.

& Cha-ra also \$4 45 mon cha-ra Himalavan oak with pointed, ever-green leaves, a tree inferior to the English oak; 45 33 the stunted or dwarf species of oak.

& Chu-ri= 4 or 4 a course blanket made of yak's hair (Ju.).

x.2.2 charren 19 a stool-yard.

& 5 charts a peg to which to fix the ropes of a tent.

5 49 cha-lag = 99 implements required for carrying on business.

Z'QL' chu-kni or an a shub-chal pair of cymbals.

5'QA chu-lam=1 an some; for the most part ; rather.

ea cha-li, v. + cha-ri.

▲@ chu-lu, v. ▲ 2 chu-ri.

あら引引 cha-luys 南東 (A. K. 1, 38) appearance, clothing, costume; colleq. artificial budge or mark of distinction.

a signica a cha-lugs fon-ta fant disfigured; or bud dress.

sequesta cha-lugs mars-pu facty dramed; olegant manner of dressing.

& AN chu-cus waya. wa auf shape: part, portion, share; awina aw nart of the body, a limb; also shape of the body.

8 -94 C4 4 Clou-cus Ann-14 = 35 K K 444 slightly bad; also or bad shape or parts.

* An Ha & Cha-cus mobe-utnig (2) Smit. max hill; heaved-up portion of the earth.

&AMA޶'4 cha-çaş hphrog-pa ₩## & uharar

* 94 35 cha-cas-byed fact particles.

a नुष्यास्य cha-çar phyan-pa == व्योद, (ष्र रेष है अप्रिक्त ने भारति क्षेत्र होते.

এর cha-srol = রব্ধ রব laus-srol custom. шаде

a quique che-bungg-per lit. many parts or particles accumulated together (4.44 दर देवे केर दुव चे कप्रवासकाय). 1. a term signifying the earth; a mountain. 2. warq the capital of the fabulous S'ambhala.

あっちて Chu-har Chahar, n. of a Mongol tribe.

59 chaj 1. gram or other grain for horses, &c. 4745 the bag containing grain which is tied to the mouth of a horse or donkey from which it eats. • trough, manger, orib (Ja.). 2. the fourth finger (Med.). 3. resp. for shoe, also for 94'94. 4. == 44 44 4 incorrectly for 54' 400 4 signifying welcome (Ja.). 5. prob. for 39 95 the breadth of a fist.

ळनागुरु chay-krum piece, fragment; angua ac chay-krum la son it has gone to pieces (Ja.)

전기 및 Chag-skya-soa (Cch.) having only one purpose, pursuing but one aim; unremitting, indefetigable.

an facu chau-khods=affices a basket for measuring grain.

₽

eৰ্ম্মন chag-ga chag-ge for পুৰুষ্থিন things mixed up or th:own together. জ্বাহন chay-rayay-pa to doubt (Sch.).

broken. 25 2 69 29 broken dish or plate.

4 chap-chad rent, break, rupture (Sch.).

54 chay-dum fragment, corap, bit.

कष्य १९६८ chaj-hded doubtful, incredible (Sch.).

स्थान chaq-pa 1. a large bunch of flowers, ears of corn, etc. 2. pf. of वस्त्र व broken; अञ्चल्य and cep. adv. अञ्चल्यक also क्यूकेंद्र a uninterrupted, unremitting, (Jā.); क्षुत्र अञ्चल्य ryyun ma-chaj-par without interruption; without breaking the continuity or course; क्याक्य केंद्र without a wark, flaw, or chink. 3. वसाव्यक्ष, ए. वस्त्र वा: वस्त्र केंद्र wooden splint for a broken limb (W.) (Jā.).

Syn. And shiy-pa; And hthor-wa (Maon.).

equi chag-po a broken vewel, pot, etc.; বৈশ্বন a broken doser or pannier (Ja.).

ages, chay-phad the bag containing grain tied to the mouth of a house from which it eats.

aq an chag-phobs for 3q and welcome.

age chag-bu diminutive of age a little
bunch.

an in W. colleq. "chakrum" ice.

sq # chay-mo bunch; sq = a = f a fruit growing in clusters, like the grapes of the vine, the berries of the e'der (W.) (Ja.).

ठिम हैं chap-the a small grain, e.g., of ground grits; अप ह ह क्या है अब granulous (W.) (Ja.).

anik a rhag-tshah-pa=mina or win a cook (Mion.).

क्यार्क, chag-tshad or a & (Sch.) the right measure; ५ ११३० वर्ष के dus-ster chag-tshad a sufficient quantity of poison administered to a person (Mcd.; Jā.).

व्य प्रॉ६ Chag-gehoù, v. व्य chay.

কৰা বা Chag-lo n. of a celebrated lama of Tibet. ক্ষুত্ৰত বুষ্ট্ৰত বুষ্ট্ট বুষ্ট্ৰত

am As' chay-çik, v. ama chag-pa.

किप्ति'य I: chapp-pa 1. to be fond of to be attached to, to love; द अंग्र अवस्था to love a girl; कुष्य १६ १५६ वृद्ध अवस्था a kyep-pa dan na-chun geiy chayp-pa the mutual affection between a man and a maiden; विद्या अवस्था है अवस्था my dearly beloved daughters (Pth.).

2. to cling to, e.g., व्यादा वृद्ध अवस्था higher to one's home, to one's native country; olten to suffer one's self to be entired by a thing, to indulge in; अवस्था का fear to have any influence upon himself (S. Lam. also Ja).

हिन्दिये [1: vb. 1. to be begotten, produced: अन्युव्य not produced in the usual way of propagation, but ह्यके हुव्य rdsus-te styres-pa, or हुव देशहूबच lhum-gyig



=

anib-pa (Pth.): fra. aca 5. aga a to be produced in the womb, as the fostus is: hence and in compounds = animal; 454 and bird; affere goog-chage winged animal; iq squ erog-chage living being. 2. to arise, spring up, originate, come forth; to come to light, to appear : 4 44 4 444 the growth or founding of (towns, monasteries, institutions, etc.) on the earth : "" 45, 494 4 the causing of nutrition in food; Aux-squ'q the accumulation or growth of fortune to a person; Acarpurguage. apricots had sprung forth on the tree : 345 agera = 44 5 495 4 to become a clerio: ager 34 genesis, history of the beginning esp. of the world; aqu'é manner of being produced, peopled: \$4.54.21.54.48.48.48.44.4 agardistic. I saw six large pinnacles appearing in the sky.

ळपास'य III: 1. प्रवय, खेप, पद्मराज, राज, बानवच, चावित shet, love, lust, passion for, affection, attachment: **** a trackers of skyes-so he fell in love (Dal.); aquiques chage-pa sprod-pa==484454 hkhrig-pa spyod-pa to copulate: क्यापकेर वर्षेत्यकेर if there is no attachment, there cannot be any transmigratory existence (D.R.). 2. The greed for gain, acquisitiveness. वर्द् जिंद्यकेन्स अन्य the mind runs after the objects of desire. 3. formation, congelation, agglutination; 5944 and ice formed on water: अवस पशेद्य नियमचेष without any covering, formation of film. charge-pahi bakal-pa firefree the age when worlds are formed.

the act of affecting or agitating the heart or producing sensation of pleasure in it.

and of chapp-atter views fig. the creeping plant of love which entwines.

and a chapp-ago extenuation of fault; have and a first garden ago to shield the faulty and to put a patch or lid over the place (hollow).

music. 2. passionate, lustful.

क्षण हैन अ chage-chen-ma राजियो, बाजियो a musical air; a wife; a young woman.

aquation chaqs-ajons one who has subdued his passions, a general epithet of Buddha (Mion.).

ion.

Syn. 대한 경우 hkhrig-tshig ; 육주의 경우 chagstshig ; 역독기학의 hdod-gtam (Maon.).

adu 544 a chaps-rtags-pa to remain for a long time at one place.

क्षण इत्य chage-idan-nes बाख्यी a lustful woman.

and the chaps-sdan passion for; passionate attachment.

स्या परे दुव अन्य chags-paki rgyal-mtshan the male organ or penis.

= अप्राप्ति वर्षाम chags-pahi gdon-can-ma = अप्राप्ति वर्षाम् a luatiul woman (Moon.).

aन्यक् इर व chags-par bgyur-pa रखनीय lovely, fascinating, charming.

squire gard chags-pas myos-pa=25,44.

§quire hand-pas dregs-pa intoxicated with
love or desire for any object (Mon.).

ৰ্বাই chags-spyod = শীৰ্ণ copulation; fornication.

add charge-bya নাৰ an object of attachment; that which has been affected with love.

an epithet of the moon (Man.).

• अनुषान् chage-brai शीवराम without attachment (Kalac. T. 5).

per 34 chape-braican finds one who is free from passion or attachment.

age 3q chage-takig = age 45s chage-gtam or 455 45s hdod-gtam amorous conversation; talk of love.

क्षभ भ chags-shen hankering after wealth or worldly objects.

adus charge-sad tradit passionless, attachment exhausted.

केंद्र chast नद, हरा, नमू, माधबी, चावब, मनारनी, नाद, चानाद, देखा fermented liquor, whether beer or wine. different sorts of beer or wine:-49'44' beer from corn; 44'45' barley-brewed ale; agular white rice beer: 3'58'as' tresclebeer : W' wine of honey, pulse, mead ; À 14 * wine of certain flowers such as the ayu of Magadha; At 94'ex wine from certain barks of trees such as cinnamon; ME SELVE fermented juine of certain trees; Swar beer of bones; Mr. proposal-wine, i.e., wine sent as a present to negotiate for the marriage of a girl; M'AK' medicinal wine; 44'AK' rgun-chaft wine from grapes; 55 40 wine of whey or ourds; 48'AL present of wine sent for the reception of a guest or friend or an official; WAS arrack or spirit.

Byn. The am yoke-bbab; a cere in cha-bdag-skyes; er h dpab-mo; g he in hamin hik-khu; in dpab-mo; g he in dgab-ma; afa gap-dgab-byed; er his in hik-khu; in dgab-dgab-byed; er his in his just myos-byur; er dgab-byed; er his in

wine; also ladle to help wine.

where wine and beer are sold.

+ * 5 * T chas khyu-hishog, R 6 5 3 at a to beat with the clenched hand or fist.

本句子用 chad-yi ñid-khu=f ** すっ 予用 spirit; 四分子単に essence of nectar.

where boiled barley, rice, etc., after being mixed with yeast, is spread for fermentation.

कर हैच व्यवस्थाय *chast-gis gyells-pa* to be drunk.

as my chan-gral the order or row of seats at a carnival.

as and chan-bgag = as in chan-snod vessel for keeping wine.

at a chast-rgys the substance of which beer or wine is made.

SK' SK' chan-chus in colloq. = *** ** ** some few, also miscellaneous; acc. to Sch. a little.

aries of chail-chem-can an intoxicated person.

45.3544 chaf-ñams = met. I4 they (Mon.).

erife: chad-raid=eries chad-rgan in Sikk. old beer or wine.

as any behaf-behal intoxicated.

acija chafi-tig vessel for measuring wine.

+ &5.30 chan-thub a drinking being, i.s., one subject to decay and destruction.

ð

with which wine or beer is exchanged.

ar દ્વાય :hah-dregs or ar જેલ દ્વાય chahgis dregs-pu-ar જેલ કેલાય chah-gis myos-pu intoxication (Moon.).

as and chan-beins as in chan-snot wineglass or cup (in Sikk.).

er was chast-guas or ar agr was a place of drinking; grog-shop.

कर ये हर व chan-pa ston-un erroneously written for कर व हर व hand-pa ston-pa रिक-वृद्धि; lit. open fist, or an empty hand; fig. nothing to give in charity to the poor.

as and chan-spays dough of barley maked in beer.

** 45 chal-plud the first distillation of wine—the best beer or wine.

as \$4 chaf-phog allowance in beer.

Syn. (44 rdou-pu: **4 chang-pu (Maon.).

ac a chan-ma, v. ac व्हेट व (धूर्ताकाः) a woman selling wine.

as a chan-mal grog-shop, tavern.

at a chad-risi dry barm, lees, youst (of

beer).

ac'4c' chaf-tshak grog-shop; ac'4c'4u' Kcu'4 come or coming from a grog-shop.

Byn. at an chost-mal; at fix chast-khost (Mson.).

action of a chartestant los host-we a drunkard; one who is just coming out of a grog-shop. as als a chaft-hishof-ma barmaid.

Syn. Na 35 ale myor-byed-hishon; as we chan-ma; as 35 a chan-byed-ma (Mhon.).

at all wine-selling woman's house.

as not chest say ross meat taken at the time of drinking.

BE CIGE chairband for and the closed hand, fist.

कर वर्षेत्र chast-gyos or कर वैश्व वृद्ध पानसाह parched rice, barley, &c., taken with wine.

ANT chan-ra WIGHT, abbr. of AN and

as w chast-su 1. a beer-house. 2. beer carousal: as w as to \$5.0 to give or arrange for a great beer-drinking party.

at W a chafts-pa, v. of B chaft-bu.

55 I: chad time; 34% in after time, henceforth; 24% formerly, heretofore.

δ5 II: 1. special promise, agreement or engagement; ≈ ° ° ° ° ° special presentation, special request, compliments at the commencement of a letter. Γ ° ° ° oral, verbal engagement; ≈ ° ° ° ° pledge of faith by the hand (Jä.).

2. in compounds for ≈ ° ° ° punishment; ° ° ° ° ° ° orporeal punishment.

es in chad-don or fine a promise, contract; es in 31 a to give a promise, make a contract; and an in in in it is a contract; and an in it is in it is a contract; and in it is in it is a contract; and it is in it is in it is in it.

and chad-side or Fan the purport or the main object; a promise or contract.

केंद्र I: ::had-ps चच्च क, चद्द्रशास, चन्ना, वेद I. to open, to separate, liberate; to give out. 2. to promise, bind one's self.



Syn. 35'4 phyod-ma; 13'4 dhye-wa (Mnon.).

by A II: shat. resp. and so, the punishment; the punishment with the rod. 3 and so, wing's punishment with the rod. 3 and so, wing's punishment, i.e., punishment that the law inflicts on any person. As a punished with fatigue, worn out. So, and punished with fatigue, worn out. So, and so, and so on offence. So, and so, and so convicted on offence. So, and so, and so convicted of an offence. So, and so, and so convicted of an offence. So, and so, and

Byn. 599 4 dbyag-pa.

कर्ष III: vb. to be descended from; to be born of or with; gen. with भव or क्य.

and ward chad-pa phog-pa to award punishment, to punish in any way.

कर कम हरू प chad-put bead-pu to be visited with punishment.

eq \exists chad-po 1. rent, torn, worn-out, ragged, tattered (Ja.). 2. a limited time, a term (Sch.).

ৰূপীৰ chad-yig a written contract: জ্

* Q " q chad-lus-pa not to obtain the things hoped for, to be disappointed (Sch.).

as we chad so or as we say que 1. a limited time, a term. 2. a time-purchase (Sch.). 3. an agreement (Ta.; Jā.).

केंद्र chen I: (देश का भू है) डिम्मी a marginal note or foot-note to explain the meaning of a term or expression in the text.

कृत II: sop, mash, pulp, etc.; बन्नवास्त्र rice-pap; बच बद barley-pap (Ja.). an वे chan-gri= अन्य htehem-gri (lit. u tailer's knife); स्वादी s pair of scissors.

ঠেই 'ম' chan-pa = ৰাজ ছ scissors, shears : ক্লাৰ ক্লাৰ কৰা আৰু বিশ্ব মান ক্লাৰ (R. d. a 106) the hair of a golong should not be cropped with scissors.

water, in any form; but never used like the to signify a river. \(\frac{2}{3} = 4 \) scented water. \(\frac{2}{3} = 4 \) or \(\frac{2}{3} = 4 \) water which at the beginning and close of religious meetings in the larger monasteries is passed round, and of which every one present takes a few drops on his tongue, as a symbol of purification in the place of full ablutions.

ठिम II: power, dominion, sway; क्ष्य प् under one's sway: क्ष्य क्ष्य to bring or collect under one's power or sway.

and the chab-rkyan brass can, brass teapot with a long spout for pouring out tes (Ja.).

and chab-skya = 500 dar-wa whey.

MARE chab-khus urinal, a privy.

श्रम बें chab-sgo door; व्यॉ व chab-sgo-wa = बें-ब्यु-प a door keeper.

ea वृद्ध chab-gior = ६ वृद्ध chu-gior ada oblations to the dead; water religiously offered to quench the thirst of Yidag or Prets in the भेतावाब।

an 49 Chal-nag n. of a monastery in Kong-po in Eastern Tib.

নার্কা chab-brom ios (Jä.).

servant; a subject; one owing allegiance.

as g = chab-blug 1. a spittle pot. 2. soc. to $J\ddot{a}$, a vessel for rinsing one's mouth with water.

X

19 - The continuent and the party of the

STA chab-ma lid, valve; sq 2 chab-rise or sq 3 chab-tise buckle, class.

an'An chab-mig = 6 An a fountain, spring.

ब्य दे chab-rtshe, v. ब्याम chab-ma.

aq Eq chab-ishod (lit. water-measure for time) a watch, a clock.

an qqq chab-gshug a bath; also the bathing festival of the Tibetans in August and September.

aप्रवाप chab-hog-pa a vassal, a subject; au विवास a vassal king, feudal chief.

as Re chab-ril the vessel of consecrated water passed to monks of a congregation before dispersing.

aq १व u chab-ril-pa one who passes through water, v. व्याद्वेश.

eq (chab-rom = 6 appa q ice, frozen water.

an official letter, a diploma, etc.

aq d chab-ser eleg. for € d matter, pus.

+ and chab-spid = galf rgyal-spid-dominion, kingdom, territory.

as que chab-grad urine; as que ose que to make water.

an and a chah guil-wa to discharge urine, make water (Nag.).

न केन्य रेन् chabs cig = स्थ रेन् or अअ द सर, सारेन् together with, all together.

cham headlong, full length; also completely, utterly.

+ &N 5 cham-du = 77.5 always, continually; an 5.400.44 pouring continually.

SA'U champs stanted a cold or catarrh; \$ as gre-cham bronchial catarrh; \$ as gre-cham bronchial catarrh; \$ as catarrh in the lungs; \$ as gna-cham nose cold (cold in the head); \$ as as influence.

anni বৰ্ণ chams-behag = কাৰ্যন্ কুট টুলনা বুবন্ধ। to be in a tranquil state; colloq. to keep quiet কিন্তুৰ বুলনা কলা বন্ধ মাইই লয়ং বন্ধ কাৰে আৰু (A. 119) those who did not assent keeping quiet: it was effected according to the precepts of the lord (Attir's).

ळेंद्र char or काय char-pa वर्षा बाख rain.

Syn. § 1-125. sprin-boud; gr. en sbrah-char; § 2 m 14 chubi-sa-bon; § 4 § 2 m 14 sprin-gyi mo-tog; equi 141 qui exigan char-skyib a shelter, pent roof, protection from rain.

कर हैय char-shyes वर्षेष्ठ lit. rain-born; met. a frog.

rain, also opp. to 47 12 tshad-skyob protection against heat (of the sun). 2. = 43.44 an umbrella (Mon.).

& char-skyor undecided (cases or disputes).

at pass char-khels cover or dress for protection against rain, rain-cloak.

कर दुरः charagyan, श्वास विशेषक दुरः रेशायः सुप्तारंभारे व्यवस (Ya-sel. 35).

कर है वेष्ण म char-gyi segs-ma===र भि,

exique char-dgsh lit. that delights in rains, RUS (Mion.).

कर बुद char-rayun प्रवर्ष incessant rain.

ersiq char-can 1.== श्व. 2. श्वयार्थेय custom, usage (W.). 3. n. of a herq समर्थेय (Baladeva) (Lex.).

a

ar स्थ्या char-boug-pa बद्योखित ; \$९५ श्रुवा made to be done or worked out. ar.la char-ches for ar.ula; स.

ax वृष्याय char gloge-pa, v. a, included in the division of ;= विस्थास वृष्याय or ध्रवश स वृष्याय.

ax is char-son met. the swallow.

ANISM char-dus the rainy sesson.

anity char-drag-pa with lit. heavy rain; the month of heavy rains, corresponding with July.

Syn. \$4'49 drag-bab; Kanga yok-lhuk; 44'49's rgyun bab-tsha (Mon.).

at ga char-rdul=at la.

sayes char-idan rainy; sayes is sayes of the summer season are rainclouds (Moon.).

arration char-ena rlus-khrid an idiomatic expression signifying guided; lit. as wind leads the rain.

≥₹.4 char-pa, v. ≥₹.

म्म हिन char-sprin जोदन rain-cloud; म्म हिन अ cloud containing rain.

कर विषय char-phobs वायेष to cause rain.

ar and remain char-blab mkhas-pu gen. a Tantrik lama; lit. one who is skilled in bringing down rain (by the efficacy of his charms).

exades char-bbebs or exusedes fafet that causes rain; rain-cloud.

epithet of Indra (Man.).

aring Tain charmed thon-pa = \$5.495 drought, rainlessness.

en মৃত্ char-shod good and beneficial rain: বি, মৃত্যু মৃত্যু বি, অব্যাহ্য কর্ম this year rain has copiously fallen. ex 15:2 perm char-shod che-stable (idiomatic phrase) a matter of great importance.

ex la char-sil rain drop, rain particles or drops.

Byn. कर दुव char-raul; क्षणे विषय क chu-yi segs-ma; दुव श्रेष्ट्र rgyun-gyi myu-gu; क्षे दे chu-yi-ser; क्षणे chu-raul; कर है विषय क char-gyi segs-ma (Mon.).

• вх. цы: «дана char-фаяй hbebs-ра цайн п. рг. (Tā. 2, 271).

ax वर्षका char-gyogs = ax वेदल house; cover or dress for protection against rain.

arda char-less the coping or water-tile of a wall (Cs.).

&7 chal resp. ¶ ™ belly, abdomen (Cs.).

क्य'क्य chul-chal the sound of falling oars.

ઢવ ઢેવ chal-chil wavering, fluctuating (Sch.).

क्षता के a chil-chol, v. वक्षत वर्षेत्र or वस्ता वे

actioned, strewn over, fully spread, widespread.

spread equally, uniformly.



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35 he puts on a Tartar dress; g'M'saw'g' gqu he has assumed a girl's dress; disguised himself as a girl.

earm chas-ka or earm arms one's property, resources, requisites; all that one possesses or requires for his use.

au gra chas-sgyur-nea to put on, to assume another's dress.

क्स डेंड् chaş-chod परामय, चमिनय, v. वहेण व रेट्स-pa.

a

awai chas-bao=qwaw a full suit of clothes (for the body).

& chi num. fig. 36.

3.4 chi-ya in W. wallet, knap-eack

চিট্টি chi-li-li onematepoetic word for snuffing up scent by the none; মানুমায় ছ কাট্ট (Ca.) snuffing awaet odours that are borne; মানুমায় কাট্টিমায় ক

कैन chip used for नहेन as the first part of compound numbers:—हेन्द्र 10; हैन्द्र 1 100; हेन्द्र 1,000; हैन्द्र a myriad, etc.

land: chiy-rhysh acc. to Schir. separate, single, one alone.

श्रेष् भृष् ohy-royu his-spun a kind of blanket in the weaving of which one longitudinal thread is crossed by two.

\$4344 chig-thub-pa 1. to be able to do a thing slone. 2. n. of a plant used in medicine (Jā.).

३१९६ chig-dril rolled, wrapped, packed up in one parcel or bundle (Sch.).

ইপ্ৰেট্ডেৰ chig-lab byed-pa to talk to one's self, to hold a soliloquy (Schir.).

ইৰ্'ৰ chig-çag one stroke, or stop: ৰ্ৰ' শ্ৰেষ্ট্ৰৰ বহাটুজন ইৰ্ ৰাটো at the close of each line of a verse (forming a sentence), put one stroke, i.e., full stop (Situ.).

BEN chifs, v. बोटन समान, that which binds. Ben's the five binding thingr:—(1) क्लिन्द्रम क्लिन के Ben khog-abus stoff-hun-gyi chifs; (2) अन्द्रन क्लिन के Ben an-absysa trans-bbyra-kyi chifs; (3) बच्च बच्च बच्च के Ben abrelpa hiru-hgrel-gyi chifs; (4) व्यूच दिन के Ben abrelpa chifs; (5) बच्च बेन क्लिन कुछे chifs; (5) बच्च बेन क्लिन के Ben lagelen man-kay-qi chifs (5) बच्च बेन क्लिन के Ben lagelen man-kay-qi chifs (5) बच्च बेन क्लिन के Ben lagelen man-kay-qi chifs (5) बच्च बेन क्लिन के Ben lagelen man-kay-qi chifs (5) बच्च बेन क्लिन के Ben lagelen man-kay-qi chifs (5)

\$5"4 chid-pa, v. 35"4

passing, covering all. 2. acc. to 8ch. equal, uniform, suitable.

देनिश chihe or sam a resp. term for 5 rts a horse; generally a riding horse; a saddle horse; sam a sau riding on a horse, to get on horse-back; sam a u a qua to dismount: sam क्षेत्र क व्यक्त (C.) I beg you to dismount; कि? के sam u aga I give it you for a riding horse (Jä.).

हैयम व्युद्ध नवद 'च chihe-bekyod gnash-sca ('it. to ride on a horse) == हैयम व्युद्ध नव्दद च to start for a journey, to go to a piace.

देवनाम बहेदाय chibs-kha hkhrid-pa=देवनाम व्युव्य to lead a horse by the bridle (80A.). Rown 30 4 chibs-kha thub-pa to have the command of the bridle; fig. to be expert in ruling.

Enw # chibs-sya resp. for # saddle.

देश पृष्ट Chibs-lan-lan also called हन्। इन, the horse on which Gautama Buddha used to ride.

2aw ga chibs-long resp. a whip.

Faves chib-chas a borse's furniture, harness; (Cs.) the equipments of a horse.

Squ'24 chibs-chen a charger; the best horse in the stable.

24wt chibs-rta a riding horse of a great

Yaw's chibs-ria a riding horse of a great man.

देवस दुद chibs-thur horse's head-piece. देवस दुद्द chibs-dpon chief groom.

t & chir from the Hindi fee, chints.

₫ I: chu num. fig. 66.

§ II: wa, wa, wa, wa, va:, &c. 1. water, the universal and common term in all senses. 2. a river; the general term.

Syn. 45.6 glafi-bya: 45.65 glafi-lyad; A. 18.65 glafi-lyad; A. 18.65 glafi-gro; A. 18.65 glafi-byad; A.

of Br. chu-kluft লহী a river is a term often occuring in books, but rarely in conversation. ৰ্যুদ্ধৰ্ম টুনি the names of various rivers both real and mythical which occur in the sacrod books of Tibet and according to Buddhistic geography:—(1) ব্যুদ্ধ ab-mohi chu, (2) মেচ্মুম্বির rab-tu dufi-reali chu, (3) মুধ্য মুধ্য পুরুষ্ধ বুরুষ্ধান-nòrubi chu, (6) মুধ্য মুধ্য মুক্ত বুরুষ্ধান-nòrubi chu, (6) মুধ্য মুক্ত বুরুষ্ধান-nòrubi chu, (6) মুধ্য মুক্ত মুক্ত বুরুষ্ধান-nòrubi chu, (6) মুধ্য মুক্ত মুক্ত মুক্ত ho-thug-gi bdam, (8) মুধ্যমুক্ত মুক্ত মুক্ত ভব্য-gi

chu. (9) EL 65 Bu MC A Aan-Aur-guis gan-wa. (10) ER angen Beat fah-pa kun-tu sgra Abuin-pa. (11) 5954 454 dbuafe skan-pa. (12) केशम वर्ष व sems haro-wa. (13) 9.5.56 हम वक्य केसru-ruhi-sgras bbab-pa, (14) squege a rlabs hbuuf-ua. (15) R & bde-wahi chu. (16) मुद्रमायक्ष्य व ३६ ka-dam-pa hkhod-pa-ñid, (17) ATRA ME SA SHOW DATE EA H nor-buhi mehu-can gname-kyie basin-pa, (18) & Ac In me. 495 chu-erin kurma mafi wa-kid, (19) 3 4 9 affa a na ro-hi hkhor-wa, (20) 5444 34 454 russbal-gyis yañ-wa, (21) Gangwafta chuerin na-kras bekor-wa, (22) कि के कर कर का vid bde-war bbab-pa, (23) 55 18 18 19 dbuwahi phrefi-wa, (24) 44 5544 48 3548 a rabtu dgah-war gyur-pahi chu. (25) BE MERNU fluk mishuns-pa, (26) angrang du gage of. TE char dan char-gyi rjes-su hbyun-wahi chu-kluft, (27) 5854-84-87 8 459-5-444 4 Dbuafecan-gyi mdog-tu hbab-pa, (28) 5 m g aqq q dussu bbab-pa, (29) R. 4 rist-pa, (30) \$ 16 KK rtse-mohi flaft, (31) क्ये र 3 a gser-gyi chu, (32) ५६व के महत्व dhul-gyi mdog, (33) स हैन के के अपन व mu-tig-gi bye-ma ldan-pa, (34) रे व क् व ribo-la ryyu-wa, (35) a a sprin bkhor-wa. (36) 8 2 3 ma 4 45 5 84 4 mu-sd-ra gal-pa ryyan-du byaş-pa, (37) के इ अबे बेह दह क्ष्य व छाdru-maḥi cif daf [dan-pa, (38) 5\$5 549 4 dpyil dguh-ma, (39) 58x 84=4.5.5x 198 8:400.0 dbyar-sprin rab-tu dafi-wahi chu hlab-pu, (40) THE GIRL GENERAL STREET OF LA hing-par dgah-wa, (41) न्द्र न्द्र पुराने you-pa, (42) 3 म न्रावर द्वर क्या मे देवा व ñi-ma çar-un gyur-pas mi rey-pa, (43) 35 4 4 myur-wahi chu, (44) क्षमा रण 5 व्ह्रमाच glabs-rab-tu hjug-ps. (45) अर 5'9 a-tu pā, (46) \$'84'5'999'9 tsu-lun-da Blab-pn, (47) 38 & drihi-chu, (48) 9 5 76 34 Ma a ke-ta-kahi-dris banos-pa, (49) 5854599 a dbyar dgah-wa, (50) 343 4 dhun-dhu (51) 3 4 TK 4 BU 4 Re-hkhor-na khyab-pa, (52) द्वनाभेद्यायवाच dpa; med-pa



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a प्रविश्व chu-hiun skyus, कुन हैंद निर्मित्रः n. of a tree called अवसी [Sestania Æyyptiaca]S.

63 MA chu-glun mgon the lord of rivers.

EEC 4 chu-kluf-can a place which is intersected by streams, or where there are many rivulets.

ensited by bathing in a river; a Tirthika.

a कुर प्राच chu-klun-blag करित्यति the lord of rivers; the ocean. क कुर रेक्ट chu-klun-smar माच नदी the rad river, i.e., the river Sone.

wide expanse of the heaven; an imaginary lake in heaven; the sea.

of a river, v. K. kich.

end chu-dkyil ends the middle of a river.

and chu-rayal a leather bag for water, a moshug (Cs.).

6.45 cha-skad the voice of water, the sound of rushing water.

and a chu hikol-pa boiled water, boiling water.

क्षेत्र chu-skor or वर व्यक्ति rak-thag chuskor water-mill, i.e., self-grinding mill. a i chu-ikya = 53.9 whey.

635 chu-skyar water a species of water fewl—the spoon bill.

Syn. 3adquega, Ka-bbigs-byeg; gugsrgyol-byeg; na adau rkah-geig-pa; quunu gahs-spui; ma A musah-mo; & 34 chu-can (Mhon.).

• 5 chu-skyur 1. the bittern. 2. also n. of a plant. 3. acidulous mineral waters. 4. vinegar (Jü.).

६ हुँ। chu-skycs जवज, चजुज, चज्ज 1. lit. the water-born, the lotus. 2. the moon, the planets Neptune and Venus.

ৰ্ভ্ৰাম গ্ৰাম chu-skyes alkar মুক্তাৰ the white lotus. ৰ্ভ্ৰাম দুৰ্ঘ chu-skyes shon-po ক্ৰমৰ the blue lotus.

६ कुमान्य chu-skyes mal पदायानि, बद्धा ;= इसमाय देन the great Brahma.

कृष्ण व्य chu-skyes-can सरेशियानी pond where lotuses grow.

द हुँभ प्रण clu-skyes-bday सरोजपति the lord of the lotus, the sun.

श्री अहम chu-skyes rtsa-ua सवास the white tuberous root of the lotus.

द 💃 chu-skyod बीबा met. the neck.

4 79 chu-khug a creek; bay, gulf.

6 AN 3 Mi 'chu-khur-tu blain arikanya' [1. "that which holds clouds," i.e., the sky. 2. "having clouds for a vehicle," an epithet of Indra S.

🌢 📭 chu-hkhur, met. ब्रेड्य sprin-pa cloud.

& Fam chu-khebs= as pan clock worn for protection against rain.

ভাগি chu-khol হয়ৰ. [1. boiled water. 2. জন্মাপুৰ the Hilsa or sable fish]S.

& পুৰ্বিত্ন chu-hkhor আন্তাৰণ, কাৰান্ত, বাধৰ a whirlpool, an eddy. ["a water-goor," i.e., a heron or a leech]S.

δ

Syn. ब्रिट बॉक्ट klon-hkhor; बहुकाय hkhyimpa; बेब्र करें के zeg-mahi lle; कुण्डे बॉक्ट के shu-yi hkho:-lo बॉक्ट के hkhor-chu (धूर्मांगाः).

& AMES a chu-hkhor-wa the turning of a water-mill.

६ ब्युवाय *chu-hkhyays* ico, frozen water. Syn. ४० रस*bhah-rom; ब*न्नव *qkhyay-pa.*

& aga chu-hkhyil puddle, pool.

६९५९मध्य cha hkhyogs-pa वह नदी any tortuous or meandering river.

& बहे देह chu-pkhri-çin = & व क्रम & wave.

कु मह्मिष chu-mkhris अवस्थित water and bile ("the bile of water," be, fire S.

\$959 chu-hkhruy=\$20598 a wave;
ruffle on the surface of water.

& ME cha-gast full of water.

क्षेत्र chu-gri बुरिका a small kuife; acc. to Schr. razor.

6 \$9 chargeog acc. to Sch. 1. rivulet, brook. 2. dish-water, rinsings (Jd.).

e দ্বাং প্ৰাণ্ড chu-glań nag-po or eছা প্ৰাণ্ড = মুখি ডা ruca-co-can ছুল্'ব মুখি gdig-pa ruca-co (Sman, 108).

Chu-glist yfur any islet in a river.

द भीदानद chu myrin-can=देश्वेद कुल्होर; कक्षक said to be the crocodile.

s feeding spring.

इ.व.च्याचा chu hyags-pa प्रशेष stoppage or retention of urine.

e THER. Chu-bgo rta-rid one of the thirty-seven holy places of the Bon (G. Bon. 38).

6'55 chu-rgyan was the ornament of the water, i.e., the lotus flower.

4.44 chu-rgyun was the current or flow of a river.

के कुँभ chu-ryyus चान sinews, ligaments and nervos; सर्व gland.

6 # chu-sgan a blister.

the special country of the water-egg, po. for the moon which (mythologically) sprung out of the great ocean.

\$2 cha-sgr i the marmar of a stream.

change of the course of a river.



6 মে আন বছলন cha-han lon-hahugs = মুন মে বছমে stol han-pa byuh-ua (idiomatic expression) the introduction of a bad custom; following a bad usage.

६ देन्स other foots bank of a river or lake; * देव देन्स the opposite side or bank, called also सुर a and कृष्य देन्स this side of the river; है म देनस sandy bank; है के sandy plain on the side or margin of a river.

&£MM chu-phanis=&²п цин в wave

6 985 chu-beng = 95 \$ lin-tshba table-salt.

des chu-long free water streaming down from rock [the tree Barringtonic acutangula]S.

€ ** chu-chag grain or grass, &c., given to cattle mixed with water.

§ \$\delta chu-chu=\& rhubarb; & \$\delta\$ its root is used as dye and laxative in Tibet.

** 5 chu chust-du (** 349) the sixth month of the Tibetan calendar, i.e., July.

कुम chu-hal also दे 🎮 अकावय a tank.

CAL chu-find, v. 54% wind the availor.

. . 34 a chu-aul-wa = 9x a or age a.

** *** cha-gaer wavelets or ripples in water.

Syn. max 項項 nathlar-guo; \$4 董可 chilsyroy; 自如何外 khrem-guer; han 为皇 新 clidskui ri-mo (董和m.).

sea situated beyond the ocean celled \$\frac{3}{2}^5.59\$ as a lit. (cure against snake-poison) (K. d. \$\frac{3}{2}\$).

and water.

Syn. 200 9 (dam-bu; Assa mi-duh); Fa n 84 xñog-ma-can; Assa 20 hdam-edsab; Ass hbyin-byed; Assa 4 hjim-pa (Mhon.).

\$\$\cdot\{\partial}\) chu-\(\partial\) fire. A precious atone; believed to possess fabulous properties such as the power of keeping off fire, and the effects of thunder and lightning. 2. salt.

and chu-giff thust-wa shallow water.

Byn. बहे- वश्य हुआ ytik gshal-nus; अ वे व sa le-wa; भैः अप u mi zab-pa (Afton.).

क्षणीर भाग chu-giih zah-pa deep water. Byn. बहेर केर giih-med ; २० द्वक ; बहेर रवव रुष्क giih-dpag-dkab ; रब्ध बहे के रेष्य hog-gshimi riy ; रब'केर rab-med (Uhon.).

• গুলাইন chu-gier পুনাইটন আজায়ি the ocean; also symb. the number four (Risi.).

e প্রশাস প্রশাস chu-gler mu-khyng আনিদি an island.

* ६ जोर इर chu-gier-sur चिक्कोच a creek of the sea (Kálac. T. 135).

and Chu rta-mo n. of a medicinal plant called and stag-ça (Sman. 258).

495.34 chu sten-sbyin suc the waterlily. कृषि chu-stod पूर्णावाद the month of July.

कृष्टि प्रेम अय clin-stod-kyis जैब-तत भाषाकी प्रिकेश the full moon of July.

हक्कि भर भ chu-stod skar-ma the constellation चे देव २६ भ bre-che llea liten-ma सूर्य पुर्वाधाद (Rtsi.).

इ.हिंद हुँच chu-stod-skyes (यहर सेवादभर) सङ्गल-यण the planet Mars.

& बन्ध chu-thags बादियन्त्र water-mill.

ক্ৰিব chu-thig জন্মবিশ্ব drop of water, water-drop.

कुर्वेग्याय chu thogs-pu विशाइन to bathe in water.

& see the mithal or & see & & a the bread side or bank of a river

& MEC M chu-nathons = 400 MEQ mam-nakhah.

্থাই chu-hthor= হ² বিজ্ঞান particles of water. হ শাহ শাহন chu-hthor-gtan speaking and spitting together.

कुष्येत्र व chu-hthor-ua प्रतिक्षिष् to sprinkle

Syn. 48 [44 chur-sgrogs; 48 844 charhing; 48 854 844 chuhi hdab-chags.

६८८ देट ५ अन्य chu-dan sheh-da ldan-pa चारीक्यविवादसम्बद्ध a long wide river.

\$55 cha-dar a small prayer-flag stack on the bank of a river, in order to avert inundations (Ja.).

€5¶ chu-dug acc. to Sch. hemlock

६ प्रव chu-bday or के ने प्रव∓ क श the god of water (Mhon.); also a fox.

a देशक chu-dro hjam स्वादक tepid water, slightly warm water.

ð

e is chu-dron or eise chu dron-ma

& sage chu-mulah a jet of water.

क अई chu-mdo confluence of rivers.

हर्यं, chu-hdod=भैष्णय skoms-pa or हैं भैष्ण kha-skoms (Añon.) thirst; also thirsty.

इ ब्देन chu-hdren वसाइक lit. that draws water; a cloud.

esques chu-rdays khyer water-fright; cattle being confounded by fright while crossing a river.

§ 5st chu-rdul, v. ^{ax 3st} particles of water or rain drops (Mñon.).

e' chu-rdo rounded pebbles found in brooks; a kind of crystal. এই সুং ই cool crystal (used for spectacles) (এই সুং ইই পুৰুষ পুষ্ঠ মুন্ত্ৰ কুই ব্যৱস্থা

\$ 25 chu-ldur (\$\$ \$30) flour and water mixed up together as the food of horses.

chu-nin years ago.

& 44 hu-rnay matter, pus (Sch.).

\$37 chu-phug a cavern in a rock at the head of a river or brook.

4 39 4 chu-phyay-pa (lit. one who sweeps over water), i.e., a ferry-man (Ja.).

\$34 chu-phran a little river, a brook.

कृष्ण chu hphrad-pa स्पीडपास a rud-. der, or a large oar used as such.

\$4ch...cr a large gland of which there are sixteen acc. to Tibetan anatomy (Jū.).

₹₹ • • • a contraction of the sinews (Cs.).

4'95 chu-tan jug; water-pot.

Syn. 《資·chu-snod; 《宋 chu-rduu; 其·S M nor-bu-can: 黃·克·· snod-po che; 《昭 chubum (風和on.).

4 क्य chu-wal प्रेशक, अवश्व, अकुत water-

\$34 chu-bun white paint for the face (Sch.).

6 94 chu-bum = 6 94 chu-ban.

493.34 Chu-hur-can was u. of one of the cold hells. 2. sec. to Schtr. the eye.

कुँ पे chu-sco बाह्यिनी, नदी 1. river: ६ वि इक्ष्मण बदेव कुद्रवदेत हुन्य अनुत like the streams of the four great rivers (let your letters) flow towards me (Fig. k. 15). 2. also signifies the number four (Rtsi.).

हा निवास पूर्ण chu bo chen po ha the five great rivers of the continent of Godaniya (यवस क्रॅं Ba-lah spyod), which acc. to Ruddhist cosmogony are the following:— (1) अस्त्रास कर, (2) हुन हम्बद्ध, (3) क्रुब्बे सुन्य, (4) इन्यास , (5) तुन क्रुब्बेस व

The seventeen great rivers of the continent of Pûrva Videha (Ariguranqua) are:—[1] \$\tilde{\text{s}}\tilde{\text{u}}\tilde{\text{q}}\tilde{\text{c}}\tilde{\text{q}}\tilde{\text{c}}\tilde{\text{s}}\tilde{\text{u}}\tilde{\text{u}}\tilde{\text{q}}\tilde{\text{u}}\tilde{\te

aŭ as a chu-bo hdta-no; केंद्रेड हैं इस chuhohi sta-zur बोबि; केंद्रेड देख्या chu-bohi hdoms?

4 ≒ Chu-no Guaga the river Ganges.

ð

ৰ উপপাৰ Chu-ho Ya-mu-na the different names of the river Yamuna: কুক্টবুল Kimuhi bu-mu. শুদু-পুদু পুনিয়া byed-ma, কুক্ট মুদ্ধ Shi-uahi spin-mo, সুন্তৰ Risod-can, ম ৰুইবুল Ki-iindhi bu-ma, প্ৰকৃষ্ট গুলিল প্ৰচাল-চুক্তি spin-ma শুক্ত

कु व रव मेर Chu-bo rab-mud नहीं वेत्रकी the great unfordable river of hell.

e fing Chu-bo Si-ta the river Sita the great Teang-po of Tibet: এর বুল প্রায় চিন্তুল-পূত্র, ক্ষম ইন Shays-yrol, ব্যু আছ ইন Dpnh-pas byin, ইংলুব্দ Srid-sgrub ma বুলমুক্ত Riays-tu hbab, প্রশ্ব মধ্য Khrag-hbab, বুল মধ্য মিল-চেন্তুল Bha-un, অব্যাহ ইন Lag-pahi thu-bo.

4 章 元素 Chu-bo Sin-dhu different names of the river Sindlu (Indus): 第5年第4章 River-hjohi chu-bo, 新音中で Shon-ysi ganya (京地市家), 東西電車 Zha-wa skyez, 東西電車 Ri-bohi hu-mo, 東北京森 Mun-po byin, 主変を可 Re-ba chu-bo.

6364 cha-glus = 8 795 cha-gehan the central course or main stream of a river.

் ஆதுவ chu-dbus-pa வயரிக்க Pāli : Majjhāntiko (Tā. 2, 9).

g बच्च chu-hbab जिल्लासाः a hill-torrent; g बच्च a chu-hbab suru the sound of a torrent.

\$5 chu-bya water-fowl, water-bird; \$8 \$99 chuhi bya-gay the grey duck.

a ags chu-hbyun (gs grung) a number (Ya-sel, 57).

6.95 chu-hbyrd said to be the swan (D, R).

ৰ মূল u chu brug-pa (কং " ইন্মান্মান কৰিছ বুল্") সহীদ্ধ over-flowing of a river; any inundation (Zum. 5).

名号 chu-lbag, v. 智可 bubbles.

**S* chu-sbur acc. to Sch. 1. drifted wood and the like; thin pieces of wood, chips, chaff, etc., floating on the water.

2. water-beetle (Ja.).

\$\$\pi\$ \chinstyral a harmless water-snake said to abound in the hotsprings of Tibet.

ই বুঁৰ chu-sbyin = নম্ম offerings of water to the yi-dag.

ে শতি cha-ma-gisi a water-plant: ্শ উল্লেখ্য বিষয়ে কৈ বিষয়ে কি কিন্তু কৈ বিষয়ে কিন্তু কৈ বিষয়ে কিন্তু কৈ বিষয়ে কিন্তু কৰিব কিন্তু কৰ

६ भेग chu-miy कवाच 1. spring, fountain. 2. n. of a vein. [3. कवाची ar aquatic plant, Commelina salicifolia]S.

\$500 H chu-dmar-po a sea of red water where the Naga people and the Asura fight together every day after taking their food (K. d. * 334).

अधिकार of जनपाना are the following: — भूव phal, श्रृ बेल्स sna-tshop, अश्रुव of the idanma (Rivi).

\$50 chu-rtum water with flour; gen. the grain mixed with water that is given to horses.

e dan chu-tshays afterne 1. a strainer, sieve. 2. n. of a demi-god of the nether world. A dan In 5% a chu-tshays kyis rushua afterness; a monk permitted to use filtered water, i.e., fit to use filtered water.

- 3. পুর্বাধ্য বুলার chu-tahaja gru-gaun আছল triangular filtering sieve [a leather water-bag]S.
- & #4 chu-tshan any hot-spring, large numbers of which occur everywhere in Tibet
- ક ર્કુલ શુરેલ chu-tsl:ub skya-ren, લુંભાગ વધેલ કુંલા શુરેલ ગ્રેમ લુંખ તું ખદ્દ મુદ્દ સંદ ખલાક કોલ પર ક્રદાર્ટે (D.R.).
 - § d chu-tshua salt from water.
- *5 chu-tshod we let, the measure of time by a water-clock; the Indian hour, one-fifth of a 32 or 24 minutes.
- ৰু বিশ্ব বুলিং বি chu-tshoul hkhor-lo us) । ঘটিলা 1. the elepsydra or water-clock of Ancient India. 2. now = clock in general or watch.
- a sta chu-hdsin 1. মন the female organ.
 2. জন্মাৰ, জন্মান cloud. In Minus. we read ৰু মই আনুহ কই কু ইনাৰ্থান বিশ্ব হৈ it is not called because of its holding the particles of water that rise from the ocean.
- Syn. of 2. https://ope.com/pagetal nam-mkhahi ybin-po; #Asethin tsha-z-hjoma; mga hinshah-gos-can (Micos)
 - &# chu-silva earthen water-jar
- 4 कुँ विकि chu-shoù चारेग्ड aren ; इ. = इ. व. १८ व्रक्त ykyng-riñ-thioi ; वेर = १ वेर kina-sh-n superficial aren of a globe or circle.
- क्षेर स्वाप chu-shen hydropa परिमञ्जन; परिषाण acc. to Schtr. proportionate, symmetrical; acc. to others, beautiful, stately.
- ह देश अब्द chu-sheh mthah चन्नवाड cir.um-ference.
- enter chu-brom a covered backet for carrying water.
 - ♦ केम chu-sem प्रतितीय water-tub (Ja :.

- the image of the moon in water, reputed to be a deception of the senses by witch-craft. 2. the water-month, the first month (Jd.).
 - 6 49 s chu-gear a large ladle (Cs.).
- ६⁸ টু প্ৰথম chahi-skyr-ynas হৃদীহঁয়ানি (६° ৪৯ দ্বীর্থাকস্মধীন ম) water insects, worms, etc. (may also mean "fire").
- देवे बोब नेदः chuhi-hkhril-çin creeping plants growing in water.
- हवे वर्ष कृषि chuhi-hkhrul-hkhor=ह वर्देन mirage (Mron.).
- देवे का श्रे chahi gad-mo = देवे हुन chahi flatera [जनहान 1, cuttle-fish bone, considered as the petrified foath of the sea. 2, water-bubbles €.
 - देवे बुद वर्डेन chuhi-syur hkhyog प्रकर a pig.
- की अध्य chuhi na-phyis सम्बद्ध shell; also a smil
- दुर्व ६ व chahi dya-ua ककेन्द्र (दृष्णीराय) [the jujube-tree]S.
- द^{के दि}ः hothi-don = ६ देवश [असक्षी a well, -pring or pool |S.
- हु । व्यवस्था chuhi hilah-chays water-fowl
- हुँ हैं व chahi-rdo-ua (हुन्द्रणेहैं) कुक्रप्टर [n. of a plant]S.
- gà ag aq chuhi hdre-log = 69 a 500 waves (Minu.).
- हर्वे ६२२२ भेंद chuhi dpul-yon (३१३) वर्बनी (बुलर्ड ब्रायर हे दश्य व्येष, flow and ebb-tide.
- है हैं chuhe-risica भैदास watermoss;
- हरे अवस्य chahi-shal-ta-pa पानीयदारिका a woman who supplies water to a lady.
- कृषि विकेति with fresh water.



e alema chuhi segs-ma particles of water; spray.

Byn. CAT chu-hthor; 30 m nar-ma; 48.

10 m chuhi zer-ma; 6 m chu-zil; 6 m chu-thig; 500 km gh ghah glab glab; skyeş (Mñon.).

enig-rgyu) mirage.

६वे कॅल *chuḥi lo-ma* (क्लेप स) ripples in Mor.

हरे निष्क chuḥi çin-ṛta (शुन्त) बारिरण met. a boat, ship.

aa a a chuhi sa-bon, v. a. a. a.

8

& Kan chu-hobs water-ditch (Sch.).

ৰ অ থাক জ chu-yi Akhor-lo whiripool, v. ক্লেথক klod-Akhor or ৰ থাক

क्ष चिष्ट्याय chu-yi shaqs-pa, a shell ; met. a monkey.

《発覚なる chu-yi sňiň-po 1.= 6句 K salt (抵抗on.). 2. n. of tank filled with lotus flowers.

ই পীৰ্ণৰ chu-yi thub-pa or ই পীন্দৰ্শ ই ৰুজ্জ the god of water; also animals living in water. However, in Tibetan mythology there is no general god of water. Irrigation streams and channels are under the protection of a special deity and the various large rivers have each a protecting river-god respectively; but if an universal ই বি ল is ever mentioned in books, it must be a mere phrase of the author's fancy.

कृष्णिपुरः व chu-yi phuñ-po, बारिराधि ;= 9 सर्थः देश व the ocean.

€ \$ 2x \$ chu-yi tsher-me the lotus plant, flower, etc.

કુ લે વર્ષ લાવ chu-yi hakum-akar = 4 દે સુધ froth of water, also bubble.

क्षेत्रभक्ष chu-yi zegs-idan कह्मवानती that which contains particles of water; rain or cloud. €'वित्रेष्णम chu-yi sege-ma, v. क्याचेत्र

e অবিশ্বশ্বশ্বশ্ব chu-yi hod-phrug shon-po = 55শ & quick-silver.

क चेर chu-vi-ro salt.

क विवाह है chu-yi lan-tsho पश्च the letus.

\$ ම ਜ਼ੁਰੂ 28 ක් 28 chu-yi srin-pohi gron-che
= g ma sa 5 the great city of sea monsters,
i.e., the ocean (#ñon.).

§ংব্য chu-rags dam, dyke (Ja.); same as ৡ'ৰ্ড: chu-lofi (প্ৰবিলন).

62 chu-ri (lit. water-bill) a billow.

\$59 chu-rug n. of a medicinal root: \$595थ को अर्थ कर g chu-rug will remove inflammation in the bones.

कुञ्चल chu-rlabs, v. कुवै व द्वपण कार्कि, wave, billow.

हुन्य रद्भार a cha-las hbyuñ-wa व्यक्तिः: a leoch.

& chu-lo n. of an aquatic edible plant.

ধৰণ chu-loy floods (Ja.).

4 % chu-lon dam, dyke. • 4 % 3 3 4 2 4 5 3 4 4 5 3 4 4 5 3 4 4 5 4 5 4

e नैंद cha-çin बदकी, रका, निषुक्ष 1, the plantain. 2, acc. to Ja. drift-wood. [3, also the ratan plant] S.

Syn. & Pêrt pern-yi shih-po; ga'ismaka ggyun-pname-basin; as'd agu sa nad-kyi bbrus-can; as'agu sa hchi-hbrus-can; ga ta' ga'u gluh-pohi (cug-ma; uks'au musod-lus; gu a grol-wa; As'aka çih-hdsin (Mhon.).

इ.नेट.प्नर व chu-çiñ dkur-po [बाह्याटका, बेतहका white acouste, Aconstum ferez].S.

Syn. A44634 gshon-nu can; **** loma kha (Mhon.).

a Ac a see a chu-cin ai mkhar-wa a stick made of chucif plant (Bbrom. 160).

a As as 84.4 chu-cif brla-can-ma lit, a woman whose loins resemble the plantain plant, i.e., a harlot, prostitute (Ya-sel, 54)

9 Chu-cur n. of a district in Tibet. (Bisn.). 4 1 F. Chu-cur-rdsor the Jong or fort of Chu-cur near Lhasa.

& an chu-cul mayor channel or drain for water [little drops of water adhering to a vessel after it has been emptied |S.

& As chu-cel venude, wafen ervetal. [बन्दबानागृह the "moon-stone" described by Sanskrit poets as having the power of emitting water at the sight of the moon |S.

& August a state of the cold duan-yi dhyil hkhor=the crystal disk, i.e., the moon (Fig. k. 30). A A CAR a chu-cel dwan-po= 3 a the moon . अ वर्ड & नेव द्वर देव दव तु व्यापन देर. वेज्यानार में देर देजर भर कथ रेट देश। while the light of your good works has been increasing in brightness, your health has become resplendent as the lord of the crystal disk (Yig. k. S5).

6 44 64 w chu-cel shun-ma lit. melted crystal; met. the moon (Yiy. k. 18).

a 44 chu-good a ravine containing water (Jä.).

& a chu-ser matter, pus.

a w chu-so area 1. the bladder. 2. the external and internal urinary organs (Ja).

* 4.85 chu-arad fest; 6.85.430 chusrah gsum faften (Kaluc. T, 62).

ia बेद ने ने द Chu-srin Ke-ke-ru n. of a crocodile; also that of a place in Ancient India (A. 20).

क क्षेत्र कथ अनेत Chu-srin raual-mishan सकरwa n. of a king whose royal standard was a crocodile; an epithet of Cupid.

Syn. & 934 chu-ater (Mnon.).

क धेन हेन व chu-srin clun-vo or क धेन न प्र chu-gin ça-kra साप, क्रुपीर mythological monster-fish with body like a hill, and furnished with eighteen heads (K. d. 5 82).

& भेद व्याप chu-srin-bdag said to be = इ अडें Batt the sea.

ब बेद इहे दे कि अप Chu-spin gdo-rje rimohi bran-mo a goddess who rules over the forest of Kong-po and is believed to possees the power of stopping at will the course of the great river Yeru Tsang-po.

द श्रेद हैंद अ chu-srin sder-mo medicinal herb useful in leprosy.

សមិនមិនបញ្ជាត់ chu-srin byis-pa-geod a river-erocodile which carries away and eats ohildren (K. d. = 24).

alia alia chu-srin hdsin-khri a throne supported on carved erocodiles.

& इंव chu sgib प्रमेच gonorrhœa.

ৰ্থাৰ chu-arub = ইব্ৰাণ্ড chu-dkrug-pa convulsed state of a lake by wind; ruffling or churning of the waters.

देशेष chu-s:cl= व अर्थ के में the oceau.

€ ¥ chu-srol dried-up bed of river.

& WT chu-lhag a kind of tree.

Syn. Rallow; ri-hjoms Ka Ac ra-un çifi (Minon.).

& अरे ब्रम्भ व chu-lhahi shaga-pa पात्र, नातurn the snake-noose-the weapon of the god of water.

e ma fe chu llubi-cia tau en an Indian tree, the tree Crataca roxburghii.

কুৰী chara, imp. of ৰহন্ত hing-pa; নাই দ ইন্তানত চুন্তু হুলু ইংল্টান্ম he said: admit the eller brother into the priesthood! I Hiram 36).

正に 1. chun or & a chan-ieu 知明, 明明, ture, state little, small, young, junior, inferior; & Lucus when he was very vonng; gera or ere; eraquagira. 445.44 5.55 8 (hi-) vounger brother S'rizarbha also having entered the Buddhist order: 34455 the younger or vouncest son; Tite young in years; W4 35 4 the junior father, i.e., the second ioint-hu-band of one's mother: & 44 from infancy; & Ina on early triend, a friend of younger days. Sometimes includes vb. to be, as in \$5.00 \$5 89 be not email in comage !

Syn 25 u finfinu, 25 qu bu finfiquetsam; E5 bu (stod-tram: 25 i finfini; 455 chuinu; 4 phia: 4 i phra-me; 44 buy-tsam; 14x u zys-ma; 15x u zer-ma; 45x u hthor-ma (Minni).

& T chan-gri = T& a small knife.

* 55 5 chun nu my smail, little : Kalac. T. 1:15.

\$5.54 chuh-hun a very little part, * IF.

* IF. \$5.54 MK IN (Yig.) one thousandth part
is called \$100 chuh-hun.

45'45' chan-chun=145' very small, little.

60 240 chafi-ches-pa wount a little more, yet still small in quantity.

\$5.989 clych-hjug a kind of tea (Rtsii).

42 35 chun-mun, v. 1345 khog-rta.

इट देर chan-byed कवाद slender [also fire is.

६८ म chuń-ma जाया, जवज wife, consort, pariner; ६८ म वेदाय to take a wife, to marry; मे देव ने दुरावर द्वेदाय to be made a man's wife, to be married; द्वर अ वेंक् व्योधार ए के हिन्स to abandon an adulterous wife (Co. 1).

& अवे सुन के chun-mahi spun-ala brothers of one's wife (Mñon.).

45 % chun-sad = 35 % a little.

রুচ্ছ বুল chan-has-grol (বৃশ্ধ অনুচর নুধন্তির ব্যধার্থিয়) জারিল বুল to gain salvation with little asceticsm; a state which precedes sainthoud.

& 39 chuń-lay a lanib.

as 35 Chun-ben n. of a place in Tibet.

६६ न : hon-ça = सन न mutton

45.44 chall-cos the smallest or the youngest.

& 39 chefi-sug the limbs of a kid.

কুঁ5 নি ind-pa প্ৰিয়;= ৭৯৭ to get into, to enter, to put into, insert, etc.; ৭৭৭ প্রস্তুত্ব resp. to impress on one's mind; ক্রিড্রাক্তের ক্রিড্রাক্তির ক্রিক্তির ক্রি

हुद अ गाँद chod-na-yso,। र 2 हुद अ गाँद not exhausted, exhaustless (Nag.).

45.2.2.4 chu mi-za-wa or 45.2.4.4.4 inexhaustible, un. asteuble, to be successful.

\$5,969.9 ched h Isah an = \$5,99 to be fruitless or unsuccessful (in any work or action).

45.9554 thud-yzon-pa to waste, make away with, to rquander; 55.54 chud-zod-pa to be wasted, become barren: 65.554 when it had been consumed, they went quite away.

§3 claim occurs in \$5.85 one that is watering or taking care of fields, 44.85 gardens, 54.85 mea.lows (Ja.).

645 995 Chun-gyi brag-dinar one of the thirty-seven holy places of the Bon (G. Bon, 37).



423

\$374 chan-pg 1. to bunch or bundle together. 2. in W. the common designstion of one that takes care of fields.

क्ष्म chun-po दासन, माचा 1. bunch. bundle; 55 3 46 4 a bundle of silk scarves; a skien of silk. 2. a collection, pile, heap. 3. tuft, tassel, as ornament, etc.

44 4784 chun-po-cun wroathed.

44 95K 4 chun-hphyan-wa to wear a wreath or garland of flowers.

\$4'4 chib-pa accomplished, perfected as in gr. au ann cue na au un ga a Bodhisattra is to be perfected in all matters

& chum rice (in Sikk.).

4 कुरा । chum-pa भीन ;= ब्रेभ व khrem-pa to be frightened, also to shrink; alma an a to crouch with fear 2 .= 4944 animals living on the surface of water; also 49 35 4 a kind of cuttle-fish called Pilha (20) supposed to move on the surface of water and to pull down men and cattle when they swim.

as chier termin, of a; as as a to be drowned.

at an chur-sgreys or at us n is of a kind of water-fowl.

and aga chur-hares and affer buffalo (Maon.).

cheese or curd extracted from milk after boiling and evaporation: 43 3 mm al 5 m areas chur-ra gives strength and increases the seminal energy.

数 New chur-nu lhun = 如 和 取 B magic tree (Mion.).

WW Chur-lhun umme n. of a sage, the expounder of the Yoga philosophy.

ØN chies instr. of a; क्षमण्डस्य to gild, to overspread with liquid gold or ailver.

कुषावदेशाय chus-kjig-pa चप:-मंदर्भेणा destruction or devastation from water.

AW SA' 4 chus-bran-pa, an ac Kara to slightly wet or moisten with water.

का भे कृत्व प chus mi-fiams-pa thunder-holt, v. 19 (Mñon.).

aw And chus-me-atshub met . fish (MAon.).

3 che 1. num. fig 96, 2, v. ≥ q great.

In che-ka acc. to Sch. chiefly; the plurality.

3 B5 c/e-khyad size, greatness.

के के che-qe दाम a garland, wreath.

本章 K che-ge-mo (in Beng.) 电电机 1. such a one, such a person : 4 3 4 4 4 4 in such and such a year; 30 \$ 55 such as you are : के ने में क्षा अर्थेंद् ठेन let such a ene protect (me or him). 2 = = m a term for ani mated beings in general.

Fig che-dyn the upper classes or races: 59 in \$59 che-dau signifies many and \$ che the upper races: यश देवे के द्यु काम कर हैंस इ ar ar ar ar a de all the upper classos of Nepal possess borses, chariots and elephants (A. 148).

3 d che-ryyu=3 4 che-ua

* 1955 che-bryyad the descendants of the eldest son.

देश the chief सपनी 1. joint wife. 2. great and small; the dimensions or size.

3.3 chr-che for 34 4 34 5 chen-po chen-po; DATE BUTCHER & & APPRILLED HEAT LEAVE Off the most serious moral faults (Behu 40).

क्रे केर कृत्य che-cher ggan-pa पोषित, पासित growing older, becoming more and more an old man; 222 4 6 che-cher rgan-mo unter growing older, becoming more and more an old woman.

Endq che-mchog wer; fafat chief and great.

3 a ≤ che-brjod = a stod-tshig or and a bhur-tshig words of praise, eulogy (Mhon.).

3 and che-thubs arrogance, haughtiness; § 42 3 and site-publi che-thubs the arrogance of the Depa (chief of a tribe or plane).

Ф

3 saw 85 che-thabs-can proud, arrogant, haughty.

*Ka che-don for *Ka chad-don a missive to an inferior, an edict (Ja.). In a letter the word *Ka ched-don expresses come special wish or object.

3.44 che-hdon the coming to full age, attaining the age of majority.

केद्द्र में che-dpan-po साचित्र witness in chief.

ক নি che-ua সহব, খনিলাৰ, মুন্তীৰ, মুখা l. often in compounds à che: great, large, powerful. ই alone often=very. In conversation ইন্ত্ৰ chen-po is the usual form and in Ledak ইন্ত্ৰিংhen-no both in books and in talk. 2. sometimes used as a vb. with perf. ইন: ইন্তৰ্ভন্ ব্ৰথমনীয় নামৰ আইন্ত্ৰই his piety is much greater than before (Du.).

देवहें che-bisan majesty, greatness in rank and power: देवहें ६६ इन युव्य के इन वस (Khrid.) greatness and fame being transient.

2.4 che-she a female adorned with jewellery (K. d. 9 326).

+ 3 24 che-gshi = 94 5 dpañ-po a wit-

Langer The che-bahag chun-skyur-ka to keep everything in proper order, e.g., placing larger or smaller things in their respective order. it che-re with we to stare at, to look with fixed eves (#brom. 105).

हे बेंद्र che-lon = ६ वृष्ण व ा ६ वृष्ण व व हारिय [sufficient, excessive, noble] S.: हे बेंद्र ६ ६ इंक सबंद वण है वृष्ण है ६ having perceived a sufficient meaning he obtained contentment.

ই বিশ্ব che defis 1. grown up, adult (Ja.).
2. many, much: শুরু এই প্রেক্ত বিশ্ব কর্মান ক্রামান কর্মান ক্রামান ক্রামান ক্রামান কর্মান ক্রামান ক্রামান ক্রামান ক্রামান কর্

है ऑब che-ços,= हैब हैन साधित the greatect, greater than all others, chief (ऑnon.).

কৈ ched or ৰুণ্ড ched-da লিছিল, কর 1. postp. for, for the purpose of, with a view to, for the sake of, because of, on account of; ৰুণ্ড ৰুণ্ড a to be done on account of; ৰুণ্ড ৰুণ্ড a to be done on account of; ৰুণ্ড ৰুণ্ড ৰুণ্ড ৰুণ্ড ৰুণ্ড adv. on purpose, expressly.

Syn. \$45 don-du; \$44 don-lu; \$55 phyir-du; \$578 ched-yaer (Maon.).

+ & queq-hyah = देश वयुव some, a good number of.

35 34 ched chen-po a special thing, an important business.

કેર્કેર ched-cher more and more; કેર્કેર કેર્ફેર to increase: નીર્જર મુખ્ય વર્ષ વર્ષ કર્યા હતા રહે દેશ ન કુવલ માં! દ્વાર્થ તે ક્લાફક મા Lacked-cher nu-byas pur buli rjes-se shugs-se (Hbron. P 20) without indulging more and more in sleep and laziness, he followed the example of my son.

કેર વર્ષેક પર Ched briod-path sate a class of Buddhist scriptures which includes four divisions .—(1) દ્વારત કૃત, (2) લુદ દુ: વ્યક્ત, (3) ઉલ્લાલકર, (4) કેર વર્ષેક્ત

35.935 ched-gher, v. 35.

ইণ্ড মুখ্য ইন্স ched-du hr jod-pahi tshoma this expression is described as: — ইনাৰ্ট ইণ্ড ইন্দ্ৰ হা কুমান্ট ইন্স অৱশ্য (K. d. আ 327, 400) the compilation of the substance of the Doctrine, and arranging it in verses.

35% ched-don=3 % special signification, etc.

354 ched-pa=594 wes to spread over.

35 hard ched-spel-wa (35 sungurage α) to send any special message (Yiy.).

ইব্ ched-so = ইব্ ব্ৰ great object, special reason: কর্তু ক্ষেত্রত ইব্ ক্ষত্রত এব (A. 84) again the Lo-tai-wa having a special reason for the first (course).

केंद्र Chen-po सदा, तदार, गुद, द्वर्त great, large, chief; भिन्देन a great man, इस्टेन्ट्र a great lama. Sometimes केन्द्र ब्युट्स ब्युट्टरेन्ट्र a huge jar centaining magic spells.

G chen-chun first wife and second wife (Ja.).

देनहर chen-snast भूतावसीकन magnifier; seeing a thing larger than its real size.

34 24 4 chen-po hyyur-wa to become great, to increase, to grow up.

3479 chen-po the lit. the five greats, i.e., void space. In Buddhism, the sky is so called as having the five attributes of greatness, vis.:—929445 it is immaterial, 59445 limitless, 594 eternal, Aqua unchangeable, Aqua undestructible.

and like thunder; also any loud noise expressive of anger. Also save to thunder forth: arg arm he made a thundering noise (D.R.).

chems compounds: prim or primu resp. aprimu, apprimu farewell exhortation;

last will, testament; সুৰাজ্য ইন্ধাৰ্থ কু to deposit a testamentary disposal for a son (Ja.).

and the chem-chem n. of a number (Ya-scl. 56).

देश के a chem me-wastillness, silence (C_n) ; देश के र बहु कुथ $(S_{ch.})$ देश के र बृष्ट u to sit still without speaking $(J_{ch.})$.

4 338 'A chems-pa (285'4) to inform, to deliver a message.

हैया chel-pa defined as कर कृष्य पुंच बहुद व or कृष्य able by one's own power or might (Ra) 26).

ক্রম ches 1. instr of 3. 2. pf. of 4a as adv. শ্রুমান্ত্রী as the food is very bad (Ja.); বিলাইন ব very prudent or clever (Sch.); বিলাইন বাহার হৈ it apread very much (Ja.); বিলাইন বাহার হৈ it becomes exceedingly valuable or scarce (Situ. 55).

डेम अर्थुवस ches-myyoys, v. डेस मुद्द chesmyur vory quick, speedy.

Angure ches-ryas-pa, \$2.4 or and old, worn out.

देश है व ches-fei-wa सुदत्तर very heavy.

du gra ches chuñ-va una much less.

देश दे a ches che-wa (दे वैंश) very much : supreme, the greatest or highest.

24 ME ches-michog after the supreme.

हैस है व ches-ñe-na भागक very attached; very intimate.

Buraga ches-hthun-ica to drink much.

देश हैं। प ches sdom-pa to preserve one's vows very carefully.

But ches-pa 1. pf. of But to be great, to increase: Saul Saul the army having ð

become great; 502. 3x 44 being very powerful. 2 to believe, but only when preceded by \$05 (resp. \$444); \$05 \$250 does not believe.

हैंस कर chey-mail or केस कर व वहुतर, जूब: inther large or too many.

केम कुर eles-my ar विश्वतर very quick, rapid.

র্ম মার্থি ches-behon-pa আনিমুর very youthful; also জনিত very young or youngest.

केश भूष व clas-liaj-pa पश्चित्रतः in much excess; a great deal in excess.

ঠ cho 1, num. fig. 126, 2, substantial, of meaning; ই এই ংই এই; meaningless, for nothing, no object, in vain; নি ই এই an empty-headed man.

कें भी cho- et विधि, विधान, नीति 1, the way or method of doing a thing, e.g., of solving an arithmetical problem, of curing maladies, esp. used in magical perfermen-2. prescribed rites and observances tin religious services, etc., Emangua observant of rites). 3. specially, any magical rite. 4. wrent behaviour: \$444 सुध देवस व चरित्रसम्बद्ध of good character, posressed of good morals; I'm sour wrent-विषय of bad morals, fallen. अन्य or the ten kinds of religious rites observed by the Buddhists of Tibet are:-(1) 455 र्भिय विषय अन्य rites of magical circles and figures painted on the ground and also on paper; (2) रेश व दक्द ने इंन्यू rites of mystical initiation and religious service; (3) 34 ann रव क्षम के व rites of consecration; (4) अन्द्रभार भेषामें अन che-hdus ro-sreq-gi cho-qu funeral rites and ceremonics: (5) I a the-sae shuons-kui che-aa the art of sleight of hand, etc.; (6) * 34 35 * 54 48 Eq rites for propitiation (of a deity or spirit);

(7) শুর্ব শুর্ব কর্ম কর্ম লাকে for torma offerings to a deity; (৪) ধুলার্থ ধুরুট-ইল্ the art of making casts of ministure images; (৪) শুরুত্ব ধুরুত্ব ইল্ offering of sacrificial fire and also of water to the manes of the dead; (10) বার্ণ ক্ষতি লাকে to secure a happy and long life

अन्दिद्ध इंद लीक-yahi nun-tshul can भाषार भीन one naturally of good behavior.

ই cho-he or ই cu is explained as (মন্
ৰূপ্য ল) shodding of tears (ইনিলে.), lamentation, wailing, esp. lamentations for the dead, dirge; ই বৈশ্বব্ৰথ আগৰাৰ মন্দ্ৰি throwing up lamentations.

3223 cho-fie-dir loud lamentations (D.R.).

ঠি পুরি cho-hphrul খানিছাই, বুলি miracles. ১ বুলু বুলু cho-hphrul-gaunthree kinds of miracles performed by the Buddha:—(1) চুৰুত্ব টুৰুত্ব প্ৰায় নিচনান্দ্ৰ প্ৰায় কৰিছিল। তেওঁ কৰিছিল কৰিছিল কৰিছিল। তেওঁ কৰিছিল কৰিছিল কৰিছিল। তেওঁ কৰিছিল কৰিছিল। তেওঁ কৰিছিল কৰিছিল। তেওঁ কৰিছিল কৰিছিল। তেওঁ কৰিছিল কৰিছিল। তেওঁ কৰিছি

*439**** cho-hphrul mchod-pc religious service to commemorate the miraculous exhibitions of Buddha.

\$'\textsquare to set on or incite; \$\mathbb{R}^{\extsquare}\$\text{ \$\text{\$\exitt{\$\texitt{\$\text{\$\text{\$\texititt{\$\text{\$\text{\$\texitit{\$\text{\$\texititint{\$\text{\$\texitit{\$\text{\$\texi\}\$}}}\$}\text{\$\text{\$\text{\$

ম এক মুখ chos-babs skor = ব্যাহ্ম একৰ revenue, income; মুখালুৰ উপ্নেশ্ব the earnings or income from the state of Sikkim.

4. & QC cho-bbras (45 or 45.45)
(Moon.) family; extraction; especially

δ

the maternal relations, the mother's family or lineage.

I w cho-ma n. of a number (Fa-sel. 56).

ইংৰেজ cho-rigs father's lineage, descent by the father's side.

ঠিই cho-ris বাল descent, extration; উইন উৰ্নাহ্ম হাৰ্ব from the beginning or always of honograble descent.

E A cho-to 1. a shrub from the dried leaves of which a yellow dye is prepared for the clothes of the lower classes. 2. भूतेदर, पत्र, शुत्र gambling diee; ই वेश्वर cho-to mithan a diee-player (Cs.); ই वेश्वर cho-to ryyat-to आधिक he excels in diee-throwing.

& के के प cho-lo rtse-ua दातकीका, अधानीका: to play at dice.

अविरेश cho-lo-ris diagram; a stamped mark or figure on a dice.

इति भूगाय cho-lahe-skage-pa पण्यात. द्वारेट्र to lay a wager in gambling and to exhort your side to win.

উৰ্জ্য gu d cho-los thul-lo আৰ্থিক cue who has been defeated, i.e., has lost in dice-play.

I 後 u 萬 cho-lohi sa-bon = 《 \$ \$ hyron-bu (僅 non.) a kind of shell; the cocrie used as a coin in India and also as a substitute for dice.

हैंबा chog, see देव a III below: it is generally used as a pormissive particle after a verb: वहाँ देव you can go; जद देव you nay come; अवदेव may be permitted to be done.

र्मा । choy-pa 1: चलक्त; कृत्य adorned, ornamented (Lex.).

र्वेषा । । प्रकाति to suffice, to be sufficient: देद ब दे ज्या अवस्ति is sufficient for us; হুব্যুমনারন্থীয় উল্বাহ্য they had about enough of those horses; বই উল্বাহানে this is not sufficient. Adv. উল্বাহ sufficiently; উল্বাহ টুরাঘ to give sufficiently; টুর্মান উল্ it being sufficient (for the present) that I have come; ক্ষমান্ত্রাইল্বাহ মুক্ট there was mough for all; উল্বাহ বাইবাহ deem a thing sufficient; to be contented or satisfied with

ইপ্ৰান III: to be permitted, to be allowable. In books gen, with the instrumental participle: কৰেনুৱ বন্ধান ইনু drinking beer is not allowed; দুং ইৰাব্য ইনু বা will be permitted to come back (Mth.). In colloq. ইনু is annexed direct to the verbal root: কৰিনুৱ বন্ধান বিশ্ব বন্ধান বিশ্ব বিশ্ব কৰিনুৱ loudly is not allowable; মানুৱ বন্ধান বুলা annexed or into the house.

रन व केंद्र choy-pa ned-pa specife (५६ न or ६६ न वदे व) good appetite (Māon.).

अन् नेश्व chay-çes-pa सनीत contentment; to be contented or enti-fied with.

EA than or ME. transparent variegated half-precious stone brought from India to Ld. and considered less valuable than Ti (oat's eye), perh. cornelian or sardonyx (Jd.).

ર્કેડ chod 1. a decision. 2. a partition wall; કેડફ્રેલ્પ to construct a partition wall (Sch.). 3. v. ૧૬૬૫.

ইং নি chod-pa I: l. ইছ to be cut off; হুটে ংগে to be reparated by a lenginterval; অন মু ৰাজ্য দু অন ইংই both approximen being cut off or obstructed by enew; মুহাই a diamond that cannot be cut to pieces; an epithet of a firm unbending king. 2. to be decided, settled, fixed; মুহাই মুহাই মুহা the value (of the stone) ð

cannot be fixed, though one should attempt to appraize it, i.e., it is priceless, invaluable (Ja.)

ठेंद्र II (क्विय) चावरच, विवरच to cover over, put into shade; also a shade, cover.

ইং মাধ্যম a chad-a blog-pa = P কা আছে ব also সমায়ুক্তম a to promise, to undertake to do a thing: প্রাব নেজং প্রথম করে মাধ্যম করে

35 chos in W. 1. useless, to no purpose; \$4 \$4 \$5 the payment has been useless, thrown away; gen. adv. \$4 \$4 gratuitously, in vain, for nothing. 2 tent; \$4 \$4 tent-rope; \$4 \$4 \$5 tent-peg (Ja.)

All chom or have robbery; has he had a fearful rattling sound (resembling that of a thunder or a cannon), gen. made by robbers when invading a village or house to frighten the immates out.

ENG chom-pa to be finished, accomplished, in W. (Ja.).

ইন্ত্ৰ chone-po or ইন্স্ত্ৰ chons-po বজ্জা, ক্ষ্ম, কীৰ a robber; ইন্ত্ৰুপুৰ robber and thief, gen. ইন্সুপুৰ গুৰুত্বসূত্ৰ প্ৰথম of robbers and thieves.

কীয় chal 1. inconstant (Cs.): ১৪৪ ইন fickle spring-weather (Ja.). 2. for ইন in compounds, ১৯৯৯ ব a dice made of bone, কি ইন a wooden dice; ১১৯৯ a shell used in the place of a dice.

중인 및 chot.kho 1. a country, province: 독대적보다 취임 독대적 경험 및 보다 인 and Teang were the countries of holy religion : 최신 및 최일 본자는 Mile.kiod, the province abounding with population; ***[***[***]***[***, i.e., Mdo-smid, the province of horses; ***[***]**[*

ইথে'থেপ্ৰান chol-byro-na or মণ্ট্ৰই chol-gyi byro= সুমাৰ্থান or মন্ত্ৰীন to be decayed, become degenerate (A. 70)

+ EU IN chot sans (as 99) 1. bed-pan; also a vescol to contain washings, &c.; impure-water. 2. acc. to 8ch. a shallow shore.

EN chas we 1. religious doctrine; religion; more especially the doctrine of Buddha Generally speaking, chos, i.e., dharma, consists of all phenomens, all matter, and all knowledge of things worldly as well as spiritual. It includes Aws all that can be known, TW Sall that is cognizable by the senses, 45'4 all that exists, 44 44 basis and material. 2. a particular doctrine, tenet, or procept; of In 44 an esoteric destrine, a mystical doctrine: BS 34 for BS 45 84 34 sublime or excellent religion; बहेब हैं । अंश वक्ष the eight worldly doctrines or principles. vis.:---}5'4 win gain, profit; #'}5'4 were loss; १६५ वम: fame, reputation; मे १६५ चयत्रः bad name, notoriety ; क्षाप निम्हा scandal, slander; अदिय प्रशंका praise; अरेव nu happiness : ह्यू बहुब व द:स misery or unhappiness. 3. system of morality, ethics (faith, exercise of religion). 4. any way, manner, method; a custom, usage. 5. is sometimes used to signify a thing. substance, property.

The word I wit also explained as I have I will also explained as I have I will also entered to the consists in placing under discipline a mind already formed.

Chos or the religion of Buddha is again

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divided into two classes which are of scriptural and contemplative nature. The scriptural chos is collected in the three ede-mod or pitaka, viz.:--the Vinaya, the Sitra and the Abhidharma. The meditative chos consists of the three trainings viz.:-moral discipline, meditation and Prama or the absolute knowledge of all things. The first three are studied and the last three are practised. The chos for the purification of sins have been also subdivided as follows:-(1) 45 34 59 the six transcendental moral virtues; (2) * 3748 ses the eighteen metaphysical voidities, (3) 54 4 5 44 44 4 4 4 the four remembrances: (4) warque faraa the four renunristione ; (5) हुव्युव के स्थापने rdsu-hphrul-gyi rkan-va behi the four bases for magical transformations; (6) 500 mg the five powers; (7) FOW 2 five fortitudes; (8) 95 and any and the seven Bodhyunga or attributes of Bodhisattva; (9) व्यक्तायवै वाम " aq aq aq; the eight subdivisions of the noble paths; (10) श्व वर्डेर ने वस द्वर बुंबम ब्युस वर्ड *434 the thirty-seven northern paths of nar et ium

दशकेषु choş-kyi-şku पर्यक्षण the spiritual form or the existence (of a Buddha).

মণ্ড ক্রি chos-kyi skye-mehed থকাবনৰ l. religious capacity, spiritual development. [2. the mind]N.

इस के कुल अर्थन बहुंद chos-kyi klun-kehoy keron (१९१४ कुल) ध्यांस्थारी (तु अर्थन १ वर्ड वं। २३: इस सुरवृदः) following a leader.

डा ने व्हेंद वें chos-kyi hkyor-to धर्म यह comprises three:—(1) बदेन वहेंदे डेंच वृद्धि (बद व व), (2) नेव्हायद क्षण्यद बहुद यहें डेंच वृद्धि (वेद के के के स्ट्रूट बुद), (3) अर्थन देन के देंद्र वेद डेंच वृद्धि . The three are explained as the original, the amplified and the abridged your (शुक्ष कुष बहुद व्ह्रूप ने वृद्धि • ४वाडे जुन्याय Chos-kyi grays-pa वर्षायीके n. of a Buddhist philosopher (Bull. 1848, श87).

Ter grants Chos-kyi rgyal-nitshan wawa n. of a Buddhist philosopher and author.

augh chos-kys-egra वर्षेत्रक the loud recitation of religious formulæ, or singing of hymns; preaching of a sermon.

Tu gre chop-kyi dad, v. Ingela chopkyi dhyide.

Buy Sun's chos-kyi chos-ñij the natural proporties of matter, such as Agrama me-gyen-du hbai-wa the property of fire to run up; Gyszaga that of water to run down.

દેશ મુંગુર શિવાય chos. kyi gith slobs pa= દેશ મુખ્યત્વા શાળ મુખ્યત્વ reflecting on the virtues of matter and phenomena.

ion of the scripture; remembrance there if.

ইম সুব্দুৰ chos-kyi hdun-sa পুৰুষ a monastery or convent.

र्डभ पुरुष chos-ky: gnam-grais सर्चाः प्रकार enumeration of scriptures.

র্থা প্রবিধান বিশ্ব chos-ky: hphons-par hgyur-va **ধর্মবারন** to become irreligious, saccilegious.

र्डभ ने वर ५ वर्ड १ वर १ a chos-kye bar-du geod-pa वर्षान्तराच to obstruct the course of nature.

Yudhisthira the eldest of the five Pandava brothers.

ત્રા કુ વ્યક્ત chos kyi duun-phyn, પહેંચર, described as લગ્ન કુલ કુલ અના sang-rays myinmtshan (Moon.) an epithet applicable to tue Buddhas in general.



English chos-ky: dhyids undurg the sphere or purview of religion; Englished in the element of law or religion |S.

Tugg of chos-kyi risa-hkhor fun met. the heart (Maon.).

Swifts chos-kyi rtsa-wa wagen the root or the fundamental principles of religion.

氢症

ত্রপত্তির বাংপ chos-kyi tshoñ-brdal met. a monastery (Mñon.).

• মানু ক্রম্মন্ত্র chos-kyi tshoń-dpon আন-বিভ a divine; a priest; one whose profesaion is religion (Td. 2, 55).

ষ্টাৰ্কী মান্তৰ chos-kyi bihon-pa-can ৰখা-ৰাম্ব the conveyance of chos or dharms. ["one whose vehicle is dharms personified as the bull," i.e., S'iva S.

In us chos-sked book language.

মন্ত্ৰ chos-skyon খৰ্মাৰ 1. the protector or defender of Buddhism; মন্ত্ৰ কিন্তু the great guardian of Buddhism; the equivalent of ইম্পুত or Pe-har. 2. name sometimes given to the four Dikrajas or guardian kings of Buddhism. মন্ত্ৰি হৈছিল বুটি offerings for the guardian spirits of the doctrine. 3. popular astrologers, votaries of Pe-har at Lhasa.

* Tuğu Çamaranğu Chos-skyon dreys-pa leam-srin (Org. m. 113, 32) a terrific female guardian deity.

** Suiges chos-skyobs univer n. pr. (Ta. 2, 297); n. of an Indian Buddhist who taught Buddhism in China.

Kup chos-khri book-shelves or table to keep sacred books upon; also the chair on which the priest sits while delivering a religious sermon; acc. to Jii. readingdesk, pulpit.

डम नेमम chos-krims प्रमोदास religious or monastic discipline : डम नेमम व chos-khrimsps 14 44 one who enforces discipline in a monastery.

Taraffa chos-akhor prayer-wheel.

Is a first Chos-bither regul n. of the place where the first Dalai Lama was born, and where there is a large monastery which is generally visited once by the successive Grand Lamas of Lhasa.

Swalks at Chos-akhor-agan n. of a place in Tibet.

In the Chos-hkhor-gnas n. of a place in Tibet.

মন আৰু chos-gos খাবৰ the religious robe worn by a Buddhist monk. মন আৰু প্ৰীপুৰ্থ chos-gos-kyi sgrog-ma খাবৰ বংকৰ strings or bands for fastening a religious robe. [a baskot for containing religious robes] S. মন আন প্ৰায় প্ৰায় কি chos-gos-kyi suod খাবৰদাকিকা a

pocket in the upper garment of a monk; saids 3 43. Chos-gos-kyi gtur-bu sites-gear the bag in which a monk puts robes.

হ্লাৰ্থানুশ্ৰং কৰিব chos-gos alum-por bgoca परিসম্মান্থিত one dressed in a petticoat like robe; also to put on a such robe.

Lung chos-grace unique a school for religious in struction, i.e., generally a class in a monastic institution where religious discussions are held. The school at Tashi-lhunpo is called unique Tashi-lhunpo is called unique grab-pahi chos-grace, the school of religious attainments.

• ४भ प्रमध chos-grags धर्मकी सि (3 C).

1. a king who rules acc. to Buddhist laws. 2. n. of the lord of death স্বায়ত্ত্বতি.
3. also applied to a great personage by courtesy, and is a general epithet of Buddhas (Mison.).

মানুষার Chos-rgyal-skyes समोराज्य a name of Yudhisthira, the eldest Pāṇḍava; also that of Ajāta-s'atru, the son of king Bimbisāra.

- * Surga Engwave Chop-rayal-gyi zgrub yum-heas (Org. m. 115, 35; Pallaviz, vii, 4. II, 9).
- * Surguistin Chos-rayal nah-sgrub (80 B).
- Largeriga Chos-rayal physi-sgrub
- Murgurungs: Chos-rgyal yab-rkyas (Org. m. 113, 54).
- Surgarque ga Chos-Egyal geaf-sgrub (80 C).

Ewaque chos-rgyugs lessons, or tasks imposed by a teacher on his pupil.

Large chos-rayud religious instructions descending to pupils and their sub-pupils, &c.; religious tradition, also creed; Lage 5 angerate those embracing the religious traditions of his reverence; Lage 7 and a confessing ancestral religion.
Large Lage chos-rayud Adsin-pa (Ta. 2, 255).

• इस कुत के केट दे बहैंन Chos-rgyun-gyi tifi-fie habin बोतोशकासमामकाणि (Ta. 2, iii).

प्रम ३५ chos-can चानिक pious, devout.

**** chos-can-rif met. a donkey (Mion.).

In asu a chos-beas-ma met. a bride.

Syn. Buguru khyim-gear-ma; Basuu

kuo-hdam-ma (MAon.).

Xwaw chos-chas the requirements of a religious service; also religious dress.

* Sunda Chos-mchog unifum n. pr. (Ta. 2, 223); unifut a logician, author of Nyayabindu tika.

Lucas, a chos behad-ps to explain or set forth religion; Lucas, to teach religion; Lucas, a chos-kyi sgrog-glefi adsadps to demonstrate or expound the doctrine; Sures, of 25,7 pc place where sermons are delivered; Sures to hear religious discourses; Sures to ask religious instruction; Sures, u to act or live religiously or practice religion.

Marks: a chos-bchof-pr undure Lord of the faith, viz., 1. Buddha. 2. a title of honour given to distinguished scholars. 3. Tibetan exorcists who are believed to be coerced by a god or demi-god who has been invoked for the purpose of inspiring them.

ৰৰ টু-বৃশ্বন্দ chos-rje nag-dkar the black and the white (Buddhist) exercists.

डम १८ chos-सांत्रेच रेग्नि १९ वर्षम, वर्षमा 1. quality, nature. 2. existence, entity.

ইব পুরি বুব chop-ñid kyiş rñed-pa ঘর্ষারা-দারিয়ানিয়া one who has acquired a religious disposition; also religiousness.

उपिन् देवाय chos-ñid kyis hthob-pa वर्षेतामातिकव्या id.

In grant chos-sam sgrub-pa po=In Scient grant one who, having acquired great proficiency in sacred literature, has become protected by mystic arts.

• Kufa chos-ttol (Td. 1, 216).

Sur 취약에 choş-şlegş = Surà choş-khri.

In \$4 chos-ston an entertainment given in honour of a saint.

শ্ৰেকান chos-thams-cad মন্ত্ৰা matter; all things; phenomena.

डम र्यव chos-thob धर्म गरिन one who has become religious; a convert to Buddhism.

Is set chosenthun or Is set in conformity with religion, in harmony with Buddhism.

Mark's chos-dar-ua to propagate Buddhism; also the place where Buddhism was introduced.



in the series of Buddhism 2. indice. righteousness.

Sursa chos-drug unum the six tenets of Buddhism.

स्वदेद chos-dred देव बचे देव व one who is disgusted with Buddhism, i.e., has no faith in that religion.

इस द्रुप्येद्रय chos-don-du gñer-ua=इस वद्द्रय समीतिक to be devout.

Twats Chos-holod the son of Cupid.

In a 15,4 chor-hood-pa units to be fond of religion; to delight in Buddhism.

ইমান্ত্ৰ chos-idan or ইমাৰ্থান্থৰ আৰ্থিক one who is devout.

Lunga ha passe Chos-Idan shin-khams genused to signify a viga Tibet Lunga ha passe has a late the precious majesty of the religious kingdom (Buddhist realm) (Yig. k. 59).

• ভাষ্ট্র ব্যবহুর Chos-idan rab-hbyor, ব্যক্তিবস্থা (Tá. 2, 90)

Lu chos-see a certain term for Buddhist monasteries in Tibet, where studies are not altogether neglected. Lu 224 a chos-see chen-po the grand religious institution or monastery (Yig. k. 66).

Luranu up 54 chos-rname gan-day a unit: n. of a kind of contemplation; and a literal translation of the first part of the Sanskrit formula ye dharma hetu, &c.

ड्रम् क्ये chos-engh-bahi sgo वर्षाचाव-च्या the door or entrance to Buddhism. [the initiatory light of religion] S.

Zura chos-pa a monk.

Yarga chos-span a brotherhood formed by two devotees who before starting on a pilgrimage are blessed by a priest who cada lote on the occasion. अध्ययक Chop-hphel चर्चवर्षण n. pr. (Tá. 2, 103).

ৰ্ম প্ৰ chos-blon a Buddhist minister, a minister well disposed towards Buddhism.

 Зыкакы Chos-hbañs घण्डेदास п. рг. (Tá. 127).

24.495 chos-hbyus works on the origin, growth, and development, of Buddhism.

- Зычадк ўз Chos-hbyun-byin чийцкан п. рг. (Tá. 2, 219).
- अध्यक्षर विच Chos-hbynd shi-un धर्माकर-वाचि n. pr. (Tá. 2, 252).

Lugs chos-sbyin, Lu Best chos-kyi sbyinpa religious gift, religious charity.

In a chos-mu a Buddhist nun.

রথাম বন্ধু ব সৈ chos-mi-hgyur-un nid (f. সি) প্রকাশিবলনা that the nature of things is unalterable.

auft cho-nun वधने, वधानिक un-Buddhistic, irreligious.

દ્રવા મેન્દું કુંપ chos-nan spyod-pa= દ્રવા ૧૬ એ લ્યુન વર્ષ ફ્રેયાદન any practice opposed to Buddhism.

Make chos-med warm; ake a the uncivilised; a name for a Candala, the lowest class of men in India.

Sweet chos-myon religious frenzy, mad with religion; a religious bigot.

Engle chos-sura-wa where to preach Buddhism: to deliver a sermon.

ইवार्टेंद्र a chos-tehon-sea चुन्त्रेप्यम to trade in religion.

INF: Chos-reson n. of a monustery and of a fort in Nye-thang, near Libres

अध्यक्षित्रहरस Chos-bahi-wahi dhyaks
 अधीवान्तियोग n. pr. (Td. 2, 218).

14.44 chos-gahi endowment for the support of a religious institution.

Ma Ma chos-shop priest-craft (Ja.).

Burger chos-bran 1 .= Barger uftrag good custom. 2. www Buddhism; piety; pious. (3) n. of an individual; a complimentary address for monks.

* In the and Chos-bear bekal-pa Tunwww (Kalar. T. 14) age of good fortune; the lucky age in which Buddhas appear.

. Larger by Chos-bean sprin, er Saddharma megha (Td. 2, 277). [one of the ten bhumis or stages of perfection |S.

क्रम पुरुष chos-luus ! नीति, ववदार usage. 2. a denomination, sect.

डॅब नेपायर वर्द chos ces-pur holod जिल्लाकते wi: inquiring after religious matter, wishing to know of religion.

In an chos-sems religious temper, piety. EN BONE PLE Chos-series khan-bu= P AS B mountain hermitage; a cave used by Buddhist recluses for meditation.

Ludau 34 chos-sems-can inclined to religion, pious.

Tung chos-stid (Tunging chos-kyi-stid भक्तराचा) religious government: वयस्य अवस IN A Dangen hoafs-roums chos-srid knisskyof the subjects were protected (governed) by religious government (Yig. k. 27).

NEC THE mehan-unas occurs in The MAK MAN AM & BA & ho-na mehall-gnas cig shu zer-ro (A. 95).

अर्कर् म mchad-pa वृत्तस्य 1. tomb, sepululire. 2. may us a nigary greatness; also the magical power of increasing one's size at will. 3. aco. to Ja. works killed, slain : but anyang = entire, perfect.

Alan mehan 1. a footnote, v. was a. 2. withe side of the breast; sea 38 bosomchild, darling; susq 3. what ge, bosom-wife; MAGE 4844 mehan-du hjug-pg to put into one's bosom.

HAN NO chan-khug = 바다 한다. 학생기를 RIMoit.

Syn, see an mehan-hog; see ann mehanshals (Mnou.).

424 Smchan-bu 1. note, annotation, footnote in a book : भे भेदे अड्ड स words or lines written or printed in smaller character than the original and inserted in the at a (main-work). 2. a helper, an apprentice (Ja.). 3. v. #841

NAS 304 mchan-shabs, v. MASES.

MASKE nichan-hog. v. MASE

ਮਨੇ' ਯ mchi-wa l. eleg. for to come, to go, to appear : अऽव्येद पर करेंचे I shall come later : मुक्स सुभवेष प्राप्त त्याचि go under the protection of, take refuge: ages a was I will obey (as a subject, servant) (Mil.); all as= ज्ञानक yes sir, it will be or it will do. 2. to say, in the phrase 44 and thus he said. (Ja.). 3. v. ala.

अर्डे अ mehi-ma 19-p. ह्नांस्व, मेन्ह च्यू tears; ME MAT to shed tears; ME WENG MA mehi-ma skuem-pa to dry tears; was all a to wipe away tears; sikewater to be choked with tears, acc. to Sch. to sob violently, अक्रम प्रोप v. मक्रम ब्यु ; अक्रम बीन प to shed tears; Mi ad iq a quart tear drops; अहे अ बर्ब or अहे अ ब्रुट व चतुपास to cry, to shed tears.

अर्थेन mehig (नाइन) मिका stone for grinding spice, etc.

अध्य mohiy-yu l. a small mortar, a mortar. 2. a postle. 3. the nether millatone.

अधिवार्भे व mehig skor-wa to grind (Sch.).

alga chig-ma the runner or upper mill-stone (Sch.).

36

MONTY MICHIGAN 1. THE glass ornaments, trinkets, v. alerg. 2. n. of a place in Tibet. 3. a precious stone.

Syn. of 3. Inguidates. Ind. nor-bu makes-beak rol-po; Indianal rin-chen bgyur-byed (Maon.).

মট্ট ব mchin-pa (resp. মুখ্পইৰ acc. to Lex.). 1. acc. to Ja the liver. 2. n. of a fruit called কইব্ৰহান্ত্ৰ

ale quehin-dri or ale the midriff or disphragm.

मध्य वर् mchin-nad liver disease.

wild 44 mchin-nen lit. liver-pressing, i.e., keeping the liver in order. wild 44 \$74 to breakfast. It is believed that taking food early in the morning keeps the liver in good order.

nite क्रिकेश क्रिकेश !iver-fever; इन्द्रश्तिः क्रिक्तुः क्रिक्कं के iron-mixture cures eye-discase and congested liver (Med.).

MEMN Mehing n. of a village near the great monastery of Sam-ye: n. of a tribal family.

Mehims who was married to king Khrisych idebu htsan.

ala mchil-khra the sparrow-hawk.

sky seq mehil-mgo a fabulous stone, resembling a sparrow's head, supposed to possess marvellous qualities (Jä.). in the state of th

라울이디 II: 화 학교에도 the common sperrow.

Syn. Is an her chage; Buzin khyim-du-hai; G'ndg'nds'a khyu-mohog bgrod-pa; ga'an riyad-bkra; ndsed magrin-shon (Mhon.).

মট্রাম mchil-ma (resp. পুৰুষ্ণাইৰ) spittle.

Syn. F. & hha-chu; Man (Minn.)

ndered are mehil-maji thal-wa particles of saliva: ga h radered are a a h raggalerid mehil-maji thal-wa behin-du spans he threw off his kingdom in the manner one throws out spittle (A. 11).

লাভাৰ, স্থান ক্ষাৰ্থক spittoon, spitting-box.

MEN 65 mchil-lad or MEN 444 mucous.

Side I I: quchis-ps pf. of को व (वंद व) दक्ति, eleg: कीय व्यवस्थ to be, to be there, to exist: पुरुष्टिय how much was there, how many were there? (Os.). द्वार्य की या कोया व wheever has the holy doctrine.

अञ्चित्र II: pf. of सक्षेत्र to come: सम्बद्धाः स्वान्त्रसाने having come from afar.

8

भारति 'mchis-lrafi (lit. a house where one exist, resides) 1. a housewife, partner. 2. eleg. dwelling, abode, domicile; also when speaking of one's own dwelling: अत्व ने अवेश कृष्ट my humble residence, cf. के 'कृष्ट palace, कृष्ट lama's residence.

Syn. 数 # chuń-ma; 亞可爾 bag-ma; 費那 吗可斯 kyim hday-mo (例fion.).

sign and mchis-mal bed, bedstead (Cs.).

Alo mehu I: ne. ale 1. the lips; was the upper lip; was the lower lip. 2. beak or bill of a bird, also called sat in Sikk .: हेतु अह. देद अंदर हेट हेट अ के पान्ते अ विद " there were two, the bird called the long-beaked and the Ting-ting-ma" (Rdsa.), we've Town? and going off, carrying something in the bill. Madawa 35 545 4 the lips were red like the Binda fruit. - The Total mehu-rkah-dmar lit. red bill and feet = \$5.00 30 a gander (Milou.). " To mehu-can possessed of fine lips; ME & malu-rdo beak, the bill of a bird; मक् देवय nehu-non-pr pointed beak; अक् अद mehu-med चनोष्ठक one whose lips are very small, one who has no lips. " mchusheft wire; = 535 dkynd and Fish length and breadth.

Syn. का बि mehu-tgros; बिंग्डिंग sgrosdmar; के विषयिष so-yi-gyojs; के ब्रिंग soskyobs; के ब्रिय so-sgrib; के ब्रिय so-gos (Mhon.).

Analyt; one of the lunar mansions, v.

Syn. a'd'g'g pha-me tha-skycs; 47.44'
upa shan-hag-mkhan; 3'd4 fta-chen; up magha (Mhon.); also dan ngh 442.51 tehiys
begyahi duah-po; 48'54'44' hou-deug bodldan (Mhon.).

the Mido series of Buddhi-t secred books.

+ Mg Re: mchu-rin = 53 N H Re I dkyus-su rin-po long, lengthwise.

ng Ean mehn-ring (az 4 E hkhrun-rin)
1. 3 3 3 5 (Mion.) the long-beaked-bird, the hoopes, the crane. 2. 4 7 45 the wild boar; long-snout. 3. acc. to Jū. mosquito.

स्कृष्ण के mchu-las skyes स्थासन born under the constellation of Manha.

মন্ত্রমার mekum-po (ধাইৰ) pearl; also string of pearls.

अठे' In mehe-ita रण, रंदू, विषण tooth, generally canine tooth, the eye-tooth, fang; अंदुण elephant's turk.

ad Alana mela-gesiys pa unus in W. to show one's teeth, to grin; adas 4. The class of tusked animals, viz., the carnivora and the tusked pachydermats.

and a mehe-eder and claws of wild animals.

নই ব্ৰহ্ম Africa Miche-wa goig-pa ঘৰ্ষা a name of Ganapati, the son of the goddess Umā.

to chew the cud, ruminate.

nduffices make-no ston-iden (3.0 gen) fish, said to possess one thousand teeth (Minn.).

को य द्विभाष्ट्रम mehe-sea stobs-ldan = इट व an elephant.

n. of the king of elephants on whom Indra rides.

• अटे वर्षे हे Mohe-wahi-sdo इंब्रुटेंग n. pr. (Ta. 8, 212). ð

NBC mohed (M' HBC sku-mohed, HBC HH mched-leam) resp. for brother, also for sister: Mac and two brothers; Bungan ad ad four princesses, sisters; 33 ad his brother, in reference to a king, prince. etc., esp. of gods; #25 44 four divine brothers: Mas Man or Man Mas clerical brothers. politely addressed as brother. May Man sec. 4. Zanuta where many clerical brothers assemble: अडेर ज्ञेन्य दश देन वृहेन य betrothed brothers, religious brothers (IN BA chosfum); an intimate friend. was 5 2 the race that originated from the five early patriarchs of Tibet. *95 @ *25 and four brothers called:-- 時間 Myur-lha: (1) 明 Gñen, (2) St Dmu, (3) I Glu, (4) & Teha.

m27.3 mchid-sla=5.4 3spun-za; brothers; also brother and sister.

अकेर प mched-pa बसविस, हवित्राह, चायसन : to spread, gain ground; to increase, multiply; the word sit a is seldom used except of fire, plague, etc.: 454'4'4'55'-444'4'3'A' salf que as the fire of voluptuousness apread or increased within me: अस्त्रेज्य परेच and ga as one kindles one light by another; महेमाहेद:बीन्नाहेद:देशकामहेदादे geig-glefi gfiligles rin-pas mched-de as (the news) spread more and more passing from one to another. a saleskye-mehed, v. a skye au. all with skycs-passi mehed. with it is a mehed che min-pa very widely spread, very largely. बच्चलय : बद : महेद : हे बेब वह : बद है : मुख्य bbrum-pa yak mched-che min-pahi yak ki sna-tshogs (Ya-eel. 17) also several cases of small-pox of virulent and light (types) were very widely spread.

Byn. 1944 khyab-pa; 944 19yas-pa; dig Un'a che-ru sod-wa; su'g Un mah-du dyrowa; dia skye-wa; adata dphel-wa; adata dyrin-pa (Uhen.). ALEX'II moher-pu (also spelt alaxu) acc. to Ja. the mult, spleen.

মাক্রিয়া mehel অবস্তুত্তন a support, help: অৰু মেই মাক্র the hand stretched to rescue (A. K. 111, 21).

ठाउँपी mehoy अब, घरम, बर, प्रशाम, चलम, चेक. चेदा: प्रवर. लकान the best, the most. the most excellent of its kind: 5 % - 15 the greatest rarity, the Deity; v. also under Ma As has cin-tu mchog the very excellent or superior, sublime, exalted: अवश्व Chos-mchog धार्योगर n. of a Buddhist philosopher who wrote the आप-विष्यदीका. अर्डन में अर्डन mchog-ui mchog===== में sa more swellent, the best of the best, superior of the superior ; and also skues-bu mehou the chief of great beings, also Buddha: Ad all the greatest of men, a king, also Buddha: क्र बीअप्रभा ने अर्थ Eugrarias the chief of the bi-peds, i.e., of men, any Buddha. 43 94 94 94 4 MAN I am the highest in this world (says Buddha immediately after his birth). 484 Mag chief of the fundamental doctrine. 954 959 259 Potala is the chief of (holy) places. Take excellent taste or flavour, delicious. Man alla tem most learned men: AME 435 thou best of men. #59 504 the great and the low; MEGICAL SALME: the nobles and the commons; stage and the great and the vulgar. As adv. alf a warm very, most (used with verbs).

Syn. 48 th gleo-wo; & An che-cos; & and a ches che-wa; & 42 phul-byuh; & 42 chen-po; & A fee-mo; & 72 rab; & 14 kg bla-na med; & 14 agya-nom-pa; & 54 gpon; & 14 goh-ma; & 24 dah-po; & 34 agya-nom-pa; & 54 gpon; & 14 agya-phud-du-bekur; & 54 agya-



goh-ma; 542 d dpah-bo; 32 Au cun çes-pa (Mhon.).

May is mchog-skyon the chief protector.

শেষ্ট্র mchog-yi rgyan = মুর্ম the chief ornament; pure-born; a holy lady (D.R.).

अवन्ति कृता mehog-gi leug-ma the principal of the women in a family (Minon.).

শ্ৰমণ কৰে mehog-gi-bdug the lord of the best; the principal among the vobles or lamas.

শ্ৰমণী বুৰ শাৰ্ম mehog-gi rygal-meshan n. of a gem, v. বসু নিখাইৰখ বৰুদ the eight auspicious objects.

শ্রমণ স্থান হাই ক্ষমণ পুল Mehoy-gi dań-pobi Sańs-ryyas the Supreme Adi-Buddha, v. ১ল পুণুৰ্ক কিই ক্ষম Dus-kyi hkhor-lohi mtshan.

अडव वे कर् कि mchoy-yi hadd-risi चनत-बार the best elixir; n. of a medicine.

ভাইৰ দী ল muhog-gi-mu the chief mother; epithet of the goddess Dolma (Mion.).

अर्केष १९२ mchog-dgah or अर्केष १,५१२ व बराकोद, प्रमोख great joy, ecstasy.

अर्डेण भ्य mchog-ñal (पुरुष) निवाम n. of a number (Ya-sel. 56).

अर्धन ५ व्यावस machoy-tu-hkrabs चेवस् the

many গুৰাৰ nechog-to begro-us to become great or attain to the position of the great, to be elevated to an exalted position.

seব্য যুখ্য mechog-tu gyur-pa, id.

miq i 319 mchog-tu ryyun-pa to be very well-dressed.

सर्वितृ तुन् सुक्ष वेष्य व mchog-tu phun-sum tshogs-pa to become very prosperous.

• अर्डन तुः वर्षे ५०० व mchog-tu teha-wahi dpah-ho वरवरकार (Kalao. Ta. 2, 162).

alle gradus mchog-tu mdees-pa feungfit very handsome, lustrous. भडेन रुपिर व्यक्त nuchog-tu yid-hthad परम-सनोच exquisite, very pleasant.

শ্বৰ দুৰ্গৰ mehoy-tu rifi-wa very remote.
শ্বৰ দুৰ্গৰ ক্লেক্y-tu ham-pa wellthought of.

and and behog-being met, the earth.

अड्डन को mehog-bde met. a fish.

अडेब् वर्दे mchog-hdod खर्च met. the sun.

শুৰুপুৰ mchog-plan (মুখ্য) 1. n. of a great number. 2. গুৰুপুৰ saffron (প্রতি:.).

भडेन हुँद mchog-sbyin 1. वरद, धर्म the god of water. 2. पारद quick-silver.

exture made in practicing magic, in conjuring up or exercising ghosts.

महिन हैद स methoy-sbyin-nvi=र्ष दुस्य (क्षदः) n. of a medicine (Mhon.).

ease द्वेर व nachog-sbyor-ua बरघोषण to unite the principal ones, also to mix up the chief ingredients of medicines.

and as nucleog-zust the model pair; the two most excellent amongst Buddha's disciples, S'ari-putra and Maudgalyayana.

কৰিব ক্লেকog-hod or কৰিব দ্বী ক্লেকog-srid বৰ্মাৰ n. of the celebrated Sanskrt grammarian who wrote during the reign of king Vikramaditya.

अर्देन जब nechog-yes (युष्य) द्वर n. of a great number.

e কৰিব বিধা ক্ষেত্ৰত ক্ষেত্ৰ কৰিব ছবি wisdom.

e said বিধাৰ ক্ষেত্ৰত ক্ষেত্ৰ 1. = ৪০ বিধাৰ a saint,
purified soul, বৰীবাৰ 2. বৰখা ৰ জ্ব the god
of water, also called কাৰ্য বৈ

n. of a great Burkhist sage who first composed the Pali grammar. 2. one of the nine sages who adorned the court of king Vikramaditya.

ă.

মান ব্যক্ত ক্লোকন ক্লোকন ক্লোকন কৰা ব্যক্ত the most precious ones: মান ব্যক্তি নাৰ্থ বিশ্ব বিশ্ব বিশ্ব কলা কলা and here I am in good health by the grace of the three chief ones (Trivatua) (Yig. k. 15).

which is believed to have the property of curing paralysis.

INDEED up to jump (into the water, etc.), also to bathe in water: Reductionally when the fox jump; in the place where lions leep, he breaks his waist; and water having leapt into the water.

Syn. adem's dyche-pa; and a bryal-ica (Mion.).

ऑर्डेर य mchod-pa (vb.) चाराधना, पूजन, win. mon 1. to honour, to worship, to revere, respect; to receive with honour. 22 als a formal worshipping, i.e., to honour saints or deities by offering articles of food, flowers, perfumes, etc.; 45-4-MES-4 to honour Buddha, Bodhisattras, etc., in faith by meditating on their virtues. NEC THE EN CHINEC O mchod-par hos-pas mchod-pr: wwwfan because worthy of being honoured; (he) is honoured. 2. sbst. offering, oblation, libation; ***5 वाबतुबान to make offerings: र्यान अर्डायः age a to bring an offering of music; MECCHE Equitors carrying along with them all sorts of offerings; all of offerings; all sorts of offerings; ten kinds of offerings; WHIS offerings or libations to the gods; a sense, q offerings made to the lamas in order to honour them; 49 45 an offering consisting of grain; 54'45, offering presented on prescribed occasions; 44 445 daily or usual offering or religious service. 3 .= 5 19 19 festivity, festive entertainment (MAon.).

e基文等: mchod-kod small oil-burners generally made of bell-metal, brass, copper, silver or gold.

mis in mchod-khri the chair or seat of the priest performing any religious service. Also mis trestle, table, alter or frame for placing offerings on = mis and, and, v. Jii.

MES me mehod-khan young a chapel.

which the offerings are put.

and method-chas utensils necessary in making offerings.

material mehod-mehon arms a grand religious service; chief or principal service [n. of Indra]S.

wiscrift mchod-bried the invocations, praises, &c., of the deities and saints worshipped.

***Sign mehod-rien, and just lit. means "recoptacle of off-rings," but is the common term for a chaitys; in Tibet this takes the shape of small and tall masonry monuments of settled form crowned with the high (emblem of the sun and moon) and generally having in some cavity inside the ashes of a saint or other relies.

बाह्य the walk or passage round a chörten for devotional circumambulation.

***Stiff for Mehod-rten-cia forms lit. the tree which grows on the (brick) chaitya; or which is venerated on account of Buddha having attained to the state of Buddha under its shadow; C. Stiff for bipal tree.

শুৰ্থ টুণ্ কুলেক্-ren-byse met. an elephant (Añon.).

δ

बाँद क्षेत्रक quehod-stegs effering-tuble, altar.

**** mehod-stod an offering with a hymn of praise (Sch.).

a sort of libation, given to the priests.

अर्ड एर mchod-ldan द्वां the sun (MAon.).

भारति स्थान mchod-ldan-ma महिना an epithet of Uma. (Maon.).

अधि। हों. mchod-sdoi = अधि। हैं। mchod-ston 1. वहि, व्यवस्तु a stick [a sacrificial post] S. 2. offering-lamp (Sch.). 3. the wick of such a lamp (Jä.).

MET HE mehod-such-can a kind of water-fowl (Mhon.).

কাৰ্য্য ক্ষিতিৰ আ mehod-sdoā chen-po বুল বায় বৰ the great offering trunk or Bodhi tree. কুলু বাই বেছন বুলনা টুলাইন ক্ষিত্ৰ ক্ষেত্ৰ বাইন বাইন ক্ষ্যু বাইন বুলনা। scated unmoved for a hundred Kulpu, as the worshipful Bodhi tree: by the good merits of all religious beings. (Yig. k. 20).

बाई प्रस्थ mehos-game 1. objects to which offerings are made. बाई पर्ये प्रस्थ स्वस्य क्षान्त हैं सुन्ध स्वस्य क्षान्त हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्य स्वस्य हैं सुन्ध स्वस्य हैं सुन्ध स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य स्वस्य हैं सुन्य

who gives an offering.

at 'a' हैन mchof-pahi-sprin पूजाने (वर्ध र at ज्ञान हैन) ["a cloud of worship" described in the Bodhi. II, to be a magnificent mode of worship in which incenses, lamps, garlands of flowers, etc., are profusely used &. कार्य की विका mehod-pahi-lahiya कार्य प्रश्ति वस्त्र प्रश्निकृति विकासका the Gatha or verses recited at a religious service.

shipping, paying reverence.

saft artain mehod-p.m bos-pa (34 and or saft artain they are three such, viz.:—(1) artain artain the teacher or spiritual guide;
(2) artain artain the high priest; (3) those who are elders or superiors.

कार्य, के राज्य mehod-physic-thogs यहोपयी त, कार्य प्रवृत्त पुत्र में में देव का मान्य प्रवृत्त है है है जो ज्या है बहुद व्यवस्था प्रवृत्त वस विवाद the sacred raiment made of silk or a square satin scarf which is held in the hand while making any offerings to a deity; also an image or figure of a deity.

MIS'S mchod-bya object of worship.

MIA 35 mchod-byed = 454 4 offerings, libations.

***Single mehod-bbul the offerings in a sacrifice (Cs.).

अड्ड हेन mchod-sbyin मन्तु, बन्न, ऋतु, बन्नन a religious service where sacrifices of small figures are made. ** 147 the five Yajña (sacrifices) are:-(1) dawq@ alls: 24 14 154 4 tshaft-pahi mchod-byin klog hdon-pu the Brahms Yajña, which consists of recitation of the Vedas; (2) and was as 148995 Mahi mchod-sbyin-sbyin-sreg-bucd the Deva Yana, consisting of burnt offerings to the gods; (3) मेरे अड ब्रेड अड्ड स्ट्रांस्टर mihi mchod-sbyin myron-hon mchod the human Yajiia consisting of hospitality to those present; (4) * AN NECTE AND THE TEN 5 pha-mes mchod-sbyin mtshun-tshin-byed the Yajka for ancestors consists in giving them (their souls) satisfaction; (5) aga 5%. भष्टर हैय बहुर भट्ट hbyuh-pohi mchod-sbyin gter-maho, Bhuta Yajha, consists in



making torms offerings of cakes to the ghosts.

Syn. Jaka sbyin-org; 45.454 rgyud bdun-pa; ukkuka mtho-ris don; wikk a-dhara (Mhon.).

and had a series we had spin-gui rig-byed and the Yajur Veda of the Brahmaps.

अवेद हेद उद mehod-shyin-can सचवन an epithet of Indra.

कार् हैद संभक्ष mchod-physin-hjoms सनुपंती one who destroys a sacrifice; a Yacana, Mahomedan [an epithet of S'iva as destroyer of Daksa's sacrifice] 8.

अर्थ, हैद वर्षेद sechod-sigin hitsin= व्याद हैद है वया हैद अन्य sechod-siyin-yyi las byed-mkhan pricets who recite the ritual at a sacrificial offering.

নার্ভ্রিব্রেই mchod-sbyin dyra-no=ৰুমা বিব an Asura, a demon.

अंडर हुन वर्ष म mehod-sbyin hdon-ma सक्ति। met. mother.

মাহ বিশ্ব ক্ষা mehod-shyin gnas = মাহ বিশ হৈছি । ক্ষান্ত the house or place where Yajña sacrifices are performed.

MET 24 M mekod-skyin spo = 1 m 1 m tposgkar lit. white incense, the resin of the Sal tree (Man.).

MAN in mchod-sbyin-spyod the performance of Yajila.

with his sacrificed in a Yajia.

अर्थित क्षेत्र mehod-shyin-byas बाजिक one who performs a Y गुनिव sacrifice.

নাট্ টুণ ইণ্ড প্ৰাৰ্থ ক্লেণ্ড ebyin byed-du hjug-pa ব্যৱসা to make one perform a Yajia saorifice.

MEN BAR mechod-shyin-shyar = MAR HAM the solf.

MES 24 44 mchod-ibyin-ihag wan nectar.

स्मिन्ने mchod-me offering of lighted lamps in honour of a deity.

আইণ্ডের mehod-rdss বাৰ, আৰু the articles of Yajāa, particularly clarified butter, i.e., articles of religious service (শেইণ্ডের) or আইণ্ডেই sacrificial utousils), requisites for festive processions in honour of a deity.

MEY AMM mehod-come or MEY name the arrangements for a religious service and the placing of the offerings on the table before the deity to be worshipped.

सर्दर हैंच mchod-takig (व्यूट हैंच or क्यूट हैंच) चीच words of praise to a deity or saint.

Man.). 2. worthy of worship, worshipful.

ভাইং বিশ্বন্ধ mchod-hos-guas = বুর্ণ বল্পন্থ a sanctuary or Gandhagrha (ই ক্ষণেত্র dri gtsań-khań) or Vihara (প্রনিল্.).

**IX- The method-year remuneration to a priest or lama performing any religious service.

Syn.) रेन बंट-reg; क्याचीन hahat-gsil; हा चन्याच kha hçal-ıca; चॅब क्य yon-chab; बॉब बबुद hthor-thuk (ऑकिंगः).

মান্ত্ৰিৰ mehod-gyog one who serves in a religious or sacrificial service.

MEN' mehod-ro remnants of offerings consisting of cakes, etc., that have already been presented to a deity.

Aphyor-po 1. pretty, handsome, neat, elegant; was a handsome man; as a pretty woman, esp. a smart gaily-dressed female. 2. in W. also vain, conceited Jä.).

colloq. is called far to his walk; in colloq. is called far to his wa constitutional walk for the digestion of food; in

ð

stamped; solid, firm, compact.

रुक्ष य hehag-pa I: pf. अन or annu 1. to break, he broken: क्षेत्रकाय snod-chay-pa a broken vessel; fig. ह कुण्डकाय humiliation, breaking one's pride; देन-वेदे क्ष्मान्त्रका the opportunity of going there has been cut off; व्याक्ष्माय limichay-pu a beaten, practicable road. 2. to abate, beat down from the price: कुज्याक्षेद्रयह there being no room for either asking or abating (Jā).

eams h.hag-sa আমনৰ (এবং-ক্ষান্ত) a place for walking in ; বুক্স মন্ত্ৰক্ষ to take a constitutional walk within a limited distance.

aaquus के hchan-pan-hyed चार्चक्रेस takes constitutional walk after dinner; also the place for this purpose.

asqua gqu hchay-sohi bug-ya an artificial cavern where a recluse takes rest or retires.

Q&TN'I = 2-74" 1. confession: \$\tilde{q}^a\$ asym & sdig-pa behags-so I have confessed my sins. 2. v. 424" 3. sometimes for alara beheg-pa (J\bar{a}).

Q&E'Q hehan-wa=alkia hdein-pa, pf. asem, imp. Ms. or Ms. 1. to hold, to take

hold of, to keep, to bear; also possession; wice, win: aq 5 ask a to hold in the hand : dam wass a to bear in the mind, also to retain in the memory: अत्रे चेश्व कार्यश्र की सत्र Bu an Baret a eet ti Hat! Bun-illis annepahi khyi-ryan gyis, nam-shig rah-la hehakwa mthon one night I beheld the old dog which I had fostered with food laving hold on my own self. sac a take at a ducatpo rdo-rje hchan-babi tha the god Vajradhara-n, of the ideal Buddha of the Gelupa school acc. to the Tantrik section of it. ईव हैंसब देव दें बड़द वर्ष सदेव tshulkhrims chen-po hehafi-bahi mehog a very good character is the chief of possessions. 2. to carry, to wear, to carry about with one, e.g., amulets, etc. 3. to have, to assume, c.g., the body of a goddess, of a Raksasi (Ja.). 4. to bite or hark at.

satisks handle, crook of a stick.

askwu hehnas-pa in W. a (closed) handful, i.e., of dough; askwa a clod (of clay), a snow-ball, etc., formed in the hand (Jā.).

Qक्ष प्राप्त I: hchad-pa 1. pf. as vh. n. to व्हाप्त like हाय हेदन, चातन to be cut into pieces, to be cut off, to decay, to separate or break asunder: वस्त्र व्हाप्त व्हाप्त cut like a rope. 2. to cease, end, stop: 5894464 die away, to become extinct (of a family, a generation); to be consumed (of provisions, of bodily strength) (Jā.).

Q ক্রম্ম II: pf. and fut. বন্ধ, imp. ক্ষ্
ক্ষমৰ, কিইম্ম to explain; explanation,
explaining: ১৯৭৯ it is now explained;
১৯৭৯ কি ক্ষম কি is explaining the dootrine;
১৯৭৯ কি ক্ষম ক্ষমেন্দ্র give heed, and I will
explain it to you; ২৯৭০ ক্ষম্ম ক্ষমেন্দ্রে;



ৰুপু মূৰ to listen to an explanation (Sch).; ৰুপু মুখ্য বৃদ্ধ ৰুপু ব to teach the transitoriness of existence (Sch.).

ass spens a hehad-mkhan-pa = ass one or as ass. one skilful in explaining a thing; also a elever description. In Bon terminolgy ass = a convincing explanation, where there is no room for doubt.

ৰহ্মৰ মুঁহ hchad-hdod বিৰক্ষা (ম্প্ৰম) desire for explanation of any discourse.

Q& \subseteq III:= $\exists P^{\infty}$ wave dead-how o, a shed where the corpse is kept.

एक्स थ II: व्यवस्थ , व्यवस्थ स्तेत to dance; also a dancer: व्यवस्थ khro-hchampu who dances in frantic leaps wearing a frightful mack; व्यवस्थ a dramatic or stage dance (Ja.).

aswii hcham-po or aswiii l. a danoer. 2. 如為: Tharmony, concord: 資本证明 美國學院 aswii 第二章 是 可要求 the king sat between the two parties to reconcile them to each other (Yig. k. 52). stage-master.

ब्द्रम भेष hcham-yig a book or dancing.

ALME hehams was a dance, dancing.

Q&Q heliah in Ld., a cup-board (Ja.).

Q&Q'Q I: hehah-wa 1, pf. 984 rarely: arm fut, asa beah imp. In chos to draw up, prepare, construct, adjust. 444 444 4 anas hehah-un to prepare a place, or abode : to settle. Marasa a mal hchab-wa to prepare a bed; swq qs as a dmag-gar hchahwa to pitch a camp; in ne asa skyilkrufi hehuh-uen to adjust in cross-legged posture: Bun s assa a khrime-ra hchah-wa encamp, to establish a court of justice; am Bun asa a rayal-khrims hehah-wu to draw up a law, to give laws. 2. with 54 dam to make a vow, to promise, assert; fra. Q 54 354 4 vi-dam hehah-wa to promise by oath; \$ 455, and a blo-gtad hehah-wa to place confidence in. 3. with 44'4 shenva or agaru chaus-pa to be attached to.

Q&Q'Q II: to snap at, mangle; 939 % 938 428. \$K. A geig-la geig hehah-shifi sa-wa to maul and devour one another; \$K. AAA qifi-hehah-wa to gnaw at a piece of wood (Ja.).

ARRENA bchab-glom-pa=FARE and kha-la su-gyyu la glom-pa one very fond of munching; a greedy person.

Q&X hchar was rising, appearance (as of the sun).

dant of Buddha, who became a Bhikeu.

aan gan behar-şkyems (ब्रॅंचेंग वृत्त bio-gros ita-bu) habit.

asa hchar-ga the rising, the appear-

ð

arif hehar-sgo thought, idea, conception . ইন্দাৰ বুলি কিছেন কৰিছেন কৰি

asa कृष्ण म Hchar-stefs-pa n. of a celebrated Lama of Charteng (Deb. च 44).

Q&\ व schar-na (pf. न्याप) वरवा, करवान, करवार to arise, to start up, become visible, to shine: अववाद्वारे के दुवार कर the six objects of perception free from fascination continually arise. व्यवचावार देव to cause an image to be reflected (in water); भैदा का कराय (thoughts) dawning or rising in the mind; व्यवचाय प्रकार (they) appear as friends; कुन्दु वर्ष प्रकार (they) appear served. a. a. a blessing.

Qঠন hehut সভাব random talk or speech: বই বজন বৰ্ষণ নাম কৰিব কৰা বাধি better is meaningless talk, let us, every one of us, now go.

रुक्ष hchal-hchol or रुक्ष वाय विश्व confused, pell-mell.

दश्य कृष्ण holial glam meaningless talk; द्वयाय भेर्याय बहुद वहीं दश्या कृष्ण meaningless talk where nothing practical comes out; दश्या कृष्ण हाय to rave, talk nonsense.

Q&प"य I: bchal-pr (नेवायक्ष) a kind of supernatural wirdom; स्टब्य वे नेवायक दीव्यक्ष mischievous wisdom or knowledge; स्टब्य वे नेवायक्ष द्वायक bad morals; immoral.

Q&Q'Q hehal-us 1. to lose one's wits, to be confused, to be in disorder. Aggraaggra to break moral discipline; to make confusion of the doctrine. 2. to he-sitate. fluctuate in mind, be irresolute. 3. to fornicate, to commit adultery; \S , \cong , \S , as \S , a woman that has lost her purity; a whore, harlot (Ja).

ASA' A hchal-mo a whore (Jü.).

and if hehal-tshig = = 4 and delirium, vain talk.

• 48 hohi way death (Kalac. T. 109).

Q& 9 hchi-9n = 954.9 aling, stringweapon.

ear behi-kha ጓባኛ ነዋላ the point of death, just when dying; ፍይሮች at the time of dying; የጀምላል the fire of dying; የጀምላል to a dying person his soul will not wander in the Bardo (the state between death and re-birth).

all saw hehi-rtags sign of death.

all squares was few Hohi-rtags, mishanma ran-grol another work which is read when the sign of approaching death is perceived. It is read in order to hasten death so that after death the deceased may go to some ascertained place in the next world.

কই মুখ hehi-ling, আছে, আছাল forebodings of death; সুক্তি কই মুখ্যবিষ্ণ increasing the signs of the sun's death (by the approach of the eclipse) (Ya-scl. 51).

बडे वर्ष Hehi-bdag=भनिको यन, चलुपित Yama, the lerd of death.

48:45 hohi-nad a fatal disease.

बहै वर्षे hchi-hpho or बहै = बहै प्र-वर्षे व चुति-संसम, मदसञ्जाल termination of worldly concerns, death.

alan a hehi-hpho-wa = I and to change one's place of existence, to transmigrate.

વકેલ્લાં એ, hehi bpho-med = દુવકેએ, વસ્તા not subject to change, without birth and death.



2 ন Ahci-ees, নংখ, আৰু, আনমান্তা, ইৰ-বাৰা; নাখন, আৰু, परিবা, যত vb. to die: মুন এই বা ran-hchiho I will seck death; এই এ বিষ he is about to die; এই নং ইংগুইং water sausing death; এই নং ইংগুইংৰ সুব্ধ কৰোমিক appertaining to death, relating to death.

Syn. कृष्य व्यक्षभाष्यम शिक-unhi gnaş-ekabş; कृष वेष व luş shiy-pr; दुभ ग्रैडभ १८ duş-kyi choşñid; ष्य वर्ष şkul-hjiy; डे वर्ष tshu-hyro; व्यू वर्षे श्वर bila-uahi mihah; १९ वर्षा वर्षे कृष्टि दुद्यवे शुव til-braş khyor-uhu şbyin-pahi yul; डे वर्ष tshehdah; डे वर्ष tshe-hyho; वर्षे वर्ष hehi-hyho (Mhon.).

वश्चित्र हेटोर्ड क्ष्यान्य immortal, v.

बन्ने बन्ना कुषा hehi-us las-rgyal-us, मृत्यु-भाग he who has conquered death; an epithet of Buddha.

a% त्यमु व hchi-wa-hsln-wa, चत्रुवस्त to decieve death, to ransom the life of a dving man.

दश्चेत्र hehi-med, जनर, जनर, जरिंद्र 1. इति emancipation, immortality. 2. met. the rayen which is famous for longevity.

and says a hehi-med dyah-wa, n. of a religious work (Ya-sel. 60).

\$ ውናዶ bchi-med-rau, or \$\$ \$\circ \text{\$\frac{1}{2}\$, \$\circ \circ \circ}\$
\$\circ \circ \

and Hehi-med-chab—a que a name of the river Ganges (Maon.).

ৰষ্ট মান আৰু ক্ৰিনা-med mehod-yon, an epithet of the river Ganges (Ya-sel. 76).

વક એન્ ફ્રેલ ત્રિષ્ટ behi-med, tjon-çin, = ફ્રેલ્ડિંગ વ્યક્ષ કે ત્રેષ્ટ્ર the celestial wishing-tree: શુ વર્ષ વકે એર ફ્રેફ્સ્ટ્રેન્ડિંગ વચ્ચન જાત may your health remain as steady as the celestial wishing-tree (Yiy. k. 35).

a 2 2 3 4 5 bchi-med bdud-risi the immortal clixir of life, Ganges water: 978

sac and says as accepts the garage of a says and says as a says as

विश्वे के hchi-med bu-mo a godders.

अध्यक्ष hehi-mad-nadsod, खलरकोच n. of a Sanskrt Dictionary composed by Amara Simha.

as as a general hehi-med ril-bu (\$20) lit. lifepill; the life-giving pills. The abbees of Samding monastery and other sacred personages have such pills at their disposal.

ৰউ ইণ্ড্ৰেম hehi-med dicin-mo, অন্যথনী the queen of the immortals; a name of the wife of Indra.

• 48 केंद्र केंद्र वे hchi-nied sen-ye, चनरनिष्ठ (Bull. 1898, 296).

2 কৰা বা hehiy-pa 1. = বৰ সু মিলা a pestle. 2. said to = ইমানামীর বাধার্মার হার ব to hold as holy that which is not Dharma (Buddhism) (K. d. 3 355).

व्हेट प्रोज्य hehin-bayrigs an agreement.

484 } अम hahiñ-ñen-pu to become connected or related by marriage: १३,४ ५ वि १४८८ ३४ व्हर in Bengal I entered into marriage relations (A. 14).

age a hehist-pa awa bond, binding.

Q&C'U I: hchiń-ua बिस, नाफ, सनन, (pf. बदेरल fut. बदेर imp. बदेर or बहेरल) to bind, tie up, make fast to exercise.

Q&C'II: sb.t. any binding-material.

1. ribbon; প্ৰত্যাহনৰ necklace, neck-cloth, neckerchief.

2. cord, fastenings, fetter, shackle: ৰখা উন্তাহনৰ মুখ্য আইবিটালা the fetters of Karma, also fig. for magic curse, anathema.

3. used in colloq. for cramp or convulsions.

Byn. agau bkyig-pa; agau hkhyig-pa; aga bein-wa; pf. agam hehine-pa = agama

đ

bkyigs-pa; «Ваша bkhyigs-pa; адсма bciявpa, eignifying ацыма bdams-pa (Usion.).

alk 35 holid-byed=1 the or 1 an the thay (Mhon.).

484 35 4 hchih-byed-ma a general term for women.

रहेट हैं के hehid-wa shyin-ma a handsome woman; maiden.

ale us Holid-war n. of a village in ale.

44, in Tibet (Risii.).

ede so hehin-sab = गुरेटाक or क्रि.का klonsab depth, profundity (Yig.).

age 3 hehm-bu trinket; glass-bangle for feet

eet. 482:93 % hehid-buhi snod a glass vessel.

বৈত্ৰী hehilepa or বছিলাৰ, pf. বছিলা, fut. বছৰ, imp. ইচৰ, resp. to mourt a horse or carriage; ইচৰ বছিলাৰ to ride, to mount a horse.

place with a small temple near Sam-ye.

Qद्वेग्रस्य hehims-pa to be full, to get full (Sch.).

Q&X = hehir-wa evidently a form of \$x = cir-wa to press, to equeeze. a2x a has pf. a3x, fut. a3x, to press, to wring, &c.; a2x a and 3x a being mere corruptions of the foregoing, though Ja. has them.

Qदेवाय hebil-pu sometimes stands by mistake for अदेवय mehil-pu, a sparrow.

25 I: hehr-wa are, to Ju. 1. vb. n. to be twisted, distorted, pf. 944, 2. sbst. curvature, crockedness, distortion. 3. adj. as 944 erocked; F944 the mouth distorted.

Q& II: pf. www, fut. w, imp. 64 1. to scoop up or ladle water; and a case

to draw water from a spring; We waterbucket. 2. to irrigate, to water.

ৃত্তি heliumy said to=\$ৰ্মাট্ট কালৰ phylin-nas slehs-pa la having reached; arrived at (Yiy.).

ৰঙ্গ লৈ hehuy-med = গ্ৰহণ লৈ orhkhrul med-pa without mistake (Risii); বৰ্ণসংগ্ৰহ sure necessaries; unmistakeable wants.

হুত্ব hehan or ৭৪৭'d under one's control, hence. I. to be tamed, subdued, made to yield; ধুবল উপাৰ্থন retained by force; লগা প্রধান ৭৪৭'d subdued or overpowered by hard

work; 454 44 and entangled in vicious

indulgences (Sch.).

Q 등 3시디 hchum-pa 1. to wish, to long for. 2. sbst. = 학자 및 ser-sna coveteousness (변hon.).

Q कु भाषा hehus-pa = जुन ध gyog-po करके awkward, acc. to Sch. also left-handed; acc. to Cs. curved, crooked.

Q&'A hehe-wa (pf. बदेश, fut. बदे, imp. देश) to attest, to premise स्थापदेश resp. सब हैवा बदे व id.

Qক্তমান I: hehey-pa related to অনুষ্ঠান (pf. অনুষ্ঠান, imp. মূল copi 1. to cut in twain, cleave, split; সিংবইলাৰ to split wood; মূল আন্তর্ভাল to cut with a saw (Cs.).

2. to confess, to acknowledge (Ja.).

3. to be afraid of.

4 एकेअश्राय hehems-pa pf. वहेमण, fut. वहेम to chew (Med.; Ja.)..

Q&X'U heher-ya (बर व्रेंब) यक्तत् the spicen.

中央通讯可 hehel-wa or asmu=444 or asm desire, wish; acc. to Jä. and Cs. to believe, to give credence to.

δ

QAN'U hohes-pa sometimes spelt as man q happy advent.

Qदेंग ध hehog-pa प्रकृते to smite; acc. to Sch. a wall.

AND the sound of a falling article or thing.

QEL'A behod-wa or AMEN'4 = ASE'A UTMA. wrew to be holding, keep fast.

+ alan An hehols-cio = main An made secret.

QZNN'U hehoms-pa=quana yb. n. to egwa.a

+ 482 34 hehor-nan = 42 34, 22 24 2 3 94 44 X4 484 34 454 (Rdsa.).

ax a hehor-po occasionally for axx a.

253 A hehor-wa I: vb. n. vf. 45 1. to escape, flee or steal away; also to flow out, ooze; a maraka a the blood exuding; and ANS without splendour, lustreless: ANANA the money has fled; Fraks the yow is dissipated; A a axa to be consumed by fire; \$ 445.4 to be carried away by water. 2. to come out, to break forth, frq. of fire; बहुन्य मेंद्र hkhrug-pa-cor a quarrel, a war broke out, also of water breaking through an embankment. 3. to go over, to pass, be transferred.

Q盖文口 II: vb. a., pf. 平年, fut. 平年, to pursue, chase, go after; ? KK an hares by means of note: 3'48x'4 to fish: 48x'84 a seducer; a swaggerer (Sch.).

QEQ'A hehol-wa I: 1. adi. topsyturvy, upside-down. 2. to mistake or deviate from an order; asa as 35 a to put into disorder, to confuse, to confound. 3. pf. are to entrust, lay upon, to commit a thing to another's charge; to make, appoint; देव द्वा देव व they appointed him king: aga Mara & aga they made the queen tend the horses; an and a la he may be employed as a scullion: 595 25'5 akara to make one powerless, to compel authority : वर्डव दवे न्देर manager. वस वर्डव व or (resp. 95 an aka a) to commission one with an affair or transaction: वर अ सुकादेवे BINE ANN a BE asa mes & | ban-so yul dehi lhasruñ rnams-la phrin-beol melsad-do he entrusted the sepulchre to the tutelary gods of the country. 4, to be thrown together confusedly, e.g., of the loose leaves of a book: বৃণ্ট্ৰাণ্ডৰ ব্যাহৰ কা virtue and vice are intermixed. 5. to rave, to be delirious, to talk confuselly whilst heavy with sleep (Ja).

axam hehol-ma, acc. to Cs. 1. a thing committed to another's care. 2. a sly, crafty woman. 3. acc. to Sch. a dissolute woman (Ja.).

4 Q존시'의 1: hchos-pa=때na: 1. pf. पर्देश or बडेंश, fut, यह, imp, डेंश, supine पर्देश मु, to make, make ready, prepare; to construct, build, etc.: als us am I to build ? देशासाबन वस्त्रदेशाय to make ropes out of dresun grass, prop. to make ropes out of it. manaxara to dress, to train one's self up (Sch.); 945 52344 to renew, renovate, repair (Sch.); & 4 3x 4 3x 4 to retouch, amend, correct, improve. & walk hypocrisy, a mere outward performance of religious rites and observances : 64934 4194 654 tshul-hohos ma-byus spyod-pa to live without hypocrisy. & a a sa spen hypocrite. & alwa or alwa acc. to Cs. an established rule or canon (Ja.).

QEN'U II: htshos-pa 1. adj. disorderly, dissolute, immoral. 2. sbst. disorderly conduct, dissoluteness : axa u r Zaw 574 committing various acts of immorality.

a



E ja I: this the seventh letter of the Tibetan alphabet, according to the grammarians of Tibet, was not borrowed from India, its equivalent being unknown in any of the Indian languages of the seventh century, A. D., when the Tibetan written language was shaped by Thon-mi Sambhota. In sound it corresponds with the English J, but as an initial it is pronounced in C. as Jh. However when it is surmounted by any letter or has a prefix preceding it, as in the words it is and and middle, it then resumes the sound of a pure J.

E II: 1. tea; word derived from the Chinese on, signifying tea. The resp. for an for ju is a second ju.

** ju-ko a hide bag for packing tea (Rtsii.).

erang ja-dkrug a twirling stick, the tea churning-piston.

The ja-kha of the colour of tea; n. of a Chinese scarf of brick-red colour.

and ja-khug a vessel or bag in which ten is kept.

** ja-khra a large tea-pot made of copper, silver, &c., for serving tea to the congregation of monks at a religious service.

wan ja-rgyab lit. "after tea." In Tibet and Sikkim table-talk commences after tea has been served.

a was ja-mehod libation of tea,

and ja-bing or any ja-bing teagrinder (in Tibet powdered tee is put in boiled water); grinding stone, used for kitchen purposes.

a AMA ja-dpon one who is in charge of tea-drinking meetings; head tea-cook.

*#\(\frac{1}{3} - \text{phud} \) the first preparation of tea which is sometimes offered to the gods; first quality of tea.

 $\mathbf{r} = \mathbf{r} \cdot \mathbf{r} \cdot \mathbf{r}$ is the common term used in C.

*if ja-sbyor a mixture of tea with butter and salt (Rtsii.).

who prepares tea and gruel, &c. (Risii.).

E 494 ja-tshags a sieve to strain tea (Rtsii.).

Real.). The Ja-yu another kind of tea (Resil.).

**** ja-ril in W. acc. to Jä. grindingstone; also a skull.

स्वापिम ja-lag-gñis an abbr. of सम and व्याप्त, i.e., one who prepares tea and another who serves it (Rtsii.).

ngs ja-lust the handle straps of a leathern-trunk.

क्षेत्र ja-çis tea plant. In Tibet the teaplant is styled वृष्य के ते. i.e., the plant which cures Indian or Chinese diseases, as being an antidote against malarial fever.

RUNC ja-safiplain decoction of tea: RUNC new quantum for plain tea with its accessories! (Bitsii.).

s नेवस ja-sigs used in धेंत्रश्चेत्रस हेड्र्स Jo-bo ja-sigs ji-sñed-dah (J. Zah.).

55 ja-sun time when tea is served.

144 34 ja-sun-can acc. to Sch. a cup of tea; as much as a cup of tea.

Amdo into Eastern Tibet.

4 E दि ja-hon== वर्षः भारत hood-mdog or १९४२ वेष dmar-ser निकडा yellowi-h-red, acc. to Jü. ६४६ ja-hod is yellow-red.

Eq jag at robbing, robbery; eq 379 jag rgyag-pa to commit robbery.

and jag-ya चनर one who terrifics by shouts and gestures; a robber. भिषेत्रका के क्षेत्रका के क्

angle jag-dpon captain of a gang of robbers; a brigand chief.

EQ Jal n. of a place in Tibet; av 3 q Jal-gyi-phu the uplands of Jul (Deb. 7 41).

Fi 1: 1. num. fig 37. 2. the correlative form of the pron. 3 ci what.

EII: is used in expressions illustrating examples, comparison, measurement, dimensions, also extent of time. I and 3 are of same signification; but Tibetan grammarians discriminate their use as follows:—\\[\frac{1}{2} \xeta \xeta \frac{1}{2} \quad \quad \frac{1}{2} \quad \quad \quad \frac{1}{2} \quad \qu

है क्, ji-skad ययोष, ययाना what, whatever, relative to words spoken: ६ भ है क्, हुवा ३६ whatever I may have said; है क्, हुवा वर्षे के, ३६ व यया बादी तथा बादी doing in accordance with what one has said. ji-ga = জন্ম when examined or searched into: ইপাট্টান্ত ইং লাক ট্রান্ড কিন্দু

E ga a ji-snam-pa equal to what?

है हैं। $ji-picd, = i^2 t^{ji}$ तावत्. यावत् , क्वयत् : 1. as much as; as great as. 2. whatever is or may be possible. 3. just about (so much).

ইব্দ্ or প্ৰমেশ্ব what is, or as much ais (Dag. 8).

देश ji-lta or देश व 1. यथा, यहन, कर्य how, of what kind, of what nature. 2. sb-t. quality, nature, condition (C_{S_c}) ; देश क्षेत्र क्षेत्र theu.

िक्ष ji-ste is said to = 3 ह रे वस ci-ste denes अप so and so. It also is a conjunction meaning but if, nevertheless.

RIAN ji-mis = 3 ANIR gra or Right ji-lian also ar Anis as for instance; henceforth.

Pian 3m ji-nug-kyis = 3 am 3m as much as possible; to the utmost, to the best of one's ability, as far as it lies in one's power.

रिक्षाइट ji-ma-rufi = के आइट को अ exclamatory phrase akin to अब, के अ or के कुद बन, alas!

E

हे इब ji-teng = वृद्द how, like what? in what manner? दुवान वृद्दा वृद्

है ईस ji-tsam विश्वत् how much? है ईस दूस as soon as, when; है ईस दूद how many have been got?

रे नेम ji-shiy कराचित् ; हे नेम, हे नेम द्वर कराचि-देन seldom.

2 494 H-bahin how, like what ?

दे वर्षेत्र मं-bshin-du accordingly.

+ Pau ji-hog = aswal. in accordance with, conformity with. 2. Asama whatever is fit, is becoming (Dag. 8).

है ब्रिंद ji-sriij यावत as long as; है ब्रिंद कें वर्ष यद प्रावक्कीयन all the life long; as long as one lives.

EK' jil the Chinese term for Buddhism which in Tibetan is \$4, in Sansket with.

5 ju num. fig. 67.

ह देप jie-thig denotes a drawing of lots by threads of different colours, whence a class of Bon-po is called 3 विश्व देश देश

5 I ju-po a globular stone used for grinding spices= \mathbb{R}^{2} ($J\bar{a}$.); acc. to Maon. $\mathbb{R}^{2} = \mathbb{R}^{2}$, a postle.

53 in-ru-ja a kind of tea (Rtsii.).

E AN ju-que a kind of satin.

53 QK. Jan-wan n. of a celebrated Tibetan chief under whose orders the sacred series of works called Kahgyur and Tangyur were engraved on wooden blocks at Lhasa (Los. *, 17).

EC 40 jub-phab a kind of tea (Risii.).

EN jus strategy (Ja.).

skilful in means, one full of resources.

हभावेत्व 1: jus-kys= दुभावेत्व चर्चत् one who has conquered his energies; a Buddhist saint of the Hinayāna School.

Syn. २२० ४६ कुत्र bthab-etsod-egyal; वशुष वेष्याय gyal-legs-pa; ५श्र वर्षेश्य dgea-beom-pa; ५श्र वर्षेश्य dgea-tas-egyal (Moon.).

চুম বিশ্ব II: 1. acc. to Sch. possessed of good manners, of propriety of conduct decent, agreeable; চুমাব sincere. 2. acc of Sch. clever, skilled, able, experienced; কিনৌ বাৰ মাৰ ক্ষাৰ্থ কি skilful in agriculture; ১৯৭ ব চুমাবীৰ বিশ্ব বিশ্ব বিশ্ব বিশ্ব হয় চুমাবীৰ বিশ্ব বিশ্র

EWW jus-ma a sort of silk stuff (Cs.).

Fig. 1. num. fig. 97. 2. a particle, used for expressing the comparative degree of an adj. or adv., and esp. a gradual growing or increase, often with termin. case or a; 1313=3535 grew larger and larger. & बुद्र अद 'ठा है के हे केच बुधावश घेद ! many streamlets increased in size becoming larger and larger (Behu. 50), For all (they) go on increasing in number; Report Mr. it has become more evident; 2323 at # going nearer and nearer; and and higher and higher; देवाद देवाद दुवाँ व to grow better and better. 3. progress: 34 3 454 w 424 2 3 AT MAK. (Surga, 5) whatever progress you observe in the advance of the doctrine in this place (association). 4. acc. to Lez. 5854 sound, voice (Ja.). 5. sec. to Schir. a hortative particle, often connected with a vocative.

₹# ie-kha a deed.

ref je-khyof nee, to Sch. now you, you first.

isa j_{e-daf-po} the very first. in a significant state of the set

2'55" per je-dbul-ua = 34'55' 5' 4 to grow poorer, become more and more destitute.

ो भेज je-shig=३ भेज a little while, sometime.

i'le je-rih=25.5.48.4 growing longer and longer.

EC' jch=1. 55 E dah-po or \$ \$4 quan, wife the first or earlie-t. 2. 65, with sound, voice.

E io 1. num. fig. 127=FF or FF.

E'E jo-jo **name** elder brother (Dag. 8):= will in C. and will in Sikk.

Syn. g'd phu-bo, žeryu zhon-ekyeş, ta' n'yu thod-ma skyeş, du'aka keş-bilsin, g'd thu-bo, ada ü geen-po (Mhon.).

संभार jo-gdan=संभार ने भारत म the seat or head-quarters of the Jo-nang-pa sect of Buddhism in Tilet.

145. Jo-nas or 1445. u. of a place with a lofty Chorten and a convent situated about 100 miles to the N.W. of Tashihunpo; the place where Phyogs-las Ruam-ryyal the founder of the Jonang-pa sect was born, and whence the name Jouang-pa was derived.

E' न jo-wo पुस, सामी, सामी; है 3 also हे रेप्स lord, master, noble, venerable; also one of the nobility

Syn. 984 giso-uo; Mai mgon-po; Mi aka mgon-haren (Mhon.)

Kĕ K♠ Jo-uco Ja-ma-li n. of an image of Buddha in Yambu the ancient capital of Nepal.

*** Jo-uo rje (lit. the noble lord) the Tibetan title of Atis'a.

ETBATTA Jowe physh dkarwa'n. of a demi-god (Bisi).

• শাইই প্ৰকাশ্ব স্থান Jo-wohi lung-kyi ptamgrin (56c) the deity Hayagriwa acc. to the system of Jo-wo.

If jo-mo 1. small the female head of a household, a woman that governs as mistress of her own servants. 2. a cloistress, nun.

TAP 39 Jo-mo kha-nag snewy mountain in S. Tibet towards Bhotan.

শিশুনে বৃদ্ধ Jo-mo gang-dtar lit. the lady of the white snows, a Tibetan name for Mount Everest.

**** ** \$\sigma_0 \text{\text{Jo-mo llu-ri}}\$ the snowy mountain between Tibet and Bhotan ordinarily called Chumalari.

** jo-rtsi varnish for wooden furniture.

E है ज्लेड नेज jo-risi gaer-çoj lustrous goldleaf for painting purposes.

IF: Jo-rdson or IFF: Jo-mo rdson n. of a fort and district in Tibet (Risii.).

॰ इ मुन्य देव दन्द Jo-lugs syrol-dkar (2A.)

MEQ'A mial-wa rosp. for 9574 aninh: imp. Ma mjol 1. to meet; to interview, obtain access to an honoured person, to wait on, to pay one's respects to a person: अवाद्यः अववाव sar व I will pay a visit to my father; पुष्पपुराष्ट्रभदवाष्ट्रभदः phyis myur-du mjul-du yofi I shall take the liberty of soon coming back: and ask for an audience; saa 5.4.454 cannot get in, can-मुहम अद में आई they exchanged many compliments and expressions of joy; ज्या अवया to visit a sanctuary or a holy place; to go on a pilgrimage; " a pilgrim. 2. ब्रियदे अवया go-wahi mjal-wa चा to understand, comprehend; 54 seq a to understand the meaning.

MATE mid-kha audience, access to a great man's presence, admittance; MATE or MATE to give audience, grant interview; MATES TO have an interview with; to meet.

अव्यादेश *mjal-ricu* a prosent made at an interview with a great man.

presented on the occasion of an interview.

master of ceremonies (Cs.).

अह्य पुत्र mjal-phyay salutation.

**Req **E mjul-man a visit paid by many together, a grand reception (Cs.).

occasion of an interview or meeting.

NEC'U mjin-pa=alca 1. marza the neck (Dag. 8). 2.=8'wit' meadow (Schtr.).

મહેર વર્ષેલ mjih-benol explained as દ્વારમ મોરા વ મા હતું વર્ષેય વ વરેલ વેષ તે તે તે કાર્ય મુખ્ય વધુ વ among birds or animals, for instance one hugging or embracing the neck of another to pick or tickle each other with the teeth; સુરાવેરમાં ફાસ્ટેર વર્ષેય અર્જેય વર્ષ થે let the four corners be made beauteons with peaceeks crossing each other's necks (A. 4).

भदेद मान्य mjing-sab, v. ब्रॅंट मा klon-sab.

अहुन mjug the back, the tail; what is behind, the hinder part, of anything, resp. कुं अहुन posteriors, backside, tail (Dag. 8). अहुन कर a colloq. to turn one's back (on another). With regard to time = the end: व वा बहुर के अहुन व at the end of the eighth month; अहुन व or अहुन 3 and v. and postpare colloquially in common use to signify: at the end of, at last, behind, after, with genit. of the verbal root; also अहुन व the last, the last one.

**E¶ mjug-syro lower or inferior part, underpart, buttocks: tail-feather (Snid.).

महत्र क्षेत्र myng syro-can=148 सवायी peacock.

अतुष्य मान्य hafto-un to make a prayer after having done some act of merit.

শরণ বুলি mjuy-befor (कार के नियम gither physic-pa heñad) नियम gone to the extremity; attaining thoroughness in any subject.

अहम में njny-do the bone of the fail: अन में अहम में अपन्य ने कुद कर केन (Sman.) the sheep's tail-end cures kidney, pains in the waist and disease caused by के⊤ rlun.

§¶ § mjuy-rdum=**§¶ *** **, a with short tail, tail cut off; an ill-conditioned improvident person who at the end disappoints or behaves ungratefully.

अहल कर् mjug-phod-can=5 य अहल देर केतु a comet (Mion.).

अहुन अ mjsy-ma or बहुन अ hing-ma बाहुन, इन, जनामन the tail, the posterior that hangs down; अहुन अहिन आ mjsy-ma sgril-wa to wag the tail; fig. the further progress and final issue of an affair; the consequences; अब्द निवहन अ the last.

Syn. Es gaa-ma ; 33 shu-ju (Mhon.).

* अद्भाष्ट्रस्थ mjug-rins or ५ व अद्भाष्ट्रस्थ Duwa mjug-rins चेतु comet (Kālac. T, 49).

अहम देर चेतु one of the nine planets of Hindu Astronomy.

মাই mie বিজ্ঞা, প্ৰিক্ল the penis (Dag. 3); in the Tantras it is called প্ৰথমেন হৈ ; কালেনেন or কোনোনাড়াকৈ erection of the penis; কালোনাড়াক কালোনাড় কালোনাড়াক ক



Byn. Wignu pho-rtags; Wisne pho-dual (Mion.).

JES: I mied-pr ww suffering, enduring, bearing patiently; acc. to Cs. obnoxious; **** prop. free; gen. acc. to Buddhist ideas the world, the universe.

REAL hjug-papf. aquijays (Cs.); acc. to Sch. to establish, settle, fix, found; hence prob. बदे बहुबा and विश्व बहुबा khris-hjugs, बहुबा विश्व prob. बहुबा देंद time of prosperity, of peace, of rest; a time without disturbances, war, epidemic, etc. (Ju.).

QE明 · hjay-skya, v. QE明 ·

as as t made of the grass called as a cotton-rug with its edges turned up with red cloth.

स्वत्य hjuys v. under वस्त्य 1.= वस्त्र as बुद्धस्यस्य = नेश्वस्यस्य = राज्यस्य = राज्य

a present, to formally present (George's Alphabetum Tibetanum).

and Re. Mjaye-rid = 47 of Re Let the time of happiness or prosperity

QEK Hjas place in N. W. Tibet which once formed the kingdom of Hjas (J. Zas.).

of the thirty-seven holy places of the Bou (G. Bon. 38).

QEE'Q hjoh-ua to devour, swallow (Sch.).

son of king fixed and Lha-duah the son of king fixed and Khri Idr-glavg-brian betrothed to the sister of the Emperor Jah, Jah the fifth of the Tang dynasty. He died before his would-be spouse could reach Tibet. His father, however, married her as she would not go back to China without becoming a queen.

are \$ high-so = weday sa-mishams.

ARCAMANA Hjang-shabs n. of a place in Kham (Lon. 2, 12).

REN WAN Hjans-sa-thum n. of a place in Kham (Lon. 2, 12).

+QE3 I hjan-po a consort; properly

QEO'TES hjab-gdan a soft rug made of wool (Risni.).

QEQ'LI hiab-pa pf. prob. sees ut., see, to sneak, slink, creep privily; to lie in wait, in ambush; I sage to make an attempt on a person's life.

ৰ্থবন্ধ hjab-bu-wa= শুণ্ট rkun-po or প্ৰাম rkun-ma (Maon.) a thief; ৰুপ্ৰেম্বন টুন্ধবন্ধ to steal clandestinely.

and I hjab-tee a pair of scissors, nippers, teezers.

and p hjab-tec-kha a kind of rug made of he a sder-ma (Jig.).

QEN'U hiam-pa कोमस, मद, मन्द tender, soft, lovely, charming.

Svn. #344 mnen-pa; ada a hbol-wa (Mfon.).

बहुत कुल hjum-kles प्रसर, अब straight.

QEN MATA Houn-muon AMATE : V. QEN 549.

बहुत अर्थेद देश में कुम म Bjam-mgon chos-kyi rgyal-po the complimentary title by which Tsong-khapa is addressed in Tibet : agarang इंब के बेर बेर बेर बेर केर केर हैंद है। to the lotus feet of the king of the Doctrine, Jam-pal.

बर्ध अर्थे व प्रश्न पद भी बात-myon betanpahi scoj-cin Jam-gon the life-tree of the Doctrine.

वहम अर्वेद शुंभ hjam-myou bli-ma un address of politeness to the hierarchs of the S'akya school.

REN EN hom-jus = 1 EN & chani-jus a kind of silk scarf or satin.

ARM ARM hjam-hjam polite words: 444 भवद अन्वत्रसम्बद्धमान्त्रसमानुः सून् वदेवसः (* polite language -hould be used even towards the meanest person." Also, in C. softly, gently.

arm Be asa By bjam-ljan hab-ldan parrot or the bird with light green plumage (Mñon.).

and again him gien-met a woman of fascinating speech.

and and bjam-thabs gentle means, milder HER-MICH.

वद्दशास्त्रे हे Hjum-pahi rdo-rje मञ्जूष 11. of a deity; a Bodhisatton.

• बरमध्ये ५९६म Hjam-pahi-dhyaks मस्युषाय, 5 Maitri E 4 (Org. m. 113, 35).

वरमध्ये देवम hjam-pahi rige सन्दर्भातीय humbler clames (opp. to \$49 rtsub-pa), soft. tender, smooth, mild, e.g., of cloth, hair; a

meadow, a plain without stones or rocks, of fruit, the air, the character of a person. a person's way of speaking.

ARM & hiam-po 1, soft, gentle, not rough or cross; Trus ala q gyon-po-ma yin-pa not stiff. 2. मुख्य, क्लकरीक mild ; alum

वहम राम वेद hjam-pos-len to draw out information or any secret from another by using fascinating or smooth language.

ARM AR him-por-smra speak softly. gently.

एह्झार्याय Hjum-dpal मचुनी n. of the Dhyani Bodhisatira, who regarded as the deputy of the third Dhyani Buddha, Dain-sten Jung-do. Is popular throughout Nepal and Tibet. His several names are :--- वस्य रक्षर अव्योग the soft-voiced; Auna Ta Ces-rab-kyithe the god of wisdom; অৰু ধৰ ক্ৰিক Brtan-paha hkhor-lo; 39 3 84 Ral-grican; 3 45 74 Zur-phul ffa pu; a 4 454 Blo-si ater : 59 9 595 99 Rug-ge draft-phyug; ac a ta Sea-ye-risen; Bud gal Smruwahi rayal-vo : # 48 # Smra-wahi-lha ; 4 44 ब्रेक्ट Ye-ces mi lon : जे नेश स Ye-ces-sku; नेश दव वार्ष्य के Ces-rab hkhor-lo ; नेप रव भे Ces-rab-sku : Ta Ta Relo-rje rnon-po; ta a gata Ray-gi rayal-po (Mhon.).

महाभारतम् वार्थाय मधानीविशास the residence or sphere in the heavens of Jam-pal.

* व्हम ६४व श्वाम Hjam-dpal-grage मध्यी-की (के (Bull. 1848, 295).

and que gue Hjam-dpal raya-mteho n. of the eighth Dalai Lama of Lhaca who died in the year 1805, aged 46. From the birth of Tsong khapa to the 20th year of the Dalai Lama Hjum-dpal rayamisho 420 years elapsed (Los. 4 16).

* arm que E # Bjam-dpal rha-syra we 1. इंडुओबर n. of a Buddha (Ta. 2, 279).



वस्त्र प्रश्नित Hjam-dpal shid-po the name under which Toong-khapa is now believed to be known in the Tusta regions.

बस्भ रूज्य पुंचर या कुष है के विवाह कर क्षेत्र प सच्ची-सुद-चेत्र चूक n. of a Baddhist religious book giving description of the region where dwells Man-jus'ri or Jam-pal.

• वस्तर्यः वर्षेत् दुरः श्वरः Hjam-dpal gahonnur gyur-pa सञ्ज्ञीकृत्रारम्स a manifestation of Jam-pal.

• बह्म दृश्य प्रदेश मुंज Hjam-dpal bees-gnen, समा की निष

aemened Hjam-dbyons सम्बाधि v. ausv द्वा called also the principal Bodhisatton among १ वर्ष स्था ने देवतुर the eight spiritual sons of the Buddhs.

• श्राम १६६ म हुन्य Hjam-dbyahi smra-seh भ हे भू Wa-ghi çta-ra बामीचर Lord of speech.

बह्म बच्च Hjam-bbras n. of medicinal fruit reputed useful in diseases of the kidney (Med.); बह्म बच्चा स्कृत सर्वे कर के कर के

ARWAGU & A hjam-hbras dbye-pa, v. atta (Mhon.), a medicinal fruit. [the tree Pongamia glabra]S.

gruel, broth. 2. goddess of fortune.

ara a bjam-mo post-stage (Sch.).

clyster; a mild purgative medicine.

agarum hjam-yas n. of a number (Vasel. 57). व्यक्ष यह वा की में देश के किया का कुछ-इक्षेल-स्टब

बाक व्याप्त का विश्व के jose-below and fascinating language.

QEQ high or age of twee; twee; twee; twee; twee; twee; also the colours of the rainbow; age of the rainbow; age of the rainbow; age of the body of a saint vanishing in the rainbow or in the manner of the colours of the rainbow.

QEQ'A hjah-wa 1. also an so to Sch. lame, gen. a's; an a's a hjah-war byed-pa to make lame, to lame. 2. to bespeak, to concert, to confederate (Sch.)

QEQ'A hish-ma laces or needle-work representing the colours of the rainbow; generally Chinese shoes are made with such laces.

QEQ"N hjab-sa or un's edict, diploma, a permit (Co.); said to be a Chinese word Tibetanized.

and the high-ris, v. and high.

ARA'N hjah-sa, ARA'NAN'AR'E faithful servant of the king.

QEX' Ajar-sea acc. to Co. = 48.7 to stick together, to cohere.

QECI'CI figit-see, pf. ases, fut. 4948, imp. also (Rdo. 46) 1. to weigh. ase \$5. 45. (a pair of) scales for weighing. 2. to measure: \$5.45.45.45. to measure the length. 3. to appraise, to tax; to weigh

in one's mind, to ponder; more fully expressed by इंभ जन्म व blos-gehal-धव (मानव, किनोते) to understand. 4. to pay: pay back. repay: 9 44 444 to pay a debt: \$40'asa a skuin-pa hial-wa to repay a loan : Burged to pay rent or tax, esp. with 44: कर वर करूर प्रमायहत or बेबमा वर वर हेमा वस वस वह retaliate, return, repay, return ovil for good: also in the way of a fine or punishment. In the Tibetan penal code fines khri-hial, i.e., payment in ten thousand fold is necessary for making good the loss of sacred life or objects: 545,484 in eighty-fold for the property of the clergy; 53'44 nine-fold is compensation for the property of ordinary men. aga ga ska a the articles or essentials of payment in purchase or of exchange in barter.

ৰহণ দ hjal-kha the act or business of measuring; ৰহণ বৰ্ষ দিন measured.

बद्धाया के hjul-war-byed = 41595 or काका 95 निमीते paying in price; बद्धाया hjulwas बाद dry or liquid measurement or weighment.

बाब के hjal-byed होच = 4 ādhakas; a measure; a measure of capacity.

QEN'U hjas-pa, v. 第5号 (Mnon.).

QE U hi-wa 1. or QE A = B A a a dea, also P a li-wa. 2. sec. to Cs. = QE M 3. soft, smooth. 4. sec. to Sch. disgusting, nasty, e.g., of a filthy smell.

देन हैंदे I: hjig-rten=वृष्ट व स्वार 1. the transmigratory existence (Méon.); बदेव हैंदे बसावद्वाय or वृष्ट प्रवास वद्वाय passed out of the world. 2. symbolically the number three (Risi.).

देशीहैं II: नतेबोब receptacle of all that is perishable. 1. the external world, the universe; ब्येन्डिय the god of the

world (who is also subject to death) : also Ramasma hig-rien las bdas-pa one that has escaped from this world, emancipated, blessed; ala sa any hig-rien-gaum the three divisions of the world: earth, the heavens and hades: ala 343 a a hig-riengui bya-wa worldly things or affairs; ala हेड व द्वाच पर्वे वहाय 5 hiiq-rten-lu dgos-pahi bslab-bya useful maxims of life, moral rules; बदेव हैंद ने अध्यानक च्यानिक की the eight worldly objects:-(a) \$5'4 rned-pa and gain; (b) # \$54 ma rned-pa wern loss; (c) #4"4 4m: fame: (d) A #4"4 was notoriety or ill-fame: (e) #5 4 famer stander or scandal; (f) व्याप्त praise; (g) वर्ष प्रव happiness; (h) रूप्त्र sdug-benal दुःस misery. alaga gasas are the five temporal acts of a Buddha: - Conception in the mother's womb, birth, youthful achievements, marriage, and reigning over the kingdom. alwiga am aquid miq uig the five works leading to the passing out of the world of a Buddha: (a) 395 प्रदेश (प्रक्रमा) renunciation ; (b) ५७९ व ४५ व (तपचा) asceticism; (c) इस विदायमेंद व choshkhor bekor-va (धर्मेचमघर्मन) turning the wheel of Law, s.e., preaching religion; (d) Lang Ha. Br. a. S. a. a. a. cho-hphrul stoncin bdud btul-wa subduing the devil (Mára) by exhibiting religious miracles; (e) was as q the attainment of Nirvana. 2. world, as a more general term: 474 अन् है बहेब हैंन bde-wa-can gyi hjig-rien the Sukhāveti or the world of blies. There are two kinds of worlds:-(a) अप्रवादि बहेन हैंन the impure or defiled world, i.e., the world of sin; (b) 59'48'484'34 the sanctified world, i.e., the world of purity. Most Buddhists include our world. in the Madag-pahi Hjig-rten. The following five include the pure worlds or Dag-pahi hjig-rten: (a) निका क्षेत्राय क्ष्



वर्षकृत्रकास hjig-rten-khanu कोकवानु the

Syn. affisa-şten; affifificud-kyisnod; afaifi gnas-şten; affif rafiskyed; affi sa-bon (Mfon.).

वरेष हेन्। क्या है क न्या hjig-rten-khams kyi cha-ças बोक्यालय part of the world.

• वरेष्ट्रेय व्यवस्था Hjig-rien mkhah-hgro n. of a nymph

बीक हैं। को किया के big-rien makhyen-pa बोक-विक् the knower of the world, i.e., of all that happens in the world.

adajafam hjig-rien-khrima= 雪 南 昭 rgyal-khrima the laws or institutes for governing (超40n.).

alq 343 434 hjig-rten-gyi gtam worldly saying, common saying, proverb.

arafta Ang-ren-gyi thad aratifan worldliness; in the direction of worldliness, or usage, custom, etc.

बहेन हेर्न के hjig-rten-gyi bar कोकानारिकः in the world a dark space, n. of a hell.

alaga 3 and Hjig-rien-gyi giso-bo the lord of the universe (M. V.).

aleji je hig-rten-gyi tshul shaum worldly manner, according to custom, or usage.

alogical Higg-rien mgon-po winner the patron or protector of the world; an epithet of the Bodhisattos Avalokites vara; also n. of the Buddha.

वर्षकृत्रवर्षकृत hjig-rten hjig-pa सोसाधिमस्य the destruction of the world.

बोब हैन अभा अप वा अदि कर में एकर वरें बहु ने सा हाई. बोब चनिप्तिने बा a version to the concerns of this world, being the outcome of adherence to the Dootrine.

ade for any high-ren-boul (usu gu fa ma san-ryyan spuisi-menan) winsum one who has conquered the world—a general epithet of Buddha (Mon.).

बर्देव हैं प hjig-rien-pa चौकित, चोकतः n worldly man, a layman.

बरेन हैं। इक्ट में hjig-rten dpan-po= ? a also कोचेन, समारकार्या the sun, the witness of the world.

वहेब्द्रेन वर्ष hjig-rten pha-rol परकोब the next world.

adaşışı Hijg-zien byed-po the maker of the universe, an epithet of \$355 34 14 Mahee'vara (Situ. 8).

alage 95 Hjig-rien byed-po= 2 exacultu-tehake-pa a name of Brahma (Mion.).

बरेन हेन द्वर चुन Hjig-rten duan-phyug बोके-बर a name of Avalokites vara (Mhon.).

• बरेन्द्रन २०८ चुन भे ने जुन Hjig-ten dicaiphyug yi-ge èdun the seven letters symbolical of Avalokites vars (A. 24).

the sun as the eye of the world (Mson.); n. of a Rishi, the founder of Lokayala sect of Indian atheists (Grab. 75).

aterita mes-po (u danu) the ancestor of the world; an epithot of Brahma (Mson.).

• व्यवदेश ॥ 4 hjig-rien nia-un को केन्द्र (Kälie. T, 74).



n. of the queen of the Noi-Jin demons (K. g. 5 130).

बरेन्द्रेन के इस hjig-rien çik ria-ma = वका के hbab-chu a hill torrent (Milon.).

QETICI I: hjig-pa=e3qq we breaking down, destruction, ruin.

दिना या: 1. vb. act. pf. व्येष, fut. व्येष, imp. वेष (Rdo. 46.) to destroy, to devastate, to devour, to abolish, to do away with, dissolve (an enchantment). 2. vb. n. pf. वयेष or वेष shig to be lost; undermined; to decay, perish: व्येष्य व्येष (earthly good) may be easily lost again; व्येषय वेषया वेषया विषय to restore repair. 3. to suck, draw out moisture (Sch.), v. व्येषय.

ब्देव्य इन hjig-pa-can frail, perishable (Cs.); भेवदेव्य imperishable.

बरेन्यवेयक्ष्य hjig-pahi bakul-pa संबन्धक the period of dissolution of the universe.

बर्देन्थवे ६६.४६ hjig-pahi Aah-can विजयर subject to destruction.

भीष्यः सूप hjig-par !!a-wa सयरची apprehenzive of danger, fearful.

and say hjig-tshops lit collection of the destructibles, i.e., the worldly things; when terrible.

 ing on death; (3) নিজাৰ্থ কি false conception, i.e., denial of future existence; (4) বৃতিব্যালয় hesitation or doubt about truths; (5) মীখনলব্যালয় doubt about rules of conduct] &.

alqu=hjigs, 45.5 ba-ru-ra a medicinal fruit.

एहेपास hjiys-pa I: भी vb. to fear, be afraid, be terrified. Frq. both in old and recent lit., also common in colleg. In books occurs with the instrumental case of the object : ब्रिन्डियव्हेब्य्यह्ब्यव्हेस्य बेश वरेषक fearing those who were able to destroy the city; but in later writings and in colloq. takes 4: Augument and बरेन्स वर इर हैं because her anger was arising. he became afraid of the goddess (Mil.): र हिर्ब वर्षेष्ठ में केश कुम I am afraid of you, thus he said. The form of the supine seems to be again not again and is in common use : ब्रक्त है दर द है व बद्द व प्रकार है वस्ता है. Screwarz as it was proper to fear the poisonous snakes in the trench, they filled it (with water) (G. Sudg.). Intensive forms of this verb are very frq. in early lit., alone being combined with either or see or with both; esp. common in the Kah-gyur treatises: बहेन्स सुन्य दूद grew afraid ; बहेबब दूदर हुन चेद was sore affrighted.

QEAN U II: sbst. fear, apprehension, dread. Often with genit. case: कुष्यते वरेष्ण प्रमुख-pobi bjiys-pa standing in fear of the king; कुष्यं प्रमुख

Syn. **19**74 skray-pa; **Lan**a doys-pa; Leur dhaks-pa; **Ja**44 skyi-gyah; **J**34 skyi-bun; 442a bag-tsha-wa (**M**hon.).

• alam ğan hjigs-skyobş ka mehi... sa chuhi...ar aa seh-gehi...nr aa glah-pohi...



açal chad-paşi... युध bluşi... व्यवस्थि mkkaş-groği...भिक्ति mi-gog-kyi... (Schr.).

adquige hijgs-skrag fear, panie; also a terrible object: adquiget "". he has become frightened.

alqueen hjigs-mkhan one who is frightened.

बहेन्य वरुष कृतिक क्रिक्त समय, भीत with fear, possessed of fear.

रदेष्या वर्धा याम hjigs-beas-lam a bad, unsafe road (Maon.).

alumenu hjigş-chum-pa, v. 6#1.

• बरेन्स हैर hjigs-ster सबदा (Kålac T. 153) [inspiring fear, causing danger]S.

elquiet hjigs-sdan name flerce, terrible; also a term for wine.

बीवच है Hjigs-sde भीचा, भीचतिन, अवानव terrible, a name of the second Pándava, also Bhishma.

place; a cemetery, where dead bodies are left or disposed of. 2.= 45.4 form wealth, prosperity.

Syn. 5. 155 dur-khrod; * 4 4 444 ro-yi-gaş (Maon.).

बरेक्सपस्त hjigs-pa-can 1. fearful, timorous. 2. dreadful, frightful (Cs.).

बरेक्स प्रकृत gjigs-pa beu-pa=अने ma-he

almaud hjigs-pa-med was fearless.

alterate \$5, higg-pa sel-byed the remover of all fears; a kind or ruler; also = \$4.4 a Jina, who removes all fears.

Syn. Mindfild mihi mgon-po; andiğe. 2a-bahi skuok (Mhon.).

बरेकाव्य बहुत hjige-par-hyyur विमेति becomes frightened; बरेकाव्य हेर् hjige-par byed सावव-तिका frightened.

वधेष्यक्षित्व hjige-byed-pkyes जीवाण born of Bhishma.

• alequi Bragus Hjig-byed hedus-pa (Schr.).

Aran 3 ম Hjige-byed-ma 1. n. of a princess of the Yukia or Noijin demi-gode. (K. g. 5, 130). 2. = স্বৰ্থ অন the way to sin (Mion.).

व्यवसायेत्रः वस्तायक्तुः स्था व्यवस्थितः वस्तायक्ताः वस्त्रः वस्तः वस्त्रः वस्तः वस्तः वस्तः वस्तः वस्तः वस्तः वस्तः वस्तः वस्तः

बरेन्थर्ट (य) hjigs-ruf-(ua) अयानव, बतिलय, बीमत्स, रीह, भीरब, भैरब, मीम fearful, loathcome; one of the names of the second son l'andu Raja.

arques hjigs-sa dangerous quarters or place.

alma a hjigs-ea-che a place where there is much occasion for being afraid.

वर्धवश्रासु इस्याम hjigg-su run-wa-ma शेवकी, रोवक, भीक्षक: n. of a goddess of fearful mien.

QEK I: his a mineral substance applied on old sores.

QEC 11: seems to mean the midst, as well as the expanse, the whole bulk; बु अर्थ से योर: rgya-misho-ye hjih the whole surface of the sea; सम्बद्धमान्यम् अर्थ बेद बुद्धा-hjom hjag-po misho hjih-hjug the smooth-bodied Takshaka (snake) enters into the midst of the lake.

QETT hist-ps also size a neck, resp. grace also sizes a way neck (Co.); also grace the nape of the neck (Ja.); also get the back part of the neck (Co.); also grade (lit. sunk-neck) a short-neck (in a man).

QEAN hing was, was the center, the pith or saw, gradical against the depths of the ses; the centre of ocean (Dog. 8).

E

elicate. hjib-hthus lit. that drinks as soon as it is born=garareq a skyes-ma thag-pa an infant just born.

QEC! II : hjib-pa or alone opf. adom also alone gahibs, fut. ado or adom ouck, e.g., of a baby; अकुल बोर्चन to suck with the lips (Dag. 8). ह्मनु बोर्चन to suck blood; also to blister.

QECI'CI II: or allows, of hard to relish, also to taste.

ala's hjib-risi acc. to Cs. a syrup, a medicinal plant.

QESI'El hjim-pa कर्षण mud, clay, also muddy water (अंतिकः). बहेल ह mud image or statue. बहेल हैं : hjim-pkoñ a small cup of clay; a crucible (Cs.). बहेल बहुक्य a figure formed of clay.

alwawa Ajim-lat-pa one of the four classes of the rural people who make mud houses; those who work in mud, cultivators of the soil (Ya-sei. 55).

QEUI hillers 1. to shed blood. 2. pf. 484 hoid, fut. 484 to expel, eject, remove, turn off. 3x4844 physic hillers to banish out (noxious animals, vices, etc.).

‡ aka q on Hill-na-çan river mentioned in early history of India (K. my. ▶ 198).

Q5.7 II: 1. digestion; \(\frac{a}{a} \) \(\begin{align*}{c} \beg

25¶ I: hjug, १९०४ शकी। to plant, fix, pitch; १९९१ में १ hjug-hdc-uca=१९०४ ६२ शकी। hdc-wa easy to plant or to fix.

make the last settlement, settle a thing once for all.

अह्ब अनु व hjng-brgya-pr= व्या gloy श्रतावर्ण lightning; banks, margin.

शुक्त हो mj.ny-shops, तोर n. of Vishou; % प्य a ford, where one may cross a river, also the margin of a river.

প্রপূর্ণ hjug-ldoy obstacles.

धन्द्र hjug-sdud for न्द्रवह्र निगमन insertion, also conclusion in a syllogism.

र्ह्मिय I: bjug-pu तमल, परेस, निर्मेस, वर्षेस pf. and imp. 874 shugs 1. to go into, to enter; क्षेत्र-पूज्य of enter into the water; कुश्चेर-पूज्य to start on the sen; क्ष्य-पूज्य to start on the sen; क्ष्य-पूज्य of start on the sen; and of the sen; and the sen; a



the reverend lamas I have entered the mountains (Mil. P 278); Qua 45454 2794 ब्रह्म वर्षा वर्षा वहुत वहुस पन बुल्स and when they had emerged from the first stage of Samtan abstraction (i.e., dhyana), they entered into the second stage (Dzl.). In this passage, we find the termin, case employed: बलुज्य द हर देन के र बर बहुन when I feel cold, I enter into the fold of the very Void (Mil. न 92). द्वेय वयहब्य to betake to pious works; aga an works that are a consequence of having really entered upon the practice of virtue, positive good work: Twa-egaju-Twa-que to turn to religion, to be converted; वहन व वेब ब बहुब व hstan-pa shig-la hing pato adopt a certain religion, a certain doctrine. 2. almost analogous to 1. is another common signification : to begin, to set about. Here the vis. is always coupled to the participle by ब: ब्रॉटमाय बाबहुबाय to begin to think mon; #sua aga a to begin showing; aga व करेन इमायर वकुनाय व कुन्म यम linving started entirely exterminating one another (Ju.).

२६वाय II:= व्यव sbst. the going into, the entering; the beginning; the first stage of a disease (Mag.); also can signify : warm the incarnation of a deity. बहुबाय वर्षे Hjug-pa-bon दशावतार the ten incarnations of the Supreme Being (Vishnu), vis., 3 मन्या the Fish; 54 84 कुक Tortoise; बन बराइ the Pig; श्रेवेद ने कविड the Man-lion: 23 35 and the Dwarf; 290 ब्रम् म क्राप्त Krishna or rather his elder brother Balarama: 500 95 5 4 5 TENETH Paras'u Rama: 444 as trays Ramacandra; menge gu Buddha; ft & Kin ghi rine ofm Kalki.

CENTA III: pf. 434 (perh. also 4544 Lex., fut. 434 (Rdo. 46), imp. 44 vb. 1. to put into, insert; to infuse, inject; to fix. A hard a sequent to convert a man, to induce him to adopt a certain religion 2. to appeint, constitute; also to manifest, place out, settle. 3. to command, induce. 4. to permit, allow, suffer. In last two senses with termin. case of root of yerh.

बहुन म नहेन hjug-pa-griy = अधित नहेन of one opinion, of the same party; द्वेनस अधुन; द्वेनस अधुन; द्वेनस अधुन; द्वेनस

वह्रवृथ्ये कृष्य hjuy-pahi-gnus met. house, residence (Moon.).

aggus aggus hjug-pur hdod-pu to wish to take up any work.

aga un 35.4 hjug-par-byed-pa to undertake.

*\$9'S hjuy-bya 1. road. 2. dwelling *\$q*Ram hjug-riss (for *\$q*Ram) mjuyriss dig comet.

+ QECN'U hjuhs-pa = ax x 3 a 1. avarice; avaricious (Dag. 8). 2. Eve a miser; agra u sa hjuhs-pa-cun avaricious.

+ Q55'4 hjud-pu and more frq. 465'4 a secondary form of 484'4 cf. 65'4, 485'4

+ 985, 1834 h hjud-nathun-ma or 985, 1934 h = 35, 1856 h nseri a prostitute, harlot. (Daj. 8); 185, 1934 35, 4 hjud-nathun bycd-pa to play the harlot.

aga and Hjun-hyar a tribe of Eleuth Mongols who invaded Tibet and destroyed monasteries circa 1645 (Lon. a 12).

to diminish, to become less (Blow).



QEN'U hjum-pa or agun u pf. agu bjum, fut. 454, imp. 44, prop. to cause to shudder, but is fro. as neut. vb. to contract; 4 ARMA contraction of the muscles, shrinking (Sch.).

Mr 994 Hiar-geys n. of a kind of Yiday whose throat is so contracted that a drop of water can hardly pass through it to quench his ever-burning thirst.

ARK Andr-avis suddenly, all at once: में तार्तु अबी में ब्रिंग्स्टिंव हैं अहेवा हैं। बेदात हेवा वह द हुंसा वह स na-baahi phay-na tshur dhul-gyi man-dal khru qan-pa shiq hjur-quis blon, from the pocket of his robe he suddenly drew forth a silver mandal tray one cubit square (Hirom. 14).

QEX Q spir-wa (pf. 455 q.v.) 1. to draw tight; aga as aga to be entangled; aga winkled, as the skin is in old age; वहर भेव hjur-miy a wire-drawing hole or vice. 2 .= aga to evade, to shun, to go out of the way; as as unavoidable (Ja.).

ARAG hinr-bu the act of busying one's self in worldly concerns and thereby remaining tied to them, बहुद तुम वहेदम वर्षे मेमस 秋潭 新海河中南部 (Io. 40).

agu hour seized, held by the hand, v. 48.4

QE hie sometimes written for ..

TOEDW'I Arels-pu or addard well sounding, beautiful, handsome; also of sweet sounds; 44.4244 harmony, cuphony (Jä.),

ALM 4 hjem-pa also Almu 4 or Almu 4 1. dexterity, cleverness. 2. skilled, clever. बोर बोज्य Hjer-hjigs an epithet of Indra (Milon.).

QE'O kjo-wa I:=144 syeg-pa simi fascinating, charming, seductive. At saw IN a hjo-byum phyog-pa = al aq 84 or alau सकीय playful, coquettish. वर्षे केन hjo-sgeg : 1. beauty, charm (Yig. 50). 2. a. coquettish, alluring posture: agg agg agage at the harlot places herself alluringly (Ja.), AFPRA hjo ster-wa=549 a giving delight, charming (Mion.).

QE'A II: pf. ann iut. an, inip. aku sires to milk; afficiento milk a vakcow. affata bilod-hjohi-ba undig u cow yielding all desires; a cow that gives milk at pleasure.

all ages, hjo-mkhan one who milks a cow; also al a a hio-un-po.

A A hjo-ιτα-mo a milkmaid.

All sio-mu a milch-cow.

Byn. 4 # ba-mo; 444 95 hlab-bued; 45.81 alla vons-hjom (Mfon.).

at a hjo-cu and at a sad hjo-ca-ka chen-po are celestial flowers. = 20 2 54 thuhi nu-toy flowers of the gods (K. d. 9 156).

QEU'LI hjog-pa I: wies, fedu, udu. सापित, चबचेपच ; pf. 494, fut. 444, imp. 44: 1. to put, place, make a place for, settle ; to assign : Be Bu atq ac a 3 asu fau. শুকুর্ব্য (A. 95) if you can employ me I must do the work of an attendant. वश सुवाब 4 to set one a tark, to employ one in a cortain service; #4-9-que E-p 3-que at q u to set up some person as false witnesses; केमभावादिवाय to bear in mind; ध्रैदावहेंक्य to leave behind, to leave out, to put by, to lay aside. बैंद ज्येन व्यक्तिक treasure and articles were not but by. बहुब बहुबा आप one who hoards up wealth. 2. to leave, to leave behind : बन हैंस an impression , रूर ने भुव वर्षे व व to leave one's own country; Manga stanger us so that it is not left to poverty; 455 065 ale 4 to leave offspring behind, to propagate the species (Ja.).



Qदेंगाय II: pf. ब्रंबंध, व्हंबंध, fut. ब्रंबं imp. No to cut, to hew, to square (a pen, timber, etc.), to carve, to chip (a thin piece of wood, etc.) (Jä.).

व्यक्त Hiog-po=व्यक्त तक n. of a species of Naga or Lu. Kaka natural Taxila, n. of an ancient city in the Panjab which was visited by Alexander the Great. " वय द्वव व व व Klu-rayal Hiog-po Naga-raja Nanda daar-bo Takahaka.

QETI'35 hjog-byed n. of a bitter medicinal plant.

QEL' hion 1.= E. lon tadpole. 2. a hoe, pick-axe: alc as hiof-chen, 39 8 a large hoe, also pick-axe: 455 9 4 34 4Ec. 34 434 the hammer and hoe are both of the devil (D.R.). 3. of egg-form (5394) ₹9'9) (Dan. δ).

QEL'A hjon-po also hjon-hjon oblong, longish, oval elliptical, cylindric, bottleshaped, etc.; also applied to stature: tall; all 344 35 oblong shaped, in relation to leaves, comes of firs, etc.; Y-MAEC PONTS 4 35 elips: leaves split into narrow slips. (Vai. si.): 5304 ale an oval form (Ja.).

AKE'S hjon-tec = 493 a small low table (used as dining table for a single person in Tibet).

ATA SMR hion-datar = MR copper (K. du. 19).

· Alwa hjoms wa broken (Kahic 144).

QENN'U hjoms-pa, pf. asu, or asua also of Am, fut. MAN (Rdo. 46), imp. Est 1. च मुक्तन, प्रकारन, धृंस, धात, विमामन, विश्वेदन,

ufter to conquer, subdue, put down, suppress: 45 AEMM to root out a disease : SMAT areliant to defeat in a war: MERCHANA blo-mun hjoms-pa to keep down or suppress a wicked person; वर्द् क्याय प्रेश गुन दस वर्षेमधाय to be quite overpowered by lust; 545 also and the following overpowering (charm); बहॅमभायर वहार कृतिकारी will be killed, destroyed; ata an exclamation: I am done for! (Ja.). 2. to oppress, tyrannize over, plunder: ब्रॉब्स वर्षे पुरुष द्वस व as they were on the point of plundering him. चेत्राद्यावर्षमभागःसमभारुप् वृद्धः द्वेतावरामभ्यः ह् ull who were oppressed by the king were delivered. From this verb is derived the well-known appellation of Buddha, againg aga, meaning "he who, possessed of victory, has passed beyor d."

eğenπ.ğζ hjoms-byed 1. a charm, a magical formula, 2, au exerci-t who suppresses the vanquisher.

Svu. 49 4 mthu-bo-che : Ka aka u relorje hdsin-pa (Mñon.).

• व्हेंश्रभादेत ।।: मसनीय the conqueror: conquerable (Kalac. T. 153).

AEMN 353 Hjoms-byed-bu the eldest of the five Pandava brothers (Mñon.).

QEX hjor = 1. hoe, grubbing hoe, mattock, pick-axe; are gow the iron of a mattock (Cs.). 2. the supine of at a as in aks ga is a hjor-gyiş rko-κα to turn up with the hoe; SES a small hoe.

alla hjor-po a large mattock, spade; alk w hjor-yu the handle of the hoe.

QEQ'O I: hjol-ua 1. to hang down, จังชุญ gos lta-bu as of a robe, grament. 2. occurs for aga a blool-we to turn aside. to make way.



QEQI'I II: a short. acc. to Co. = ala ata hiol-hiol or and gehol-we train, trail. retinue . Ala TH hiol-was or alla de hiol-ber wis a lineu cloth, a robe or garment with a train : ala sa hiol-can having a train ; fa-वसमार्थेम वर्ष वहन हान जून put on the protecting robes of listening, reflection, meditation (Mil. 7. 92).

ata ata hiol-hiol hanging belly or paunch Ja : (बिंबाइन्द्रा-ब्रद्भार देवाया देवाय like a flowing robe touching the ground while walking) (Dag. 8).

allard hiolds hanging; cf. gs. 2 or \$5.4 ata a hanging-belly, paunch.

a Ear a Hjol-mo 1. a singing bird of very sweet note, said to be abundant in the inniper groves near Lhass and in Lhokha: alla Ma grau an ua saru a gic hjolmohi are-was tshañs-pahi dbuañs ita-bu skued from the throat of the Jol-mo comes out a voice-like that of Brahma. In Sad. Hhk. mention is made of two species of Jol-mo: ala and to be a species of blackbird identical with Merula ruficollis, and afa's a middle-sized piebald bird described as white in colour with yellow markings and with a daub of red behind each ear.

Met. Syn. g'98 185 W 13 lia-wahi dhughssian : 9'434' FFA pre-houur-mkhan : 54' 344' 14 4 dus-tehias kun-haro (Mfion.).

EK & rjak-ma = KK M store-room (Ja.).

5 4 rjid-ps acc. to Cs. lean; gen. **24.0**

Paral cib-las in W. = service done in socage; compulsory service in the fields, on roads etc. (Ja.).

E 5" A rind-pa = 45" 1 rand-pa wide, wide trouble, danger, disadvantage (Dag. 8).

है rie जानी, जायी, प्रस lord, master. superior, chief; \$ 25 % his lordship, his majesty: a title of rulers and chiefs. In Tibet this title is also applied to ministers and to officials up to the rank of sage 554 Mdah-dpon (general) if appointed from among the hereditary nobles of the land. and missey vulnui rie milsad-nos having acted the part of a sovereign of the country.

EBERTA Rje Khri syra spuns-can one of the kings of Tibet (Yig.); Rickhri-thog the reigning king (of Tibet).

दे ५वे वड्न अप Rie Due-haun-grub Gedundub, the famous Lama of Lhasa who founded the monastery of Tashi-lhunpo in Tsang, and who was one of the most distinguished disciples of Tsongkhaps. Note: the title of Dalai Lama was not assumed until 200 years later.

its rie-fiar way the loin; but see, to Ja. the lower part of the leg.

· Luc Wand Ca Rje feaf-skya rol-pahi rdo-rie or at a taua taana Leaf-skya rolpahi rdo-rjihi-shabe (18B), v. Rolpahi Rdorie.

M rie-nid una your lordship, reverence.

2 19 24 Rie-thog-risan n. of a king of Tibet (Fig.).

를'디 rje-wa, pf. 때때, fut. 때, imp. 때때 परिवर्तन to change, barter, to give or take in exchange: 4 54 94 at it may be changed for these; to shift, pass on: # B& 4 articles of barter.

है में rie-bo रेकर, बाबे, बाबी, प्रश्न 1. lord. master, ruler, king: 45 pass 3 2 45 25 he became sovereign of Tibet; and unquestion of the soil, ruler of the people; \$25,534 master and servant; \$75 master and slave; \$35 and minister; \$35 and mini

Syn. 486 gtso-ho; 544 434 dmuy-hdeen; 44 554 mgo-dpon; 544 44 dpon-mgo (Miou).

greek rie-blans the king and his subjects.

हें म rje-ma=व्हेंबाम acc. to Cs. a lady of rank : हे मंदर young lady.

an rie-mo tuti mistress, lady.

And ric-bisus upon reverend, worshipful. This title is applied to saints, hermits, learned lamas, e.g., to Milaraspa, the author and peripatetic teacher.

- हे दक्ष र्वया हूँ यह रहत्य है कुत कहत् Rje-bisun dam-pu blo-band betan-pahi हमुश्री-क्रांकीतम Schr.
- हे वर्द्धद्रप्रया rje-blann-dpal श्रीकद्वारक honourable sir! (Bull. 1848, 301) Schr.
- া ব্রুপ্রক্রমণ Rje-blaun byams-pa or S^{MN} ধন্দ্রীয় your beneficient reverence! (1 A.) Schr.
- हे बहुत म _ji-htsun-mus देवी lady who has entered the order of ge-long-ma. Applied also to any very charitable or devout woman.

 बहुत वृद्धि प्रवासिक अवद्धि अवद्
- * हेन्द्रकृष्ण विषय Rje-bisun-ma kā-pa-li tā-ra (54 A.) * हेन्द्रकृष विषय Rjebisun-ma hphays-ma syrol-ma महानाहारिका वादा तारा titles of the goddess Dolma (Tā. 2, 151).

Require-rigs the caste of the nobility:

23. Require the caste of the smaller lords, i.e.,
gentlemen.

Syn. **A. 3.5.** hela-byuk (sprung from the loins); **A. 3.4.** hela-ekyes (loin-born); w.29 sa-reg, \$3.294 yiehu-rigs (Moon.).

हे देश हैं Rie Rin-po-che the opithet by which Tsong-khapa is commonly known in Tibet. His real name was कुन व हैं कर-भूतका in Sans. सुन्तिकीर्ति.

23 Rau riehu-rigs, v. & Rau rie-rigs.

₹ rje-sa= ₹ 4 deference, respect; ₹ 4 deference, respect; ₹ 4 deference, respect; ₹ 4 deference, respect.

দুই যে rjed-pa আলান, pf. and fut. ইং brjed 1. to honour, reverence; মান্তেই আই to honour and worship; আই অই আ venerable, worthy of honour. 2. অব্ভান to forget; আমান্ত বিশ্ব চন্দ্ৰকৈ brjed-du Ajng-pa to make forget, to cause to forget: মান্ত্ৰ মান্ত কি আইং having gradually forgotten my native land (Mil.).

देऽस्थान rjed-has-can see, to Les, consulted; by Ja मुख्तिकृति; forgetful, oblivious: Cs. gives instead of it देऽदेश ब्र.

\$5% rjed-chu draught of oblivion, water of forgetfulness.

25 zjed-iho list of notes, memorandum, journal, note-book, etc.

15 \(\text{rjed-rdo prob. memorial stone} \(J\tilde{u} \).

है5 gied-byed or है5 है भूर I. a demon that takes away the power of memory. 2. व्यक्तर epilepsy.

 C_s is the meal of forgetfulness (Cs.); any food that produces oblivion.

E

23'U rien-pu nu, win 1. stark, bare, naked: 45 24 bare-footed, unshod: 444 24.45.459.4 to go bare-footed: 455.24.5 K'4 gdoff-rjen-du sdod-pa to sit with unveiled face: MT with uncovered head; 4024 rayab-rien-pa naked backside: 14 48 48 49 to strip perfectly; 548 14 quite naked (Sch.) : 39 9 254 ral-ari rienna a naked sword; wat the bare ground, an uncovered ground; 24 3 a undisguised, obvious to the understanding, manifest. 2. raw, not roasted or cooked; SARES rad raw meat: ASES butter not melted: 44 24 raw barley, not parched; also the meal of it; Ski buck-wheat meal (Sch.). 3. unripe (chiefly from Ja.).

हैंदे rjen raw; नहेंद्र 1. raw meat. 2.= ब्याद शुक्रवा विकेद म a naked person (Dag. S). Syn. बरेट 9 geer-bu; कृष्य rkyañ-pu; हैव वेद sarth-med; वर्षिका वेद guoss-med (Miñon).

RAMMA rjen-blays raw barley or peas ground, without being first parched.

143 rjen-phys unparched barley, per, or wheat flour (Rtsii.).

24294 vien-rius victuals that may be eaten raw (Cs.).

ky m rjen-zas uncooked meal or victuals

FM rjes has primarily the signification of a mark left, an imprint made on the ground; and this meaning is more exactly expressed in such terms as % fw rkan-rjes, a foot-mark, the trace of one's foot and % fw the impression or mark left of one's hand, hence fig. an action or deed. 2. However, from this the primary sense of fw there is derived the second and more ordinary signification of the word, i.e., that which comes after, that which follows, the consequence. Hence we obtain the most common usage of all, namely its use

as an adv., signifying after, afterwards: and the postp. हेल्ल, हेल्ल, or simply हेल, meaning after, behind, &c. हेल्ल्युन्ड कर follow; नृवदेहेल्ल बदुस्थाई, pursued after the stag. Also, conjunction देहेल therefore, consequently. 3. the hinder-parts. v. Pth. 270, line 6.

हैं अञ्चल प्राहित klings-pa अञ्चल to recall or find out afterwards.

देशकीर ryes-khrid नह, विश्व certainty, sureness.

हैं अ शुक्य to recover, to re-acquire, v. हैं अ अ (Situ. 110).

Bu seu rjes-dins real.

हैंब व्राट्ट rjes-geod = चै knife (Mñon.).

हे भाषा क्षेत्र क्षेत्र का क्षेत्र का स्वाप्त का स्वाप

हेश अनुष zjes-chays चहुरण attachment, attached; compassion.

Syn. ENTIS rjes-nu-betse : ge & sienrje, ahmu hgrogs-pa (Mien.).

हेश स्थाप है ए.es-chays-skyc = वॉर्ड देश का वगुर देश eulogy, praise (Mon.).

Runga zjes-kjug 1. a final consonant. Runga of the ten finals, i.e., a, a, a, a, which are affixed to others to form a syllable or word. 2. adj. following, subsequent; Branda agains, all the following generations.

and ries-bried warm imitative words; a copy; also postscript, anything said or written afterwards; an after-expression.

हेम हेम्पाप rjes-sucys-pa to follow after (in Sikk.).

awin rice-thon = and afterwards.

E

हैच देव व 1. cessation of meditation to take food, but no more of it than is absolutely necessary for preservation of life. 2. रहवस, चतुवास profit, gain. 3. to find the track.

हेव अपुत्य rjes-mthun-ps चतुवाब (A. K. III. 38) to make similar, to adjust afterwards.

हेम'द्द rjcs-dras चतुकृति remembrance, recollection.

हैश-विदः rjes-gnad चहुचा, चहुमति, सम्बद्धि, चाचित्र permission, leave, consent.

and ries pa. v. 2 a rie-wa.

Resident ries-dpag 1. The conjecture, guessing or guess. 2. consideration, deliberation. 3. acc. to Was. a syllogism consisting of three propositions.

हैन व्यूट: rjes-bbrak चहुनत a follower, an adherent.

the hinder part (Cs.).

Syn. g'n phyi-ma; \$도박 ttik-ma; 합격해 phyi-ços; 역약하의 gçam-ma; 제목적 mjag-ma; 함께 영역도 rjes-su-bgyid; 함께 방콕다 rjes-su sgrub (Mhon.).

traces, trackless; teakγata to destroy without trace being left.

Really ries-hasin acquirements; accomplishments: Really Re

LETER rice-bond were the taking or receiving at last; a favour or kindness done (A. K. XXX. 3).

े देव नेष rjcs-çes चतुवान, चतुवति knowledge; knowing after.

and rice-on adv. afterwards.

हैन होड़न rjcs-su-skycs = न्युन्यर हैन mthunpar-skycs, v. देव हैन rjcs-skycs, पहल a younger brother; also करच a deed, act.

ইৰ'ইনি rjet-su khyod সনিমা a statue, representation; a figure representing some person or deity.

in grayau rjes-m-hyngs-pa to recall; to summon; to order to do according to one's instructions.

देश-स-विश्व ries-eu-byrod gone behind, followed.

हैस स्वान rjes-su hgro-wa चन्य to follow, go behind; to imitate.

हैय स सुवाय rjes-su hsgrub-pa चत्रविद्याल lit. doing after an order; following, obeying.

ENGIASS rjes-su good=met. a knife (Maon.).

हैभ तु:क्षम rj.g-su change=हैभ क्षम चनुरान attachment; चतुरक attached, fond of; हैभ तु:क्षम वडम with love or fondness; also स्वेम with motion, or force.

हेश स्वरेष्य rjes-su-hjigs = वर्षे र प hyyod-pa a repentance (Mñon.).

हैम-शुव्हक्षण rjeg-an hjug-pa चहुसारि or चहुसारिकी, चहुवर्ति imitation; imitator; follower.

स्था सुर्वेश पर ह rjes-su rtogs-par bya चतु-समाच should ponder on, consider, reflect upon.

THE COLOR OF STATE OF

हेथ मुर्वेश rjes-su-thos चतुन्त bearing afterwards, anything heard after.

हैन सम्बद्ध rjcs-su mthus-pa चतुर्धात, aur regular, harmonious; faith. हैन सम्बद्ध वर्ष प्रमुद्ध की प to natural consequences; (2) ইখান্ত মান্ত বিধান অনুত্ৰব character; (3) ইখান্ত মান্ত ব লান্তব্যান disposition to view a thing properly; (4) ইখান্ত নৃত্ৰ ব অনুনাথ remores; (5) ভূটান্য উপ্তুপ্ত-চুল অনুত্ৰৰ, ভীন্তন sorrow for good as well as bad acts; (6) ইখান্ত ন্ত্ৰ না bdod-pa অনুত্ৰ right ambition.

हैय हुन्द पार्टु-su dran-pa, = हैय देन चतुर्कात subjects of recollection, which are six:—(1) अध्य नुष्य देश मुद्द य नुष्य नुष्य कि the remembrance of the Buddha; (2) डेया देश मुद्द य प्रचात कृति the remembrance of the Dharma; (3) देने व्युत्त सेया मुद्द य सहात कृति the remembrance of the Sanyha; (4) ईय है अध्य देश मुद्द य सोका-कृति the remembrance of religious duty; (5) वृद्ध य मुद्द य साता सुकृति the recollection of remunciation; (6) धृहेय मुद्द य देश यह सुकृति the remembrance of the gods.

हैस इ.स. गृहह-su-lekin चावच practised,

Research or present grand-wa, v. Research rejes-su betan-pa to propound; to grant religious instruction.

हेश-सु-५५व rjes-m-dpag or ६४व चहुमान to weigh, to deliberate upon.

इस.स.ब्रेट.त प्रियणः) to bectorm or bractise.

हेश सुर्वे वृत्य rjes-su-hphroy-pu चतुःचेद to deprive, to plunder, to rob, to snatch.

ANTISTALISE SUBJECT PROPERTY OF THE ANTICE STATE OF THE ANTICE OF THE AN

हैश सुन्दुद्धा पृत्क su hbyun-na चसुमव feeling, thinking.

े हेश मुख्य व rjes-su hbrah-ica चतुवार going after; usage, custom (Bull. 1848, 291).

En gage a rjes-en hbrah-un ungure to follow.

हेश-सु-बेब्र्य-व *tjes-su hbrel-ua* वर्षना to adore, to worship.

हेम सु में मनुद्र व rjeg-an mi-mthun-pa प्रतिक्रोम discordant, in contradistinction to another.

देशभुष्टिय rjes-su betse-ua **षत्रक्या** to pity; to favour out of compassion (Mãon.).

हैस-सु-देश व rjeş-su tshol-ua चन्येचना searching after; चतुन्नार्थ imploring help, favour, etc.

हैश सुबर्व rjes-su-htsho सेवक, एपच being supported or backed by another, maintained or favoured with sustenance.

हैभ सुनुष्य १ jeş-su-shngs प्रविष्ट involved with.

हैस-सुभिविद्य rjeş-su mi-hdsin-pu not retaining; not retentive.

Syn. Naka mi-hasin; Rekiama de-hanhyal (Mhon.).

हैं । सु वर्ष व rjes-su hdsin-pa 1. चतुपाच to follow (one in reading or in making a speech, etc.); to welcome or receive kindly.
2. to believe; to have the impression of, to retain.

Syn. naga mãon-par-bskyed (Mãon.).

रेश स्थापन होन्द्र-४४ yi-rañ-एव to rejoico in ecstasy.

देश सुचन्द्र 4 rjes-su hçul-pa चतुवास्थान to explain; explanation, description.

रेश पृष्ट्वपय rjes-su slob-pu चहुविचा teaching according to another's system.

E5 7 pt. and fut. A5, to say, to recito (50 g f f f f m a book); pronounce, utter, e.g., a charm or magic formula; to annouce, promulgate (54 a religious doctrine); to enumerate, set forth, A94 or Jarathe good or bad qualities, actions etc.; to treat of a subject in writing.

The desired of the state of the

वीर अ brjid-can = वी वीर अ बाल lustrous, refulgent; very able and accomplished.

ags = ags = br jid - chays - pa = ags =

यहर्'य brjid-pa to shine, glitter.

वीर परे वर्ष brjid-pahi-byros = कर परे वर् कर के walking with a dancing gait (अर्थात).

यहे क्ष्मं परिवर्त abst. change, bester.

ক্ৰাৰ brie-ca to be absorbed in thought; ক্ৰান্ত বিশ্ব কৰিছে behaviour after the manner of a Bothinattra whose self is lost in the thought of the well-being of others.
As a vb. মুক্ত ক্ৰান্ত বিশ্ব কৰি change, transfer, barter property.

ation by barter; at \$75.4 to exchange, to give an equal measure in bartering, e.g., of salt for barley, &c.

"Resident brie-mushoms taking over office, when a new officer takes charge of a post from an old officer (Hisi.).

As bried = ags a bakud-pa oblivion.

all and as a bried-ha-wahi hishe-wa the danger of forgetting.

बोर्ड का bried-has-pa मुक्तिकृति one whose revollection (memory) has been robbed. वेश दु त है के इस्त का कि दुन कि चित्र में taignifies that which has been forgotten in reference to a religious discourse" (K. d. a 555).

ST bried-the memorandum.

Syn. 54 T dran-tho; 45'85' brjed-lyak (Maon.):

নিং বিজ্ঞান bried-tho-blays-pa to keep a memorandum; লাইং এই ইং বিশ্বাংশ to keep note with a view not to forget a thing: ইউ ইং এইং এই ইং এই কাল ব্ৰীন্ত আন্তর্ভী ইং এইং এই ইং এই কাল ব্ৰীন্ত আন্তর্ভী ইং এইং এই ইং এই কাল ব্ৰীন্ত আন্তর্ভী ইং এইং এই ইং এই

पहित 'य bried-pa विकास, सम्प्रमोध to forget. Stated by lamas to be the correct spelling of देत्य ried-pa.

म्बेद्यकेद्य brjed-pa med-pa चसम् नीय without forgetfulness, oblivion.

리는 철도 brjed-sprod prob. mis-spelt for asta brjid-sprod to give or make over charge of an office or duty.

2535 brjed-byed squit forgetfulness (Zam. 11).

बोर डेर डे ची बार्ड brjed-byed-kyi ydon demon who brings in forgetfulness (अर्जन, २७, ७९).

Als graphical styanta to recall to the mind what has been forgotten and to retain it by exercise.

महेशव brjes-pa pf. of मो व q.v.

নি krjod গ্ৰামি, ত্ৰীমিন (বিনামিন Kālac. T., 101) speech, clear expression; a phrase, utterance. আদি গ্ৰাম কৈছে v vb. to be inexpressible. ইংইংইং মুখ্য মুখ্য মুখ্য কৈছে one cannot mention or enumerate each by its name: আম্ গ্ৰাম কৰে আই মুখ্য মুখ্য hrjod-kyis mi-lan-kahi phyir mi-lahod I do not write it down, because it is impossible to relate everything (Jā.).

aki ma la brjod-samp-tehig = la aux ti ki tehig bzak-po med-pa bad language, vulgar speech.

akigan bejod-du med-pa answer 1. indescribable, inexpressible, inessable; aष्ट्र-५:भेर्य वस्यभेश्व चनस्त्राच परिवर्त्त recording what is unspeakable. 2. (शूर्य) n. of a number

ৰাই briod-do ভল said, described.

ৰাজ্য ক্ষাৰ bried-bile-wa agreeable speech; also one able to speak with facility.

TET RET briod-hold acc. to Schir. a mere supposition.

महत्यक brjod-pu-yin कवित it is said, related, v. हिन rjod-pa.

aktax akta briod-par bdod-pa wishing to speak; also farm to desire to talk of one's own self, conceit.

वर्ष्ट्र क्ष्य brjod-pur byn-uu बाच्चम् fit to be spoken; वर्ष्ट्र क्ष्य देश व brjod-pur byed-pu बद to spoak; sbst. बाच्च a speaker.

ৰহি's <u>brjod-bya = '</u> \ don meaning; ৰাজ, ৰাজ, আই, আমিউৰ, ঘহিনীৰ an expression, anything said; an attribute (Zam. 11).

aking briod-bya-can = 14 34 don-can possessed of meaning; explainable.

पर्दे द्वा कृतं brjod-bya-lilan कराक, सुतक met. a child.

ৰহ্ম B সুৰ brjod-bya-bral = বইম্প্র এম্ব বৰুষ that cannot be said, or described.

यहैं 50 देवल brjod-bynhi-rlays sign of expression; प्रत्यकेन begging back.

वॉर्ड हुवे २० brjod-byahi-rah, वॉर्ड हेर २० त्रवच-नीय fit to be proclaimed, presseworthy.

ak A ak a brjod-mi bde-wa one who is not able to speak well.

ৰহিণ্ডিই brjod-med 1. the unspenkable, the transcendental. 2. a speech not carnestly meant; empty words, mere talk. 3. মুখ্যে পুৰুষ n. of a very large number. বেল আ কাৰ্কি হ'বহিং উপাধীন dpay-thay-guis dan brjod-med-guis (Ya-set. 57).

and sheecy also a dood sheafest hood officer, blied-prog= flater, or duster.

वर्हें पम brjod-yas (यूडम) n. of a large number.

भूषा अ *liag-nu* fine satin generally spread on cushions used by the great of That

भूक संबोध म Ljag-mo glin-ga n. of a state grove in Tibet (Rtvii.).

প্রশাস Ijags resp. for ই be বিজ্ঞা, যানগ the tongue; পুল্ম টুমান্সবাহ্ম ত Ijags-kyis chili-bilor-wa to spit, to spit out; পুল্ম বন Ijags-chab spittle, saliva; পুল্ম পুরুষ Ijagsdbugs breath. পুল্ম টুম্মেন্ট Ijags-kyi duanpo বিজ্ঞানিয় the organ of taste, the tongue.

Syn. Kall ro-belsin ; & he (Maon).

युष्धायके १४ (jags-bñen-pa = १९०४ वर्षे प १५१ वर्षे । bolas-pa to ejaculate charms or mantras,

2 Ljon also spelt, 2 a place one day's journey to the west of Lhasa.

श्रूद्र यश्र नेथ द्र्यंद्र य Ljan-bkra-çis dgan-pa n. of an aucient monastery in Jang (Deb. 40).

at'3 ljan-gu green (light).

get tjan-ja also called get eat tjan-japa-ri green tea, exported from the Chinese district of Kang-tse Rapak situated on the confines of Tibet (Rtsii.).

[25] 55. Ijań-duń in W. acc. to Ju. solid, not hollow: it also prob. signifies, bar-silver, 10., silver beaten.



470

! jaf-skya greenish-white.

पुरान्त ljan-khu also spelt धूरानु ljan-ga दरित, स्तान green (Dag. 8).

Jian-khra party-coloured on a green base; different colours on green back ground.

श्रूर क्षित्र । jan-nag बाबक्यामस blackishgreen.

gr 50% ijah-dmar greenish-red.

ब्रहा के light-ser greenish-vellow.

green corn in the first stage of its growth, green leaves of barley and cats. 3. silver-plate, pure silver: 554 \$ 36. 42 \$ 100. 544

Syn. Mg4'4 ma-şmin-pa; Zuru şho-sahş; Luga heş-şgrib (Mhon.).

The space of the seedlings of rice, when they grow a foot high and are fit to be transplanted; greenness, verdure (grass, foliage, shrubs); The agreen leaf, also having a green leaf.

gr. u ljan-ma=gr. g ljan-bu.

Ljufi-mo a district in Lithang beyond Kham.

23.25 tian-liin utent defilement, filth, dirt, dust, sweepings are sautent filth, dirt, dir

¿ ijab in W. flat, plain, even (Jä.).

20 2 ljab-ljab a large number.

À Ui=¶ shat. आर heaviness.

Pr. ii.d heavy, depressed, as if pressed with a stone: [442] 441 Fr and formal stone of the lord (A. 115).

🖁 व bi-wa or 🖁 में bi-mo adj. 1. सारि, सुव

heavy, weighty. 2. a flea.

I'm lji-med light, not heavy.

हिंद्र पार्वेद ljid-gnon also हेद्रांद ljid-non बादो oppressive.

K's ljid-can heavy; K's ijid-che-wa very heavy.

हुँ प ljid-pa सुष्ण heaviness, weight:
क्षेत्र प्रकृति प्रकृति सुक्त प्रकृति gar-dañ ljid-pa hamspa-dgos it must be weighed up with golu
(Jā.). रेप्ट क्षेत्र कृत्याय de-dañ ljid hams-pa of
equal weight, equal in weight: स्वयं क्ष्म क्ष्म क्ष्म क्षेत्र व्य lus-thams-cad-kyi ljid-phab he sat
down with the whole weight of his body
(Gs.); क्षित्र केम ljid-ci-tsam what is the
weight of.

₽₹ ljur prob. for g₹ ldur.

बुद्ध | ljen-pa to enter, to penetrate; बुद्ध बुद्ध | lb-la ljen-pa to be perceived, understood; बुद्ध | lahon-ljen a dye or colour penetrating and remaining fixed in cloth, etc. (Ja.).

हिंदी ijohs 1. = न्यार a cultivated valley; क्ष्म नुद्रमः sman-gahofi or क्षम क्षम sman-ljohs a valley of medicinal herbs. 2. a province or district; क्षम न्यान ijohs-chon-po a large country; मान न्यान क्षम Kha-uca-can-gyi ljohs क्षम प्रमेश क्षम the enowy provinces. स्वीके क्षम sma-gehi ljohs starving country, a poor country where food is scarce. न्यान क्षम

nage-lioke woody district. Act have lioke-mi frame provincial people. Act of the sum of the district (Act of the sum of the summer recess (Said). Act of the summer recess (Said). Act of the summer recess (Said). Act of the summer confinement in the monastery when monks are allowed holiday to roam about in the country.

The state of the south of the s

country of the three valleys. (Kathan. 168). Note:—Huo's San-chuan.

बूद प tion-ra an immortal paradise, or country of the gods. भूत कर नव a sublime forest.

a magic tree in Dewachan.

Kong-po in South-Eastern Tibet.

कृत व केर में ljon-pa ser-po = वर नेद है बदाव-

MACANTAM ljon-çiá rtea-chas a branching magic tree (Maon.).



- 7 Na 1: the eighth letter of the Tibetan alphabet corresponds in sound to the Sanskrit w. The sound of this letter, when followed by a, may be heard in English in such words as neuter, new, &c.
- 9 II in general Buddhism this letter signifies শুমানৰ wisdom, knowledge (K. my. পা 207); in Tantrikism: ৭ মুন্ত মুন্তুৰ কাই ই, পুনাৰ কৰা হা die si the symbol of passive existence; being free from action it leads to Nicotana (K. yn. ঝ 42).
 - 3 III : symb. num. for eight
- 3 देर संब-संदर n. of a number अवस अवे वर्षा बद्दार कुले दर ! (1'a-set 51).
-) IV: মীন, অনিদিধ, মান ক্ষাত্র the general term for a fish; means also the egg-born, the fixed; পুণ নি ক্ষাত্র কা the king's table fish; ৭৭% an cel (Cs.).

Syn. ब्रॅं केच syon-phycs, भेष भे वहुंस व mig ma-hdeum-pa, वर्ष क्षत hyro-ldan, ४४ वर्ष र namhphyo, श्रू अवस्ति sna-lshoys ryyu, वृद्देर के क्षति के के geer-gyi mig-can, ३४ भे वर्ष chus mihtshub. ६८ ३४ chur-ñal, कुष ६८ ryyab-riñ (अक्रिका.).

3 3 सa-kyn, described: us २ वॉद व्ये बूदाब टु संब hitsin2pahi leays-kya, iron hook for catching fish.

Syn. 3 adam farhbigs, 3 alla üy-hilsin, 244 3 lenge-kyn (題和on.).

3 yn ña-rkyal the bladder of n fish (Cs.). 3 yn ña-skyogs = 32 4 4 gills (Miñ.). *B na-khra probably Pandion haliatins, the osprey; but in W. is the n. given to Polioatius humins, Hodgson, also of Polioatius ichthyatius; two species of grey fishing cagle.

३ ह्रिप अर्थ ña-khrab-can carp; ३ ह्रिप अर्थ तेबkhrab chen sturgeou (Sch.).

3 মৃত্যু ক্ষিত্র ক্ষি

१ कु सेव-एतुप्रव चानाय a fishing net.

३% अर्थ ña ñi-ma dyah संचाल lit. sun-loving fish, i.e., that basks in the sun-

Syn. *9419 1519 tshoys-kyi srad-lin, Ka dol (Mfon.).

3'\$9 **ia-ryyah coping, covering of the top of a wall; acc. to Ja. earth heaped up (like the back of a fish) on the top of the outer walls of a house.

3 # na-gon fish-spewn, roe of fish.

3 বুঁজন ha-leibs হাজিকা 1. mother-o pearl, a kind of oyster. 2. fish-gills (Cn.). 3. n. of a modicinal root: 3 বুঁজন আই বুকু জুল এই hatells mes-tslag cha-skyem ht-ho the root of ia-ib heals scalds and blisters.

भृष्य भे भे भे स्वाद्धिक kyi şmin-hyya head ornaments made of mother-o'pearl used by women of rank in Kham.

३ ह्रेयम विषयर ह्रेय मेंत-leibs khoy-pur sminps may be taken to indicate स 3ेप the pearl.

স্থান এইব ব্ৰহ্ম আৰু kits parchoy numskyes মাজিনী with the sky-born pearl-seed Acc. to the common belief, drops of rain falling in the mouth of river-mussels become converted into pearls. ३६व ña-dol बारब, पातिको fishing-net.

Syn. 34 da skyal-chen, 3'282' ña-hchiñ, 5'2 284 dra-cu hdsin, 3 Qu'as a ña-yis hlshoua (Mhon.).

3 5 na-dos a load of fish.

) পুন na-phyis আনি mother-of-pearl; an oyster shell; it is believed that any food or drink kept in a vessel of mother-of-pearl never becomes poisonous.

३व्येक्स सॅंत-bbigs fishing hook; ३व्येक्स डेंऽ कवर्ष, v. केंड्र a kind of wild duck (Milon).

३ भिर्देश में मंत्र-mid chen-po n. of a sea-mouster; दे भैं १३ भैद देन हुआ है अद्भावना ! taking the form of the sea-mouster called Na-mid, he obstructed our passage. १ भैंने भिद्दाना अर्थ अर्थ महिन्दाना we also saw the Na-rion mid chen-po" (A. 16).

a # €a-wo a female fish.

3 Mã ga ña-mohi çul=3ª 📭 a.

3 34 fin-teher fish-bones (Sch.).

) শ দূর-ফান ন্তামণ l. n. of an aquatiq monster, perhaps the crocodile. aquatic bird, a fish-eater.

3 44 na-goog the fin of a fish (Cs.).

3 49 ña-sag tish-scale.

3.44 #a-sog the saw-like fringe on the back of a fish.

7) V: acc. to Ja. 1. tendon, sinew. 2. in colloq. mark left by a blow, a weal; in W. 3 aca the blow has left a weal. 3. acc. to Sch. a lock. 3 and the four muscles, viz., those of the arms and the calves of the leg. 3 a ma-chu tendon, sinew; perh. also a large nerve in the

nape of the neck. 349 na-log a contraction or wasting of the sinews (Mion).

3'55 na-khrar a kind of brick tea.

79 Ka-khri p. n. the youngest son of king 9 34 24 5 Digum-teanpo.

अन na-ga or अन nag a sterl-yard.

3 au-ho body, figure (Sch.).

7 M na-ma I: acc. to Sch. mistress of the house, house-wife; hearer of a lama, without being a regular disciple (Jai.).

nale and female.

7'N II: 1. in the colleq. of C. a woman; the word occurs in the Gurbum of Mila-ray-pa where it applies to a lady who helped the saint. 2. in Amdo colleq. the vagins.

734 Na-mo gans n. of a snowy mountain in Tibet to the north of Palpa in Nepal.

3'43L'A ña bruñ-ma = 49'A a bride.

Syn. ६८ देवे दुव अ dan-pohi rdul conma; B ६६६४ khyo hdam-pa (Mhon).

3 \(\Lambda a \) a care; 3 \(\lambda 5 \) to take care of, to provide for a person, to keep a thing safe; cf. \(\frac{2}{3} \) ? \(\text{P}. \)

3'X'3'X na-ra no-re weak, fragile,

3 Ra-ri n. of a place situated to the north-east of Tashi-lhunpo.

3 malhog n. of a disease.

7 हैं वि संत्य-sul, defined in केश्वर अक्ट इस के इस वर्ष कुली हव sems-can gan-run-gi rkanpabi niva-yi sul the muscular ridges of the legs of any living creature.

গ্ৰা নৱৰ 1. v. গ্ৰ.গ্ৰহ one measure on the steel-yard=4 srafi and 1 star=four and one-fourth ounces. 2.=প্ৰা 3. also প্ৰা or গ্ৰহণ motch, indenture; বিশাহৰ প্ৰায় প্ৰায় কৰিব having multifold leaves, like those of caraway (Jā.; Vai-sā); সৰ্কাৰ্থ not cleft, not indented. 4. of wool, স্বায় নিৰ্দেশ্য to draw out into threads, to spin (Mil.; Jā.).

পূৰ্বীন নিৰ্দেশ্যন obstinately; সংগ্ৰহ ক্ষ্মেল্ড সংগ্ৰহণ to send anything obstinately, not listening to any one.

স্মুৰ্ নিজ-pkyaj=শিন in Sikk. dialect:
ৰহা ক্ৰেম্বৰ নিজ্যালয়ৰ সুৰ্ক্ত বৃদ্ধি should only press the application to be permitted to send the Nan-chan (proposal-wine for marriage).

য়ৰ বাইৰ নিজ-geig = শিণ alone, the only: দুবৰ টু সূৰ্বাইৰ ন্ধি-মেইৰ বাই the only refuge is (in) Dkon-mchop give (Hbrom. দ 28): আমে কুল সুৰু বাইৰ only Buddha (Jä.).

भूष क्रियु-ma single; मुभ्याम spu क्रियु-ma or मुभ्याम a single hair.

3वा हैर्ज ñag-ñig filth, dirt (Sch.).

39 39 ñag-ñug = | 194 various, of different kinds.

সৃষ্ট্ৰ মানু-মানু 1. not clear, turbid: mixed with foul matter (as water mixed with mud). 2. confusedly, speaking irrelevantly; also contradicting one statement by another.

গ্ৰহণ নিব্ৰ-thag thread, chain (of gold or iron), cord for stringing turquoises (Jā.).

34 side Kag-mihil scale of a steel-yard.

भा र nag-rdo the weight of a steel-yard.

34 Ac. nag-cin the beam of a steel-yard.

সূপ্ত নিজ্-ps notch, indenture = মুস্
notch or hole in the nose, or a notched
'nose (ইনিনি).

子列唱 nag-phran== 本 at an arrow; acc. to Cs. a beam, a pole.

अया में मंag-mo acc. to Sch. a woman.

Nag-re 1. n. of a place in Kham (Los. *9). 2. single.

Mag-ros n. of a small principality ruled by a petty king in Kham.

३९ वे Nag-le n. of a place in Tibet.

** 3ª ñaf-grum the square carpet-rug manufactured in the district of Naf.

Y's Nas-chu the tributary of the Yeru Tsang-po which, rising from the mountains in the district of Phagri, flows N.N.W. and falls into the Tsang-po near Shiga-tse.

*** and skyn-mo a feeder of the Nad-chu.

平序 #ed-stod upper Nang containing the town of Gyang-tee.

ችቹ 1: Kań-po n. of a place in Tibet visited by Atis'a: ንዶ ቼዳ ነው ቻች he also visited ጀብሎ po (A. 27).

35.4 m: n. of a district in the province of Kong-po.

3. Υ-α-φεν Καή-το bçam-po mkhar a small town in Tsang: 3. Υ-α-φεν δεφεν β. Υ-α-φεν β. Υ-α-φεν δεφεν β. Υ-α-φεν δεφεν β. Υ-α-φεν δεφεν β. Υ-α-φεν β. Υ-α-φεν δεφεν β. Υ-α-φεν δεφεν β. Υ-α-φεν β. Υ-α-

 $3^{\kappa \cdot \kappa_{\kappa}}$. Nań-roń n. of a battle-field where the people of Tibet fought with one of their kings (Yiq).

平可 nan-ka or 平可 nan-ge in Sp. a currant (Ja.).

अर वेद ñaf-non = अभा वेद espionage.

33'U ñan-pa was, 1. imp. In to hear, to give ear to, to listen; shat hearing or a hearer चोता. अ.वर डे. स्वीति hears or does hear. 34'35=4'4 we the ear. 34'34 ww. कोत have heard. हैंग-द्वेब के का का का का attend to the religious instructions of the teacher: 49 or 34344 to listen to the word (of the teacher); Fa34a to obey; 474 4 to obey the commands or orders, to yield : swe ga at at pay listen to my words as I speak. Fart or मायाअनाभाज one who is obedient : मायाभाअनाभाज one who is disobedient. 2, to be able: ANY MAN not being able to walk (on account of illness); in W. 34 94 yes, I shall be able. In this sense 34 is used also as a formative, added to the root of a verb, signifying capability, possibility, &c. ask Eas as as as a the river is fordable.

34 Turu man-thos-pa wrew; Xurya ha Tu

stands it; a follower of the Hinayana school.

Syn. १०६० चशुर क्रेम thub-gicah gunfskyes; वैस क्रेमुच thos grog-pn; वेस क्र. क्रेम च they-chun skyes-bu; ब्यूस क्षम ६०४ brtul-shugs gicah; क्रूटम व्यूष व्यूम क्षम व sbyans-pahi yontan la gnas-pa (Unon.).

স্বাধা টুমান্দ্র ñan-thos kyi sa-bdun মন্ত্রনার the seven stages of perfection acc. to the S'ravaka school: (1) মাজবিহন নান্দি; দেল ই এন এই নেই আ the white illuminated stage; (2) সামস্থান; ইন্মান্ট্রনার করেই আ the stage of noble birth; (3) হর্মান্ট্রনার এই আ the stage through sight; (4) মন্ত্রনার অধান করেই আ the stage through sight; (4) মন্ত্রনার আ the fine or subtle stage; (5) বিলববার লি; বেই এন এই আ the stage which is free from passions (desires, etc.); (6) ত্রনার লি; রেশান্ট্রনার আ the finished or perfected stage; (7) অন্তর্নার বিশ্বাধান হর্মান্ট্রনার বিশ্বাধান হর্মান্ট্রনার বিশ্বাধান হ্রাম্ট্রনার হ্রাম্ট্রমার হ্রাম্ট্রনার হ্রাম্ট্রমার হ্রাম্ট্রমার হ্রাম্ট্রনার হ্রাম্ট্রমার হ্রাম্ট্রমার হ্রাম্ট্রমার হ্রাম্ট্রমার হ্রাম্ট্রমার হ্রাম

34 to a 59 nan-thos beu-drug the sixteen chief disciples of S'akya-muni, i.e., the man set of Sthaeira of the S'ranka school.

সূত্রিল ল নিল-thos-ma বারিলা a female hearer of the Hinayana school.

अन्दर्ध ñan-hdod-pa = युभाव श्रम्बनाना, श्रम्बा respectful, respectful service.

374 ñan-rna messenger, envoy, ambassador.

Syn. \$3 pho-na; \$50 ged gtam skyes (Mnon.).

34.44 nan-rna-pa 4444 to overhear; an overhearer.

अवस र्वे र्वे र्वे र्वे रिकान्य के female listener.

34 Nan-po the birth place of a celebrated Lama called 33 34 min Çakya rgyalnutshan (Lon. 2 10).

351 sam locust; also 347 acc. to Ja. a cricket.

ank Kamina or 3000'K Surray despair anxiety, dread, fear (of a thing); 3000'K was a to be delivered from anxiety.

स्मान केता-तेत-त्व = ६वम्य सहड, विषयु.
पानंस elst. danger, fear, anxiety; also
anxious, fearful; to be
slarmed, to be in great anxiety: ६५५
अवस्ति विद्यालया । १५५३
अवस्ति विद्यालया । १५५३
अवस्ति विद्यालया । १५५४
अवस्ति विद्यालया । १५५४
अवस्ति विद्यालया । १५५४
अवस्ति विद्यालया । १६६४

39.12. Kan-ha med intropid, feurless.

Syn. It Han is inih-dobe-can, adam ik hi is-med. Han is dobe-can (Mhon.)

34.65. หิลm-chuń दुषेख weak, feeble. 34.65.54.5 หิลm-chuń duań-po धङ्ग met. a fly. a doc.

34.14.4 ñam thag-pa win to be stricken, exhausted.

अन्य कि स्वतान इति वासास a sudden flash ; also a hint

अन्यविषय में non-pahi lam=ष्याद्वय a bad dangerous rend (Maon.).

भ्याप्त संसाम you in Sikk, locust, = the Tib. अवस्थ or अवस्थ.

3.5.1.5. Acoust or description of ideas: description of ideas: description of ideas: description of ideas: description of ideas: description of a sequire the meaning or import of a thing; Industry of the commit religious instructions to memory and to comprehend their meaning. 2 the soul, mind, spirit, as an entity: and description of the soul whon in retirement (Mil.); and descriptions who who is the soul, i.e., religious knowledge (Mil.); and descriptions have described as thought springing up in the mind. 3 meaning, extent, degree, condition, state; and description of the soul; i.e., the state of the soul; i.e., and the soul of the soul.

মন্দ্ৰমণ to try the degree of a person's devotion or spiritual progress (Mil.); মুখ pleasing, agreeable manner of speaking; ইণ্ডামন pleasing manner of doing or dealing; সুন্ধান্দ্ৰমন কলান dyah-ua মন্তান pleasant, delightful, agreeable, charming: ইণ্ডামন কৰাৰ বিশ্ব মুখনান্দ্ৰমন in the most delightful grove (A. 16).

зын 53 йаты-фди, v. зын нан йаты-thubs.

अभय १९६ ñams-hgyur कास्रता handsome, elegant, to be elegant, comfortable.

3000 \$ name rgyud=300, 3000 \$5.00 \$5.00 \$5.00 \$6.00 intellectually skilled, well-versed.

344.65 ñams-chus 1. humble; faint, weak. 2.=95 9 busi-wa a bee.

अवस्थित में ams chen-po pride.

अभ्य व्यवस्था देश किताब-brias by ed-pa to strengthen, restore : अभ्य व्यवस्था he recovered, grew well, got up again (Ju).

अध्य देवस देव के क्रिक्ट के क्रिक्ट के प्राप्त क्रिक्ट के क्रिक के क्रिक्ट के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्र

अभ्या∯र व्यथ्य मृंबाक इton-geal, ए. व्यथ्य द्

many-stobs strength.

अस्य बन्य संत्रात thuy-pa, v. अस्य वन्य suffering, tormented, exhausted: अस्य बन् यहे र र the cry of suffering, doleful crice; अस्य वन्य के र र विकास कार्यात bewailing under agony, to utter crice of suffering.

museum fiame-thabe, museum appearance, colour, figure (Jä.).

३मध^{न्}द्रः व *ñamş-dal-wa* bright appearance. ३मध^{न्द्र}ः व *hamş bde-wa* सम्म happy, comfortable.

अध्य वर्ष स्वात्-hilus met. वेष the male organ.

эмч व संताम-pa 1. दिनास, दिपस, दिगस, दिगस, दोन injured, hurt, spoiled, damaged, impaired, imperfect. अञ्चलप uncorrupted, untouched, not weakened. 2. defiled, polluted. अञ्चलप वृद्धन to grow weak, become

deteriorated, to degenerate, 3. shet. degeneration: 300 9 450 the three deteriorstions or impairments:-(1) 49 Bos 300 4 depravity of morals; (2) # 4 3444 4 vicious principles: (3) X 4 344 4 mistaken religious observances, rites, &c. (K. d. 5 52). 3000 9'59 Same-pr-drug the six kinds of degeneration:-(1) 459 344 4 degeneration in one's self; (2) and seems the fall of others: (3) #4 3444 degeneration in religion: (4) (4) (4) (4) (4) (4) (4) (4) morals: (5) \$5.43844 apyod-pa #uma-pa had behaviour: (6) as a sum a bad habita, living. Besides these qualities are others with which the word and is joined:-CALLIBRATO MENTEL SHRITO THE ANNIANNA Land bened galacient galacie sportened life: awawa of impaired health: 44 54 3440 of impaired talents, loss of ability; 505 5 344 9 impaired faculties; assistant degenerated vitality; surgament loss of energy, depreciation of ability, of efficacy, &c.

sama a a ams-pu nud-pu wan not damaged, unimpaired, uninjured, indistructible.

Sent de mige. Bund-buhi mu-nin dale

impotent, useless.

be languid or weary; to despond.
अभ्यापः देऽ व जनस्मान्य byed-pa सीदातः =
अभ्यापः १६वय में सनस्मान्य केतास-स्था केतास-स्था

अभ्याध संतक्ष्य-po शनि injury, damage.

was \$5.4 Kang dpyod-pa to investigate; examine minutely.

sour \$5 same-byed we that which dammages.

provoke.

pant में के व name mi-bde-rea = विकास अ वरे व bad health, unwell, ill. Syn. 4544544 hdu-wa hkhruye-pa; 454 nad-pa; 44944 na-tsha byuh-wa; 44 na-wa (Uhon.).

part le la grafit a gra name while ky is soug-don see-byest-en by minute inquiry to ascertain the real state of things or secret of any matter.

part annuamed surfa undamaged, that cannot be spoiled; also strengthless.

şक्षा दिवा संतामा dimat = द्राव 5 विदः व dimat - १ । soft-wa degenerated.

भुव्या हुँ व स्वतान-myos experience; but acc. to Jä. enjoyment, delight. दें द वर्षे अध्य बुंद taker-hahi स्वतान-myos experience acquired through the medium of the reuses.

३अम 🛒 व स्वाम smad-pa चपहत, id.

अवस 🔊 ब्रिंगाइ-ṛtsal skill; dexterity.

3000 1055 9 Kamp mishar-ica wonderful, most beautiful.

भृष्य क्षत्रवाच स्वताक behag-pa is said to be = ६५व हे वह कावाच drah-pa he-war behag-pa.

३०० विद्य संसाह yod-pa वया to be in possession of.

3500 46 finite len a memorial verse, a rhyme or verse for retaining things in memory (Mil.: Ju.).

3ματάξια πann ken-pa 1. v. 14 ¼ παń-non 2. to take the measure of, the dimensions of, to survey (in respect of land); inquiring into the state of any object, &c., to explore; to take an inventory, to ascertain or compute the state of any property.

suffer, undergo, experience. **** \$4\$\$\\
to injure, spoil, render useless.

A L nahi tahir wa a large fish.

3% nar 1. v. 3% na-ra. 2. acc. to Ca. oblong; 3% nar-nar oblong.

3X 3X nar-her du n. of an immonsoly large number.

3X'5'8' FX Nar-du li-kha-ra n. of a placelying between India and Tibet (Yig).

35.955. ñar-gdoń = 55.955. in W. shin, shin-bone (Jä.).

अराम संवर-ma द्वी त्रेष्णाम particles of water, spray (Mon.).

भूग किंगी-एव स्थम, स्थान, स्थान imp. भूग केंग्री to lie down, to sleep; अन्य भूग किंग्री करती he has gone to sleep; अन्य क्ष्म क्ष्मान्य multiful to on the bed; अन्य भूग किंग्री केंग्री कें

河南 nal-khri=阿南 mal-khri a bedstead, couch, sofa.

74 Fal-gos counterpane, quilt, blanket (8ch.).

भारमें संal-hgro=व्या & river, stream.

32 44 nal-thag bands or ropes stretched to sleep upon.

সূত্র মূল po মূল 1. a village. 2. coition; সূত্র জ্বা-po byed-pa to practise orbabitation.

449 ñal-bu bastard, whore-son:

भ्या कि तंता-शंक 1. बेहुकी [understanding, intellect]S. 2. नेवादक प्रकार wisdom, spiritual knowledge (अतिका.).

yers nal-sa = ser n or almor set also also also upon, a bed to sleep upon, a sleeping place.

3 ši 1. num. fig. 38. 2. num. used inst. of ¶ηα gšis in compounds: η ας two hundred; η β ši-khri twenty thousand, etc. 3. for η α the sun

भेड़िय संन्धिप्रश साम्राय, समीवर, समीवय a Brahmaņa, son of the sun.

3 195 Ni-khud a lake in Nepal (Ja.).

है है में डॉ-khyim पानव, बालावा a traveller, a son-in-law; also halo or circle round the sun.

I'm ni-dgah = gara kam-pa a mystical term (Min. 4); a flower.

353 #i-dkyil disk of the sun (Sch.).

335 ñi-gust noon, midday.

) a si-cha the sunny parts or flanks of a hill or mountain.

) \$4 fil-gion upn the lotus flower; the tree Terminalia arjuna.

Yawi-dros morning time, from 8 a.m. to 10 a.m., when the sun is warm and pleasant.

ોર્થન માં-flog the solstice; ૧૬૧૧ ફેલ્પ dgun માં-flog the winter solstice; ૧૬૧૧ ફેલ્પ dbyar માં-flog the summer solstice.

3 49 ก็เ-กษอ sunset.

ે એ માં-me 1. સાથે, વર્ષ, વાદિત the sun: મેજર the sun is rising; મેળ-વર the sun has rison, shimes; મેળ-વર or મેળ-વર the sun is setting or sets; મેળ-વર actual sunset (Sch.) 2. — મેન્મ માંત-mo the day: મેળ-વર્ષ માં માં પ્રતિ હેવા પ્રાથમિક પ્રતિ કર્યા પ્રાથમિક પ્રતિ કર્યા પ્રતિ કરિ કર્યા પ્રતિ કર્યા પ્રતિ કરિયા પ્રતિ કર્યા પ્રતિ

34 Ac 35 nin-mor byed; 25 35 man-byed; 4535 hod-byed; Awars 45 nam-mkhahi nor; THE realism: The use grah-belog: To be and had ston-thur; 15:24 had-iden; 84 94 mun-sel; 34 #6 45 nin-mohi nor; 45 4344 hod-gauge; 45 454 hod-haren; 34 48 484 finmohi bbyin; 98495 begub-byed; 45 45c hod gland; 45 44 55 hod-hyro rgyas-byed; oper all mkhab-bgro ; an graff du rnant-sgyur hgro-lus; नाम की देंद geal-bahi nor; के पूर tsha-ldan; 24 34 Aeg-sreg; 45 34 44 hodzer idan; 35'9'95 bod-kyi rgyun; 594'95'95 phyoge-enal byed; 455 95 gdul-byed; 4:35 tsha-byed; AMEC'SS rnam-snan byed; 85 allem mun-hjome; au da lug-skyob; asa gu व्यक्त hdain-skyes mishan; व्यक्त mchodidan: 454 4549 bdun-oui bdun-pa: 444 959 phyoge-bdag; METRES mehog-bded; ax adam char-hbebs; all \$5 hasin-byed; gr. al & 55 man-bahi mu-khyud; 25 84 man-ldan; मेन नाम mig-genge; दम नमन के rnam-geal bund; 45'35 hod-kayed; 94'8 beten-bua; वर्ड देवम क्व belud-les rayal; भ द्वाम ma-slums; agaigs hphrog-burd; \$4'4 rteen-pa; gau 54535 phyogo-dood byed; 45445 atumpahi hod; K. I I sa hod-kui skra-can; I sauthe sur-tehoge bod; pendinte enal-bahi mulsod; Is gulle nor-gyi mdsod; and aga क्षण rgyu-wahi briul-shugs; नाम वनेश grahbees; with mehod-hos; is fixe so hod-kyi nor-can; a a a a pad-mahi lag-pa; 545 and glag-tu behar; 29'35'25t' rig-byed hbyuft; www. Emu lag snu-tehogs; 5995 khyab-byed; 45'A5 nad-med; 435'35 hthunbued: 45 3 age 34 hod-kyi hphres-can; 24 MINN mig-gruge; Kilk' bod-enak; Kilk' ala a hod ston bdein-pa; 2:34 khri-can; 4c. के क्षा lon-bahi kha lo-pa; वा । lam-ston; \$5'\$5 arid-bued : Ac gall cia-rta mtho : 589 TE a dbuig-gi khu-wa; Antiaka zlum-po hdein : 54 2 35 4 dus-kyi byed-po ; 45 340 Am nam-mkhahi mig: alm ga zac a hjig-gten

dioan-po; वेद्युद्ध hod phun-po; वेद्युद्ध प्रयुक्त ec: bob-sr gsuge-man; क्षाव्या क्षाव्या mkhahi tog; द्वया वेश्व प्रः phyogs-kyi makhynd; क्षाया दे tshan-puri etn; क्षाव्या वेद वे nam-mkhahi thiy-le; श्रूष्ट्या वेद tshogs bod; ६ वर्ष्ट्र पर्यं bdun-pa (Minon.).

भे अप्राप्त कें-ma gast-çar sun-llower, Helianthus.

7 "57" No.ma dyab 1. a name of Karna, the king of Anga. 2. a. of a medicinal plant.

IMES ni-ma sha-dev early morning.

The series of the day (as of other periods) and are therefore called 7%; they are \$3 of other periods) and are therefore called 7%; they are \$3 of other periods) and are therefore called 7%; they are \$3 of other (mouse), \$5 flat (ox), \$7 stay (tiger), \$4 of other), \$7 flat (borse), \$4 ling (sheep) \$1 of other (monkey), \$6 ling (bird), \$2 klys (dog), \$4 phag (pig).

NAME: Ni-ma than n. of a place situated to the west of Lhasa (Lon. 24).

Negative Ni-ma (dan-pahi ri n. of a mythological mountain believed to be situated 5,000 yojana beyond the Southern Ocean $(K, d, \mathbb{R}, 275)$.

भुष्यकृष्टि मां-ma nag-chen and भुष्यक्दः are the names of two (Sa-bdag) demi-gods.

भूमानुद्र ñi-ma phyi-dro पराक, पराव afternoon.

3 n g n ni-ma phyi-ma a future day.

3:435 99 nimu phyce-than water lit. more than one half of the sun, i.e., from early morning to the afternoon.

New Ni-ma shap wings one of the successors of Buddha in the Buddhist hierarchy of India.

भूभक्षा में मां-nut bouh-po हरित a good or auspicious day.



su qua ni-ma car-von united nunrise.

) will see the sun to the south and to the north (of the equator).

भुक्ति सुन् सं-nuthi khor-yug the surroundings of the sun.

3 m and si-mahi bkhor the attendants of the sun; they are:——448\$5 gnas-byed, 539 a 34 dbyug-pa can, 542 dx dmar-ner.

१ अ बहुक्काय क्र-ma htthyims-pa सम्प्रेपरिवेश the circumference of the sun.

भुक्त पुर सं-mahi gun सम्बाह्य when the sun is at the meridian, midday, noon.

για τε πί-muhi gur-khañ the sun's pavilion, the halo of five different colours which surrounds the sun; για ξε με πί-muhi ldin-khañ the floating castle of the sun; για βι the sun-sphere.

भुश्रद्ध हैं जैंग्नाको rgynd चाक्रिया the decendants of the sun.

ो अरे बीन सं-mahi güen चाहित्ववन्द्र relative of the sun, epithet of S'akya-muni.

ो अने इन्युन को-mahi pta-bdun the seven horses of the sun are the following:—कुट्ट ptah, बिट अनुष्य yid mayons, अद्वादा कार्यका (fin-pa, केब के a thig-to can, देश यहिं, लेट-केट)को, केर केब केवा कार्यका हो-to hjoms. To these are occasionally added four others:—कि व्याद्ध हारा-pahi had, कार्यका मान्यका मान्यका मान्यका कार्यका मान्यका कार्यका मान्यका कार्यका
brella of the sun, i.e., the day (Zom. 13).

had an epithet of the god of love.

१ अर्थ-एक सं-mahi dpal सर्वाची: n. of s. Buddhist author of ancient India.

भै अवे त सं-maki bu स्थाप्त ; हेन व spen-po the son of the sun, the planet Saturn.

) இத் திர்பாகிப் bu-mo the daughter of the sun, a name of the river Yamuna or Pakshu (Mñon.).

দু মন আৰু ক কা-mahi bisun-mo the wives of the sun-god are:— পুল'ক Ryyul-mo, বিশান্ত্র, Legs-bitod, বুল আন Hdul-basi, মট্টোল Hod skyep-ma, পুনিইট্র বিশ্ব Grin-rie kā-lin-di, কাশ্ব Nam-gru, মই ব্রিক্ট্র Ma-nu shyin skyed, মুল্ডিশ Skrag byed-mu (Mon.).

भुभवे व्यवस्थान्त !ñi-mahi gsugs-brñan the reflected image of the sun.

મુશ્કેલ્ડ મેં જે જે mahi hod-skor the circle of light round the sun

भुम्बदे द्वास्त्रम् सं-mahi hod mäam n. of a flower (K. ga. च 446).

3 ma T. R hi-mahi hod-zer the rays of the sun, sunbeam.

y në kanja mi-mahi riye-skyes = y në kan azem mi-mahi riye-kkhruse born of the race of the sun; occurs as a name of Buddha Sakya Simha.

No. 3 mi-mahi rus wairs the race of the sun, a section of the warrior caste of India claiming descent from the sun.

भे भरे तथ मां-maki lug ख्राचांच्च 1. the body of the sun; 2. अध्य copper.

भू अवे श्वाम ni-mahi lha-mo ख्राची the wife of the sun-god.

भुक्का का मां-mas bahad met, a lotus (अविका.).

) 3 si-myur evening, a little before dusk; the hour of sunset.

र हैं सं-take acc. to Sch. 1. the time or duration of one day, a very short time. 2. acc. to Lex. परेश direction; sphere, country.

3.24 ni tshe-sea 1. ephemeral, single, simple. 2. n. of a class of infernal beings. 3. very small, minute (Grub. 42); 3.24 culse (Lam-si.). 4. animals that do not live more than a day, very shortlived animate beings.

ोंद इं.tshod ोट्रेड्डिवॉट रेसायस a sun-dial; also a wheel to ascertain time, a watch.

) কৈ বুঁ বুঁৰ না zer-gyi rdul ৰানাবগৰিত্ব লঃ the dust seen flying in the rays of the sun coming through apertures of a window; a mote floating in a sunbeam.

Na ni-sla, lit. sun and moon; but is the term designating the topmost ornament of a chorten, which takes the form of a ball superimposed on a crescent. This syi-da ornament is also placed above the gyatishan or Buddhist trophy of victory.

7 1 4 5 ñi-sla dwañ-po n. of a Dakini (Lon. 4 9).

had ni-hog lit. below the sun; warren the western limit; had a present Ri-hog-gi rgyal-khams Aparantaka the western continent or kingdom.

भूषि कें fi-log-gi gas अवस्थानका or dress of the ancient people from Bactria.

745 ni-hod with, warm the rays of the sun, sunbeam, light of the sun.

3 4 si-yol a screen, awning.

ን ๆ ñi-ça fresh meat.

I fi-car = E ista-dro sunrise, early morning.

कें नु सं-çu (inst. of भिष्क) विश्वति twenty ; भृतुःकाय the twenty ; भृतुःका about twenty; has add twenty-one; sudden alone connectines signifies twenty-one. In Sikk, and B. and C. Tib. has add or hadden is used to denote twenty-one. In the same manner the use of the abbreviated form hadden or sudden for had hadden or had such as on.

हैन हैन संपु-संपु in W. loose, slack, lax, not tight or tense (Jü.).

Brig sin-khu का 1. the juice, essence of any substance, the pith or के अवंति (heart, soul) q. v. 2. spirit (of wine) कारोकर; ब्याइ कुरिये हैं है. [yeast, the froth of the liquor]S.

34 \$ nin-to acc. to Sch. sure, trust-worthy.

+ JE AFE Hin-glor = 24.45 certain, sure

Augustion or incarnation. August you speed an emanation of an incarnate being.

At mean \$1.0 his misham shyor-na variation in regular routine; the re-appearing of the soul after death in one of the four forms of birth, i.e., the linking of the limits of existence.

The mile stage of the body, such as the fore-head, nose, chin, fingers, ear, eyes, etc. The profilms of the body called a a a are the head, arms, legs, &c. 2. a division, section, part, subdivision. N.B.—Sumpa



includes the following in the proof; and a seq. set, gar if, g, so and, a, ac., gick, ga, it.

Jan. gi day organized. Acc. to Ja. members of a second order, parts of the writed, i.e., of the limbs.

সংখ্য রাজ-slob = ইব কা বিশা a pupil's pupil: সংখ্য বাস্থাস আৰু ব্যাধান (A. 124.) the two Nin-slob depending on the ten (i.e., being supported by them).

मुन्द्रिय निर्मात one's own flesh; the expression भूत भूति निर्मात in the older form of Tibetan signifies यः न्या निर्मात one eating his own flesh, i.e., ruining himself.

🎉 में में सम, एव, सब् 1. self, same, opp. to other persons; #35 your (honour's) self: E 35 = E EE I myself; #35 the mother herself : ARRAGE TYPE This man is you (yourself), O king! (Ja.). 2. the very, inet, etc.: 44.55.02.444 374 just where am working; 38 85 36'4 dehidrus nid-ng close by, at the very spot: 547375 at the very moment : #57835 that which is honourable in itself. 3. when added to adjectives it denotes abstract nouns, as in English the terminations :- ness, -ship,ty,-cy,-y, etc., but it is chiefly limited to the language of philosophical writings (Ja.). 4. in the more recent literature it is used reep, for \$5 khyod thou, you; 303 thy, your; Mas you, in W. 5 .= F4 only FT 3 g 37 only the numeral g; 337 the letter za (*) alone.

4 35 Q Tid-bgril a very low caste.

A S sin-mo fen, are, arretter, agethe day; the time lighted or illuminated by the sun. alternature, quaranteartenature being medals-boar dan, gentwar man-dan man-idan-dan, and bray any कि कुछ mun-mel pad-ma behad-pahı-dus (Blaii.).

MIT fin-dker a white, a lucky day (Sch.).

Mus sin-sker the star that is visible during the day time: sugged unity as an agreeable friend is like the day-star (Hbrow. 55).

Miss, rite, etc., for one day.

নাৰ্থন নান-hkhyofe for one day, one whole day: লগ্নে পুষ্তু কৰে সুন্ধুনে টু বিল বুটা 500 various and wonderful offerings as the allowance for one full day (Risii.).

N.W. sin-gas all the day long, during the whole day; N.T. sin-gus noon; N.R. a day's hire.

A \$ \$ \$ a sin-gyi ris-la during the day time.

મારેલ માંમ-oig one day, once; મારેલ વધા દ daily; માલ during the day time, by the day light; દેશ માલ્ય on that day; દેશ કું મેન the following day, on the following day; ક્રમલ દુષ્ટિમ the 15th day, on the 15th day; જ્યાર માલ્ય અલ્વાર કુંચાલ a person who brings to light the faith.

Nam am-chage Nath The Min-robi does my ad the requirements of every day; daily necessities (Rissi.).

Apprilates sin-flar chos-chas the daily needs for religious services.

'A ner' के बिंग-वार्थका-dy of रिवाणाय: = स्थाप mun-pa darkuess (Maon.), v. 'भू-अर्थ' हैं र सिंग-कार्क सुठ-बेंग

A:35 que sin-thus-skabs,) or 35 qui sima thus-dus the period of short days: when the day becomes short.

MA sin-par during the day-time, v Pth. 268 b, line 4.

3435 #in-physel 1. midday, noon. 2. half a day, i.e., six hours.

7435 sin-byed fewer 1. the sun—the maker of the day. 2. and maked vermilion (Sman. 255). 3. was antiron.

34 94 āin-bral awy without day, day-

34 an sin-street the accumulated works of several days (Bissi.).

ोद केंद्र कर्द्र केंद्र केंद्र करने क्रांत-कर्त्र mishen-med without interruption during day and night, continually.

of the day, day-break; भूग भेग में हिमाख; the egg of the day, dawn [the egg or embryo whence day proceeds; hence darkness]8. भूग भेग का समाज the noon, the highest limit or climax of the day; भूग भूग भूग का ति का समाज कि ति का समाज का का समाज का का समाज का का समाज का समाज का समाज का का समाज का

१५ वर्धन संत-कारक्षेत्रम अपोराच day and night.

ha met and a min-metakan massam-pa विश्वल the time of the equinox; १ अ देश वर्ष करेगा क्षेत्रका when the sun passes over the meridian not causing increase or decrease (in the hours of the day). Described as क्षेत्र क्षेत्रका वर्षा कर्मा when there is neither increase or decrease but the sun passes direct (over the head) (Etsi.).

भूगम् संग-shag 1. day; भूगभूगम् three days. 2. च्योरम्, श्रीविका every day. 3. as a symbol num. 15.

भ्यान मुक्त करेंग sin-shag phrugs-goig a day of twenty-four hours; ह्म्बल केन व्ये क रेंग इ.चेन व्ये क्ष्मिन स्मृत्यान केन व्ये क रेंग

34.44. Ain-rad=1.444 day-break, morning twilight (Soltr.).

34-Raiges Sin-ris-skabs, 3-se-Raiges the time when the days become long.

१५ देवोद संत-re-bekin every day, daily.

34.44 fin-lum a day's journey, daily march.

१९ वर व्यक्त कर संग्रान्तवी क्षात्रकान-एतते, = १९ व्यक्त कर without interruption, day and night (A. 150).

\$2135 म āil-byed-pa or भिभाक्ष के also भिनेक्ष कां-le byed-pa, to trickle down, fall in drops (of tears, etc.): नेष्य की नेष्य कार्य कार्य का भाव कि कार्य कार्य का कार्य कार

341. instr. of). 2. in compounds for any as in) and two hundred, halftwo thousand,) and double.

has 244 his-rgyn chig-ps corpe cloth in which two threads cross, one stretched lengthwise (Rini.).

yaran^{2.2} #ij-bitaji mi one who looks to the interests both of the State and of the Church; also one who serves two masters (D. cel. 5).

💆 ян num. fig. 68.

3.77 HE ON an-gu apan-leb n. of a kind of worm (Risii.).

3 5 šu-ti a pear (Ld.).

3व 3वाय संसत् संसत्-pa to stand out, to project.

anger mug-rum lit. the testes cut out; anger or anger = anger anger and anger entracted (Mon.).

Mug-ps I: n. of a place in the province of Teang.

34 II: 1. to beemear, to rub gently; Ausquage positing-pos to rub perfume; acc. to Sch. to stroke, to careen. 2. to touch; feel for. 3. to protrude, stretch out: a quasilization to stretch one's head out of water; \$434 and a to look or peep out, to take a peep at.

ang à ya nug-risa me-tog Carthusian pink (Jü.).

श्रुट व स्थान-१०० चका, कानिस not many, little, a few; minor; ३६ न्य के a very little quantity, a little.

as 44 must-skyon slight defect.

ar & And. An are, we less, little, small:

Syn. 45.9 chuй-ка, 35.5° йий-du (Жйон.).

35 में संस्त्र-ma turnip, turnip soup; 34 अरे में सुष्य स turnip leaf, a fragrant gum resin; 34 कें संस्त्र-rion fresh turnip.

35.34 fick-rum, v. 345# fing-rum.

3010 ānl-na to wander or rove about, to step gently or steal through, to creep. 1418 a detective; 4124 a spy.

) ne 1. num. fig. 98. 2. for 3 a near.

his ne-skor = 44 thog-skor same those about (us), retinue, v.) 44.

) is a Jongpon district chief or judge). It is a Jongpon district chief or judge). It is inclining to one side.

) with he-mikhon =) QE. (Ca.).

ইংক্ ম্ন-hkhor বাৰণ, অধ্যাহিণা, লিবত, ব্যৱনাৰ, ক্ষেত্ৰবিভ 1. an attendant, one near or in waiting; relations, kindred, neighbour. 2. n. of one of the hells. 3. neighbourhood: শিক্ষাই ক্ষান্ত্ৰৰ a begger belonging to his neighbourhood. 4. write (Upali) the disciple of Buddha who narrated the Vinaya pitaka.

j'ajes 3 and Ne-hkhor-gyi miy n. of a great ocean lying between the continents of Godaniya and Uttara Kuru (K. d. 530).

३५क ño-dgah अपनय a king of the Naga.

) ng to degyur vous trouble, mis-

) In se-gross fellow creature, neighbour (Co.).

) i no-ghe a tribal name in Tibet, one of the three:—ha's shug-pa, in host-ne, i no-ghe (Yig).

shortly: (Yig. k. 29). "See Sward was Life switches and chiefs will come very shortly. 2. at the close of.

) जैन संc-chos समय, चानिय time; usage: neighbour; near.

) ne-ți a pear (Schtr.), v. 23 nu-ti.

3'59 ne-dag relations (Cs.).

) पु संबन्ध चाति, बृह्य kindred, relations :) पुरे पर पंजपुत्र पुरः चातिलवासत्तवच (he) is oertainly fit to be among the kinsmen.

3.54 ne-dus now-a-days.

) 440 %e-\$dab was one's own people, friends or admirers.

) বুৰুল জি-gang অব্যাল (জিংকা) 1. the male organ. 2. অব্যালীৰ disciple: ট্রাট্র) বুৰুল বুরু I shall be your attendant, or I wish to become your disciple; ই বুৰুল মু এই ব I am becoming a follower.

3'44 no-tskan relative, kineman.

ों के fie-takal or भेकी के चयुक an artificial grove, garden.

+) tas as-rig-pa 1. = tas a kkrig-pa (Máon.) copulation. 2.= tas tas kkrig-pa kkrig-byeg-pa to wash.

3 Re-rigs near relation.

वै 'म हर-wa 1. सनीय-चा. सहियट-म. चनियw vb. to be near, to approach: 54375 3'04 when he was near dving: 1'4'45'5' * (when she was) near the completion of the months, i.e., the time of giving birth to a child (Ja.) : #4554 45 34 5 3 44 when the time of the teacher's return drew near: \$4.5.4.3.8 being not near having done: ब्रुवादेर हेव हैं के वर्ष है when he was near arriving at the place. 2. also as an adj .= near: and and an familiar the neighbour is nearer than a kind man living far off; = = = = = = at a place near the pillar; early near. " early a la fru, in colleg. neighbouring hill, standing near, being closely connected with by consanguinity; 3.4.4 those who are near, near relations; mana ac a mick of the five worst sins and those coming nearest to them. 3. as an adv. the form is generally 3 m aswar almost, near, nearly: \$543 00 3440 when they had come near. Sometimes the form is \$144, as in 44454344443144 Fen \$ these seven days being almost ended. as a postp. it requires & to connect it with the word it governs : [4 4 4 3 4 34 the garaged at the same near to the house he heard music and dancing : awagass for any it came near to the time of going.

) কা ব্যাহি জ ne-scale dgab-byed-ma = ব্যাহ ব্যাহি বুটা n. of the queen of the Noijin or Yakşa demi-gods.

1-2-1-34 Se-wahi rns-rayan wunfdu car-ornaments beside the car-ring.

hat the major devals with musical airs, musical notes to help in singing.

in a me-way ma-ms well 1. a fostermother, a wet-nurse. 2. weams stepmother.

*) '98' fa' fa' fa seahi tea-tehan dho-ha Turan hortative expression used in exorcism.

ो व्योक्त प्रकार tehal = क्रेंड् क्रिप्रवर्त tehal चवक a grove.

) কে বিজ্ঞান জিল্লাকাল ri-mo can = মান্ত মান্তিম (শ্রুমিকা.) n. of a medicinal plant. [the plants Salvinia cuculluta, and Croton polyandra]S.

है क्षेत्र वेद व्युत्त कि-make rin-chen bdun the seven secondary adjuncts of royalty:—
(1) धुम shoes, (2) व्यवस्य skin-rug, (3) धुम dress, (4) अब couch, (5) व्य grove, (6) धुम house, (7) रवा है sword.

) of a se-wahi sa woman table-land, plateau, plains on or by the side of a hill.

had we he wahi sar-gyu = 434 binen wanten become intimate near.

) 45 445; iie-war bkod warm appropriate arrangement, good design.

) as we as so war asknown 1. of urgent necessity. 2. = 3 and rapid increase or growth; it increases rapidly.

के कर बहुद संकारक केर्रकेश्रात विचालिक devotoe.

) or 3s fe-war gus unform lit. humbly near; the Upanishad or Vedic literature treating of Brahma.



३ दर ६क्ट्रिंस में e-war dyon; चपचास tale, story, romance.

केयर वक्षण्य में-war bryat-wa चतिक्रम, (चय-यमः to pass over.

दे वर क्षाय में ne-war chapp-pa खपरान, सण्य 1. eclipse. 2. सन्दर्भ quarrel.

के वर देश देवस में हर-स्वर takim-takoga सनीप contentment.

देश्वर अर्थेद व ñe-war mchod-pa सस्त्कत, तत्कत to honour, respect.

हे वर क्षय केट-uar mial or incorrectly हे वर बहुब, v. श्रुंन इर्राय-ça 1. health (Moon.); = शुन्द इर्राय-क्षित्व, व्यवस्थ वहन सम्बद्धा, सूत, सम. 2. image, likeness (Moon).

has also a newar higg-pa such a lit. to stand near; to worship, to wait upon.

रे बर बहेद व संट-स्वार श्रेसंता-pa अपसेवा service: to attend or take care of.

) as years fieren riogs-pa sunding to inquire into; investigation.

भेषर क्षेत्रण ne-war briten-pa अपतीवन enjoying, serving, honouring.

के वर वहन ne-war hitan चपरेंच advice, counsel.

has appa ne-war betan-pa to command, instruct (Moon.).

) or off. He-war gdun = one attacked with disease.

) at aga a ne-war haug-pa willow to last on the prescribed days.

) 14 456 4 he-war nah-wa = 44 85.

) व्यक्त सं-mar gras = व्यक्त विulation, also flattery;) व्यक्त सं-mar grass वया-समा supplication.) व्यक्त व वेवस्थि to be near, in attendance (Mon.).

) an fig a ne-war ppyod-pa vunin to

3'44'44 se-war plan aquita put together, constructed, produced. के कर कर व्यक्त संबन्ध संबन्ध के war phan-hologe अवस्थाते is fit for, suits.

ो पर बक्द वर्ष कॅट-स्टबर hphar-hgro = # वश्य राष्ट्र the demon who causes the eclipse of the sun (Māou.).

) 121 35 ne-war-byed = 3214 Surfe service, veneration.

) वर ब्रेंद संट-स्वर sbyor चयनव friendship, harmony; १ वर ब्रेंद अ= ब्रुव य चयनकर fulfilment, completion, conclusion.

के बदानि देव संब-uar nu-rig = के बदानि दर्वे or

है कर देनेवय *ñe-war dmigs चपवाचन* prop. support.

है वर्ग ने सं-nor shi चपमन relief; it is also applied in reference to स्मार्थ में से and व्याप्त to signify putting out, and forbearance (अर्थान).

) বং কৰ্ ব ñe-var len-pa :: ই বং কৰ্ বই প্ৰ-ইছ the five upadina or etja or fundamental akandha are:—(1) ক্ৰেক্স; বহুবলাই বং ক; (2) বিবাৰক্স; ইংকই প্ৰংই; (3) প্ৰস্তাক্স; এই ক্ষাইপ্ৰংই; (4) প্ৰসাক্ষেত্ৰ; এই ইংই প্ৰংই; (5) বিভাৰক্ষয়: ইন্বন্ধ ক্ষাক্ষীস্থানই

The Sanakrit equivalents may be rendered as follows:—

[(1) Form-group; (2) sensation-group; (3) names or ides-group, i.e., verbal association. (4) predisposition-group; (5) knowledge-group]S.

रेक्ट बेद व II: to seize eagerly, to strive for earnestly, to aspire to; also देर बेद व.

के कर हैन कर हैं। य se-war steg-par-byed-pa

्रे ५०० संट-बोर्डिश क्येन्द्र a name of Vishnu.

3 and se-bbrel connection, kindred, relations.

329 ne-tship wave a secondary word which limits the idea contained in the principal word.

रे हैं व ब्रेंट-take-wa भादेशिक provincial.

के देश धरण कुम ऑट-tahehi sana-ruyns प्रशेष-युष Pratyeka Buddha.

કેલું સંદર્ભત small fish: વલ્લ વર્લું કે કે સ્વલ્લ ફેલું સમલ્લ વર્લિયા કુર an impure man like myself will be a small fish cast out on dry land.

) ne-sho 1.=594 partiality. 2. mishap.

+) A 25.4 1: ñc-sho med-pa = 34 § 42.4 ñes-skyon med-pa without defect, without mishap:) A 25.4 new Jan and an in-sho med-par slebs-pa legs it is well that you have arrived without any accident (A. 13).

भृष्य मिन्य । । पुरित filled, complete; without damage.

) 44 44 He-shop dwen=44 24 or 45 24 without disease; healthy (Maon.).

3 sem ne-suds=439 u hkhrig-pa copulation (Moon.).

+ 39 3 #ohu-gyi = 485 #5 beud-chor.

) ক্ৰিড্ৰা ক্ৰাইং মন্ত্ৰ লি-gyon bya-ıcar hodpa-fat the five persons that are worthy of being served are: (1) ন father, (2) ল mother, (3) ক্ৰেড্ৰা teacher, (4) শ্ৰেড্ৰা spiritual guide, (5) ক্ৰে a sick man.

भेदिः हं-rid 1. near and far. १ वर्गे देश near and distant relations. 2. distance: इंदर्भे देश वर्षेद्र how far is it from here to the gate ? 3. partial: दुवार्गे भेदिर देश the king is very partial.

ो जान संब-lam = क्यों ने वर्ष जान close or shorter road.

के चेन्य ñe-logs = क्योप, सञ्जित near, in the neighbourhood (Mon.).) At sic-cui suges n. of a tree the root of which is used in medicine.

Syn. (c. A. and deaft-stok bend; adam bend; sam bende dienfrichen; bad bende dienfrichen; bad bende dienfrichen; bad bende dienfrichen; bad bende dienfrichen; bad bende dienfrichen bende die bende

টি বিশ্ব নির্দিশ্যেশ কর byed-pa to glance at an object by lifting up the head a little: " पुरप्रिक्त के प्रस्त कृष्ण वर्ष सुन्धित सम्बद्ध is it a child of the gods who has come and who has been obtained by just glancing at the door of the palace? (Blrom. 12.7).

35'4 ned-pa = 435'4 mned-pa.

পুৰ্ব নিৰ্মাণ, ব্যৱসাৰ 1. perhaps=sickness, thinness (A. K. III, 20). ৰাজ্য বাৰ্থিক, মানাৰাৰ 1. she a relative, kinsman. 3. danger, liability, risk. This meaning is probably derived from 34 নিল which in C. is invariably pronounced নিল and which signifies: capability, chance, etc. Like 34 aiso, it is annexed to verbal roots: গুলা কৰা 34 বাৰ্থক বাৰ্থক বিশ্বসাৰ ব

१५ मिन संen-kor seems to = वन १ व thay संena near (Rag.).

14.44 Ken-skor = 494 güen a relative ; 34. 14.44 Ken-skor shig he is a relative, kinsman.

April in ñen-kha che-tsam may become dangerous, full of danger; 3434 ñen-ena dangerous; 3434 մին դուսու փոկագության dangerous; 3434 մին դուսու փոկագության առագահայան 488

35°C nen-va 1. = 34°44 nea-than, v. 34°4 not t-ust. 2. an enemy. 3. to be pained. pinched, pressed hard, s.g., by hunger; to labour, to drudge, v. as bast.

3× ner 1. 3 × ne-war. 2. used in lieu of 3 a si-cu in counting numerals from 20 to 30. 3. 344 mya-fan affliction, pain.

AT MY mer-sked = MER MY geof-sked suffering, cry of suffering.

he and ner-baknod wurfe suitability.

be use ner-betrun weguffe, wim said to = 959 35 self.

is and her-hehod wrom near.

3

3x 549 ner-dyah wurne delight.

3x 59 ner-dis 29; also the 29th day of each month when offerings are made to the demons.

34 ags ner-bapyer ways unlucky acci-

12 Fam ner-snous theme, task (Sch.).

3x3x ner-nes = 3x4 in W. drogs, sediment (Ja.).

वेद हेंद स्टा-apped जवजार offerings; पक्षो-Tens or the five kinds of offerings to be made to the gods in worshipping them:-(1) 4 34 gm flowers; (2) 454 ff qu incense: (3) and wreits lamps; (4) } मन odours; (5) अवात्रम नेवेदा entables. rakes (Ya-sel. 53).

33'98' Ker-byuk THE origination.

34'95 ñer-byed met. a tree.

देश En Ner-stat = देश क्षेत्र the Buddhist priest who was spiritual guide to As'oka.

रें में ñer-tehad चपहन, चपरान, विधव personal danger (Mñon.). 35:45:35 ñertaked-med=45°A5'9 nad-med-pa or 495' यो हें जब bbyust-hebi shome without danger to health (Mion.).

रेप केंद्र केंद्र-tahad=#'95 aku-hdra, v. रे' an man he-war mial.

3x 4 a nor-shi-wa 1. All a all 34 a beyowa behin nan-pa to listen to an instruction or direction. 2. 1981 4 wound alleviation, pacification.

the cause of a cause, the original cause (Jü.).

\$X'U ner-pa 1. see, to Sch. to tan, dress, make soft. 2. acc. to Ja. in W. to snarl, growl. 3. to tarry, stay, linger.

क्रिया ner-ma in W. for क्षेत्र म red pepper (Jä.).

ATA nelwa to fall ill; become sick (Sch.).

हैका प संबद्ध-pa I: दोष, चपराच, चलव 1. abet, any evil or misfortune or injurious OCCULTATION: 34.4.044.92.4g.64.4.424 8]] things nozious are massing together upon his body: 首知 a year of calamities, bad harvest; 4) = 95 28 2 when the harvest had heen bad; jara age also all glight and age the three humours of the body, viz: बात केर wind; पित्र अदिवाय bile; खेख वर राहर phlegm. 2. moral fault, offence, crime : 3m of 14 the failings of immoral acts; gurqu. and have guilt of speech and bad action; magia in reference to the body, =to commit a fault, a crime, to sin; but the word used for "sin" in the N. Testament and in the Christian sense is not law but gara, hara'sigu lit. wages of faults, i.e., retribution, punishment.

has neg-chad=hauada crime, also fine.

) আছু: nes-tust a moral slip, trespass:) আছু: ক্ষমৰ he has met with a moral fall (Mil.).

surpurhed nes-pa khas mi-len net to confess fault or guilt.

हैसाध II: vb. to commit an offence: aluitant dis-ci fies-to bank for committing what offence has he been seized; ation matter than the same and a share of the same and t reporting earlier, you did wrong: क्यून प के भाग you have committed a fault by covering it: 454344 if harm is done to me : Br & sa u gu agu khyed-ci nes-pa smroscig tell me what has befallen you; A-54" aw 3 but is she out of her senses: 3 but what is the matter (with her)? ar har que all a innocent beings; a hard grace he came out again unhurt. The commoner verbal usage is with \$5'4 annexed. Thus, in their N. Testament translation, the Moravian missionaries invariably use 344354 in the sense of to treepass, commit a fault.

Byn. Arara nohe-pa; Jasa ekyon-can; turust hee-beuh; saatr etom-hchin; saar assum khrime-good-yul; assaas mthonwa med (Maon.).

)आयॉक्ट बॅल्ड-pa shom-po च्यास्य a great sin, serious fault.

But the been promised (Maon.).

34.555 \$7.75 sep-dpyad mar-spyod continually committing mischief or trespasses.

half fier-apped sauf bad habit, immoral conduct.

Imam nes-buas a wicked action.

but them seedmins without for faults: has but seem for faults: has but seem for faults: has but seem for faults: has but seem for faults: has but seem for faults: has but seem for punishment, penalty.

7 #0 1. num. fig. 128. 2. carrot (Cs.).

3.5 ño-ti pear in Ld. (Ja.).

ী লঁ০-lo inferior animals which cannot carry burdens: মন্ত বুঁঃ ক্ষান্ত হৈ বিশ্ ক্ষান্ত বুল কুল কুল কুল কুল stupid mulecolts and mules of the worst sort whether adult or small are said to be "little ño-lo" (Jig.).

भाष ñog-pa or भिष्म बसुधित soiled, dirtied, made unclean, e.g., of victuals; अभाष muddy or foul water.

🎮 🎮 ñog-ñog-pa confused, mixed up.

স্থানী কি noge-byid (Sch.). too soft: মূল ফ নিলু-নিল soft, maudlin, weak. কুম মূল বন্ধ কুম নিলু-নেল in W. for কুইম মূল বন fondling anything (Ja.).

+ 35 'Cl nod-pa = 14 48 food.

নুষ্ট্ৰিমেন ক্ৰম 1. misery, trouble, distress, any misfortune. 2. vb. to be troubled, in misery: এক সুষ্ট্ৰেন্ড molested by the heat; সুষ্ট্ৰেন্ড ব্যুহ্

into trouble, to be distressed; \$\mathbb{H} \times \text{Max was had you not any trouble?} \text{ prob. you had no troubles.} 3. often has the technical meaning of misery as the result of ignorant clinging to existence and the world, and therefore, in the Buddhist sense, the misery of sin: \$\mathbb{H} \times \text{Max u u u u u u} \text{ finite does not avail for being delivered from such a misery; \$\mathbb{H} \times \text{Max u u} \text{ a u u u u u} \text{ free from troubles, perhaps also sinless:} \mathbb{H} \times \text{Max u u u u} \text{ finite sinner buys the thesh of fish \$\mathbb{H} \text{ u u u}.}

মু মূহমণ্ডী ম দ্বিলা-meds-pahi sa acc. to Buddhism (K. d. a 355.) the ten smaller causes of moral misery are:—ইব wrath, বুৰিব হান কালে, show, are a adherent to Buddhism, য়ু illusion, কালি deception, বৰ্ণ বুলিবিলান্ত, ৰেণ্ডা, কালি covetousness, কুৰু pride, প্ৰস্থাই ক্ৰাল্ড্ৰায়েণ্ড.

নি মান এই দাই বন্ধ দিল mond-publi seachen ben the ten greater causes of moral or mental misery:—শহ's a want of faith; বৰ্ণী, a hypod-put repentance or regret; অধ্যান আৰু কিলাৰ intering, also vacillating; কিলাৰ ক্ষমেৰ instention or changing the mind; ক্ষমান বন্ধৰ ব confusion or mental derangement; ক্ষম্বান কৰিব ক্ষমিৰ ক্ষমিৰ inaccordant with custom; ক্ষম্বান কৰিব inreverence; ক্ষম্বা laughing aloud; মাইৰ ব ignorance; ক্ষম্বা laughing aloud;

इन्द्रेश केंद्र व non-mons med-pa निष्-क्षेत्र, चनंत्रन free from pain or misery.

भू अंदर्भ अन् non-mons tshig = वे कर अन् words of idleness (Mion.)

34 34 not-not weak, feeble-minded (8%).

列 nor 1.= 948. 2. a rectangle (Cs.).

321 not, imp. of 34.4.

N sos pf. of yq: Jula a man who has been bought, a slave (Co.).

The guage n. of a place in Tibet (Deb. 9 2).

প্রিক gran I: 1. n. of a place in Tibet (Deb. প 2). 2. very powerful and at the same time fearful.

473 II: 1. a postilential disease, epidemic, infectious sickness, plague; MEGE againg 494 leprosy and small pox are pestilential diseases. The following diseases are mentioned under the term of 934 postilence (Sman. 108): 934 34 220thuy, 44 & 44 an agen nag-po rgyng-kgyel, 25 ale klad-gree, agur ba habum kha-riseg, बहुक क्ष्य पुत्र hasum itag-daye, व वेन noa-log or Ba'da byin-log, T'BC pho-glan, 18'44'acqu rna-rtsa phus-hdebs, KMS ham-ru, 494-84 anan-srin. 494 45 94 & anan-nad rkun-po. 434 agu gñan-hòras, 434 agu gñan-hòur, 🍎 4 lhog-pa, 944 gag-pa. The four remedies prescribed in Tib. medical works for gnan called 434 445 plague killers :-#3 or lagerstramia, 48454 arsenie, 454 and II musk (Sman. 450). 2. a class of mischievous demi-gods (= 454), also called TAR the parti-coloured gnan, अभिष्य the green gnan, and अभिनाम में.

not the Oris ammon but the Oris Hodg-soni. Its range is throughout Tibet, but never in the Sikkim-Himalays. In the Kuen-lün and Altan Tay ranges, both this species and the true Oris ammon occur.

434'a54'a ghan hind-pa root of a plant used in the disease called Ghan-gar tshuua of which high fever and severe aching in the body are chief characteristics.

ৰাগ্ৰ gam-pa or ৰাগ্ৰ বি আছা l. cruel, fierce, severe: ৰাগ্ৰ বাইন্দ্ৰ বাইন the Bon religion is cruel and Budchism is noble (Gyal. S.). স্থাপন কামৰ deities of terror; ইম্মান বায়ুৱাৰ severe justice, cruel laws; মেইন্দ্ৰাপন rigid vow, a solemn oath. 2. wild, rugged, precipitous: ৰাগ্ৰম a rugged country.

ৰাজ্য বা grad-wa (in composition, often eye only) 1. nock, nape: ৰাজ্য বাৰ্ত্ত the neck is contracted or shortened. 2.= খিনি ইনিয়াৰ partizan, one backing a side.

कुर्वे gñah-ko hide or leather of a beast's neck.

me fine gnah-khobs screen to protect the neck attached to a helmet.

mae A sta T Ghah-khri Btan-po the first king of Tibet who was carried in a sedanchair and was therefore called the "neckchaired."

नाम केंद्र दु में हुन grah-you du mi-suol, ना =

43º 3ª gñah-ryyab in C. castellations, parapet.

93º 4º Quah-nan a village on the confines of Tibet and Nepal, but belonging to the former.

73° \$ ghah-rise the cervical vertebra with its projecting process (Ja).

कार विका guah-tshiys spinal joints.

नुष्य देदम gnah-rong stiff-necked, obstinate: ह्य पन्तुत्र देदम वेद शुच नुस्य दे पून (Risa. 28: Ser-smug, thou obstinato wretch, listen to this my word. नुष्य देदमान्य gnah-ronscan stiff-necked, obstinate.

नुष्य के प्रतिकृति प्रति yoke (for oxen); नुष्य के कि (तिक्कितां के hash one of the seven fabulous mountains of Buddhist cosmogony so called on account of its standing out like the yoke of oxen.

শ্বী Gñal n. of a place in Tibet;
পুৰুষ a native of Gñal; পুষুষ বুলি Gñal-pet
groa-taiañ the section of Daipung monastery where monks from Gñal are admitted
(Loñ. * 5).

पारे पा वृत्ता-प्रत = परेश न जमय both.

♠ gni-zer sometimes for ¾ is sunbeam (Lex.).

पाँचे कु gäig-tu एकाच्या;= पडेप हु into one, aimed at one, having only one object in view; but बीभूष राज्यत वृत्र seems to= the two loved as one.

याहिर निका, तन्ता, मिड, आह, मधन sleep: ৰীং মুখ্য to fall asleep: ৰীং লাইব I am sleepless; 明本本 sleep has not come, i cannot find sleep; 435 354 one uninterrupted portion of sleep; ৰীস নতুৰ হৈ মুহ he fell into a sound sleep; 435 54 light sleep, a slumber. 935 3 499 unid-kni lovpa चपचापन to fall asleep, to sleep; क मु दब अद दे दृद पुष वर्ष भे दे वर वर्ष दे वर विद वेंबा पर बहुर hu who is free from misery will sleep lumpily; ब्रेंड बन हुर ब्रंग त थन ब्रंथ शरमा गर वहिर की व्रंट phrch, 288) he who has attained to the stage of Shyor-lam will not fall asleen. बीर्न निवास sleepy, drowsy; बीर्न्स्ब make sleep interrupted, roused from slumber. The has gone to sleep.

Sun MAS ghid-bro; MAS Sidentist: MAS Aghid-brist: MAS Agha aghid ghur-na; sachadau entre hthis-pe; maa maal; MAS gein; MAS Ga aghid khai-pa; Asu Ahaa aha arnohiperti grans-po; Aquesu miy hasunpa (Mione).

बाह्य वर्षेत्र ghid-holed withing to sleep.

435 La gind-rdol somnambuli m.

कीर्भाषुद्राव ghid mu-byah-ua जानवक wakefulness, sleeple-sness.

Syn ah de ghid-med; ah eag ghidma-khug; ah eag ghid chaj-pa; ah us a qhid-yac-ma (Uhon.).

कीइ में quid-mo बागब, सद्दा asleep, in sleep.

ৰ্) প্ৰস্থাৰ u gnid gyar-pa to be overcome by sleepiness.

वीत्र वम ghid-lam=भे वम rmi-lam dream. बीत्र वेब वहेंद्र व ghid-log hdod-pa to desire

sleep, to be sleepy.

3

435's güid-sa bed, place of eleep.

Syn. 344 ñal-sa; 444 nal-stan; 444 mal-stan;

बीर्ड भर्य जागरित, जागर्यक awakened, to nwake; बीर्ड भर्य द व्याद्य to become nwake.

বাইয়'ন gāil-ica to be dessicated, to crumble away; to thaw.

 and the lord (Atis's); TSSE STAN both you and I.

ৰীখন দুনানু-ka জনৰ the two, both: ৰীখ দুব হৈ জনবাৰ the meaning of both; the interests of both parties; ৰীখৰীৰ দুনানু-দুনান two each.

नीभा ने नीभा नुष्य ghis-kui ghis sprad-pa इयहरमनाहि placed in two and two (in pairs).

abuiju gnis-thyes few, femile, systeme "twice-born," i.e., a Brahman; used, also, of hirds in general, and of human teeth.

ahu a gāip-ja = ahu a gāip-ka both.

बीभार्व हैंब gāis-dyahi khyim रतिस्य . met. for the female organ.

कीम पहुर ghip-bryyud=म्हम copper. कीम क ghip-cha समयत half.

बीन बीम क्षेत्र gas-gais spyod कीन, कड said to be either the curlew or lapwing.

and and female living together.

ৰীমণ্ডার gāių-hthus ছিম met. for elephant; ৰীমণ্ডার ব্যৱস্থান the king of elephants.

नीभ इव gāis-idab two-fold, double, twice. नीभ इन gāis-idan दिवार, दायर twice; also the second age, the age according to Brāhmanical astrology in which two measures of virtue were left to humanity.

की अध्यक्ष पुत्र कुलाई-[din-dut सापरहत the second age of the present Kalpa.

ৰীগণ ক্লান্ত-চৰ বৰ, ছিনীৰ 1. the second.
2. having two, possessed of two, e.g., আৰ্থ বীগণ myo gñis-pa having two heads, the two-headed; ইপীগণ lee gñis-pa doubletongued; বীগণ নিম্মান all the second one; বীগণ পাৰ্যালয় descond only.

ৰীমান gāis-po ছৰ both, the two.

विभागेर वृत्तराय gñu-med gana-pa an epithet of Buddha. विभाग केर याव्युक्त व जहरणहो a propounder of the non-dualist doctrine; epithot of Buddha.

नीय बहैंद gāis-hdsin इसक holding to two; doubt, unsteadiness, wavering.

ৰ্গণ শ্ৰেষ্ট্ৰ gāis-hdsin ita-ea to look upon two things as differing, to think them different.

The omplete sentence (Situ.).

ৰীৰ পুনিং এ ক্লান-su med-pa অছ্য, অছিনীয় 1. matchless; identical: ২ দে বুলাই বুলি ভূ উন্ the king and I are not two indubitably, are the same. 2. n. of the Tantrik work of S'ri Kala-chakra ব্যক্ত পুনিং (প্রতিন.).

ৰূপি প্ৰাণ বিশ্ব gais-goum zlos-pa = বুং ইৰ্ skyor-takig or বুং এই ইৰ্ skyar-wahi takiy repetition (Mon.).

435 571 gauf-dkar rape seed.

4301 paulwa= 34.4 aul-wa.

पारे प gne-wa to woo, court.

The green = $\hat{\mathbf{j}}$ is smye-to a woner, courtier ($J\hat{a}$.).

中的 知 gne-ma (本首 nan-khrol), 电相对电 the coiled intestine (Zom.), the twisted part of the colon or great gut (Jä.).

प्रीते guen बन्द, बांबर, सप्त्, resp. धु पीन अंत-प्रकार kinsman, relation: सम्बद्धाः वीन beloved relation; नीत्य क्रम्य वर्डिय to love one's relations; नीत्र मुझ्य में mother-in-law by relation; as a degree of relationship; नीत्र देश given byed-pa to marry, to become related by marriage; नीत्र मुख्य वर्डिय ना relations; नीत्र मुख्य वर्डिय न्या वर्डिय क्ष्म का tatachment towards friends quivers like water, &c. (Lo. 24); य नीत्र pha-give relations on father's side; यनीत्र मा-given relations on mother's side; यनीत्र मि-द्रवेश के क्ष्म नीत्र मि-द्रवेश का series of the Buddhist metaphysics.

Byn. व्यत् पूष्ण मारिया-phyoys; वेद्यव्या yid-bruys; व्यत् व्यक्षण मारिया-bruys; 85 गाम; व्यतः केद केर्रोका-med; वेद व्यत्य yid मारिया-pa; व्यत् व्यत्य मारिया-bres; पूष्णाय grogs-po; व्यत् व्याववेदण मारिया-brus brins; भूषे व blo-ñe-ra; यह पुष्ण प्रकान-phyoys (स्तिका.).

क्षेत्रक gñen-can वस् used in polite language for क्षेत्र gñen.

बोन्। व gāen āe-sea or बोन है है gāen āe-sea कुटुव्य, निषठकुटुव्य near relations, courins.

न्। भे भी gaen ac-bbrel, v. relatives by blood or marriage connection.



नोनारे gäen-sete, नोनान्य gäen-tshan, नोना वैद gäen-seid aro words signifying relatives.

434 449 gñen-helab, v. 434 gñen.

भूति प्रवेश-pa चावि kinsman: कोनेवस भूति gäen-pas केर्यान-एव चाविरचित preerved or protected by (his) kinsman.

Byn. बर्गेन वर्गेन guen-gein; बर्गेन वर्ग guankdab; धूबाचे बर्गेन snag-gi guen; रेप्येन प्रस्तhbret; श्रेन प्रमेश mdeah-bees; श्रेंबन resa-lay; रेक्स दुसावरेंबन rigs-rus geig-pa; ४०५५-श्रुट्स प्रमाण cho-hbrañ mtshuñs-pa; रेप्येस-du (Mñon.).

ৰ্ণুন্ত gñen-po মহাৰীৰ, মনিছৰ, মনিতৰ adversary, antagonist; adverse, in opposition.
ৰ্ণুন্ত উলাব্দুহৰ ৰ্ণুন্ত হ'ব প্ৰচল-pochos-dbyińs gńen-por çar (Hbron. 🏲 33).

नीन देर a gaen byed-pa विवास marriage.

434.434.4 given block-we to be related, connected by marriage or friendship.

434 anen-yig friendly letter.

कोन देश guen rifi-po क्रकृतक distant relation.

434 444 güen-gein, v. 434 güen.

नीन क्षेत्र कृतिक-bees relatives and friends: हेर्य क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र क्षेत्र becs-kyan-med you have neither relations nor friends.

ৰ্টি gaer 1. meaning, occasion: ইব ব্যুক্ত ইপন্ dehi-gaer ci-yod what was the meaning of that (A. 33).

ৰাম শাস্থ gher-ka gtad-pa to commit a thing to a person's charge, to put a person in trust of.

बोरे ५ कर प gner-du gtad-pa = ब्रॅ वर्ड प blo atud-pa to entrust, confide in.

नोर्य añer-un आचारी a store-kedper: देर जुदेर farm-steward : में दशकेंद्र देद वृद्धि वृद्धि वृद्धि बर्धेन बेस ए बोर ए जीन ((iul.) he was the steward, wise in protecting agriculture and its surroundings and knowing how to collect and to keep accounts. 595'93" dkongner keeper of precious (religious) objects; भू नोर sku-päer temple-minder; १वेंद नोर duon-affer the steward of a monastery: 44 न्देर gshi-gher manager of an estate or farm : PK. 435 khaf-guer one in whose charge a house or house properties are left, housekeeper: देर देर देशिया नेमा निरं महेर महेश having arrived at Dingri, they asked the housekeeper: #4 432 slob gaer a student : #4432 ar. 5. ala slob-guer gan-du bgyis where did you study. % 93 glad-gaer to entrust a thing. #44'435 myron-gner (lit. receiver



of guests but) practically a general manager or secretary under a king, minister, or landlord.

Syn. An h an en mig-gi chos-can; & An a lde mig-pa; ar h g all nah-gi gru-bdnin; } ar sku-gner or] ar a keeper of images of gods, &c. (Mon.).

बोर व gaer-wa or चोर दे र व gaer byed-pa to tend, to take care of, to provide for; to seek for; to procure, to acquire. द्वा चोर व don gaer-wa to earn money, to take interest on money; देव दे चोर व don-du gaeron to provide for, to strive to procure; व द दे द चोर व क्या people who desire to have property; दे चोर व don-gaer exertion, effort, zeal; देव चोर वे don-gaer ehen-po dgos great exertions are necessary; चु दे चोर के dongaer and secondary causes; देव चोर के dongaer can zealous, pains-taking.

apringua gier-ma khumi-pu, Kanga the object not fulfilled (A. 65).

africa gher-me can wrinkled.

winkled-faced; met. a monkey.

明年4年、giver-taken store or store-room; house where provisions are stored up: 明年4年第3年 giver-taken gton-byed issuing of article; from the stores; one who issues such

াঁ বু gāel-κα = হৰ্ব fal-κα খন fatigue, also খাল tired, to get tired; aon to some authors, the proper spelling is জ}বাৰ ফুল্লি-চেনে.

বাস্থা gñog-pa to desire, with earnestly (Co.), v. বিশ ফাত্য-pa (Ja.).

The groot strength, durability, stoutness; The groot-can strong; The groot-chief or The groot-med weak; The last groot-chief a weakly body or feeble constitution (Ja.).

+ 15.7 | ghod-ka= 4 1 1 kktor-ka importance, worth. 45.7 1 = 1. unimportant, worthless. 2. generous or charitable

gray n. of a tribe in Tibet (Lon. 23).

અંગન man boat, skiff, wherry.

sequal ক্ষুত্ৰ per boatman, ferry-man. sequal field a fish-skin (Sman. 550). sequest minan-yed আৰো n. of a city in Kos'als where Buddha resided for many years. Occasionally অপুৰ occurs erroneously for স্বাধ to hear.

स्कृति क्षांस्तु-pa pf. and imp. क्षेत्र, fut. को 1. to rub, between the hands or feet, e.g., ears of corn. 2. to tan, curry, dress; भूष कोनू व to tan skin. 3. to coax (Cs.).

अप्रेडी कृतिकाः सम, समापस similar, equal, like (Moon.).

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Svn. 454 Adra-wa or 29 Ita-bu also ? 2 i. .lta . Cuffen de mishuñs.

MAN SAS maam-dkar: MAN AM maam-skyes ares colleague, brothren in the same work or profession.

sasvass and a maam-hauur bkal-pa the age or Kal-pa next to terminate (D.R.).

MAN QUE MANN-hion - MAN QU'QUE UNTA. unifu contemplation, preserving the consumity of the mind.

MAN 35 mnam-nid = 34 45 phyam-chad мял. мятял impartiality, evenness, equulity; justice. signify; & Au maum-nid urces the knowledge to be acquired by contemplation, i.e., by Samadhi.

अनुभा अनुभा क्राप्तिता क्षाप्ति level, very even: smooth.

MAN'S mnam-du 1. together, in company with. 1945 4 mnam-da Agro-wa going together. 2. in Maon. समीन yearly, annually.

sas wa awa a manu-ldan bakal-na the Kalpa that is continuing (D.R.).

MAN WAR mann-anus RAW residing together; also of equal position.

स्कृतः व māam-pa, सम, सुगपत्, सम्बन्, समाहित l. like, alike, equal, same: अक्रम संचिद mann-pc wod they are alike, equal, not differing : 9'55' sase 4'55 tha-den minum-pa god they are like unto the gods. 244 squid zlum-po māam-pa roundish; Rau som a vius mnam-pa of equal birth, rank : 5M equal 4 due mnam-pa contemporary, simultaneous; spares again to become equal, to be equal. 2. even, level, flat : प्याभवेष पूर आवाप mnamna flat like the palm of the hand.

MAN 9 AFC 9 MEam-na briod-pu ANER to invite impartially.

अभ्यय सेंद्र'य अर्थितार-प्रव आस्त्री-अर चराम वर्तमान uneven; unequally

अत्रभावना व्यवस्था कार्मतान-प्रतार hjog-pa अमाधि to adjust for contemplation.

अत्रभ यदः प्रमृष् य mñam-par behay-po समाहिस, समादधाति, प्रविद्यित, प्रविधान to compose the mind to perfect rest for meditation.

sass 45 35 4 mann-par bued-na to make even or level, to equalize; to divide equally: केमबाअकार्य sens mnam-vo imperturbability, evenness of mind; not to be affected by kindness or by the reverse. A sasa nu-mani-pa unequal, uneven.

अप्राचित maam-brat मुख्ये नाचित unequalied. matchless.

अवस्थित mñam-næd, v. अवस्य प्रमाणकाना-bral.

अक्ष वार mnam-asun समापन lit. receiving equally; finishing.

318 A mne-wa or an age a mne bulin-wa संबाध, परिवर्ष न to tan, to rub; अने वर हुध tanned, rubbed; so as g will tan or rub. v. 435'4 mñed pa.

को वर्षेत्र mäe-blol cushion, a pillow.

अर्थेत पा 1. muen-pa rosp. ध्रम अर्थ प्रमानमा मुद्द, विका flexible, pliable, supple, soft. 2.==344 main-po aina tender, soft.

अहेन प्रम कृतिला-jong soft and pliant or flexible.

अनेद अनेव व कृतिक कृतिकिता to make soft by tanning (Sch.).

अदेव अदेव विवेद व क्रावेश-क्रावेश प्रदर्शा-per to carese, to fondle (Sch.).

nistation of market par hyper-icu to become soft.

अनेन धर देर व कुर्तार n-pur byed-pa चित्रकार य to make soft, smooth, flexible.

+ MBQ T mari-ua = = a a hai-ua or ex ™" than chad-pu to be tired, fatigued.



अहें भ कृतिहा किया smoothened; made soft (like leather).

where mines-pa ailen resp. for 5422, same as 5322 dyyes-pa to be glad, to take delight in; also pleased, delighted: \$122 majs thuys mires-pa the lama's heart was delighted.

भोभा पर देइ व mñes-par byrd-pa to make glad, to give pleasure.

अनेच दे कृतिहर-byed नानना, चाराधना adoration, paying respect.

ede প্ৰীপ ক্ষান্ত-gçin ৰক্সৰ, প্ৰথম, প্ৰথম, loving, affectionate (A. K. 1-10). লাল প্ৰীপ্ৰ ক্ষান্ত gçin-pa=ইং ছুৰ র্নান-sdug beloved. Acc. to Sch. to love much; to be rejoiced at.

W. fondling, petting (93'4) a child (Ja.).

Rāa-wa n. of a place in Tibet.

Tra-lo or T sna-lo several wild-growing species of Polygonsm (Ja.).

K ξ rñań-rñiń woru-out clothes, ra,s (Cs.).

\$5.9 rman-wa=39.9 kyal-wa to rinse; in W. to suffer from diarrhosa. \$5.45 rman-may diarrhosa; \$5.9 rman-may diarrhosa; \$5

fan=914 gaan the Tibetan argali (Ovis ammon).

19144 fñab-fñab-pa to seize or snatch together (Sch.).

हैं प्रस्त प्रमाणिक stretching out the hand to catch; हैं के लिखन के कहा के कि khyeku yi lug-pa me-la rānbs-pa yis holding out the hands of a child to the fire. Fines sometimes used for THE britas-pa. IN \$5'4 ring-byed-pa want to scorn, to look down on with contempt.

\$ r\tilde{n}\$ must net, anare or trap for capturing wild animals or birds. \$ 25 murris has po to lay snares; \$ \frac{1}{2}\$ phurris mouse-trap consisting of a flat stone supported by a little stick or pin (\$ \frac{1}{2}\$ phur-pa).

Syn. है ज्या इसें-thag; १ द्वाय हु ri-dhage tyya; १ द्वाय व्यद ri-dhage hdein; १ द्वाय द्वा ri-dhage dta-va; ६ व स्व dtd-va-can; ६ व प्य बहुव व्यद हुद १ द्वाय व्यद हुद स्वता क्रिका hkhor bya-dah ri-dhage pchih-byed (Mhon.).

3 44 rai-thay, v. \$ rai.

SK rain, v. Bru rain-pa.

Syn. 44 h tyan-po; ex a thar-po; ex g shon-skyes; ex a shon-dus-ma; ux ex w yuu r.h.nu; ex m [ñih-ma; ux h thoy-ma; qu'u tyas-pa; en au chos tyas-pa (Mhon.).

हैंद व हमाँन-ea vb., pf. विदेश कृत्मांत्र to age, wax old; विश्व विदेश पुठा-कृत्मांत्र worn clothes; वृक्ष विदेश tham-कृत्मांत्र old shoes; हैद व्य व्युवार हमांग-ear bygur-ea, हैद व्य वृद्धिः हमांग-ear byed-pu to wear out in a short time (Ja.).

\$4.50 Rāiā-ma 1. general term for the various unreformed red-cap sects of Buddhism in Tibet. 2. particular name for one of the oldest of these same sects.



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3. = Be'a phid-pa, Be'n'd'a'-ca'-men'ge'-men rñiñ-ma de-la rab-quas kyañ mdiad he also consecrated that old one (A. 95): हैद:अधे बहेद बहुद एमेंगी-mahi gter-gehun the religious works which, it is said, were unearthed by Gter-ston-pa belonging to the Nying-ma school of Tibet.

is as rain-tohud old fever; chronic disease.

\$2.34 rhin-hrul worn-out, old and rotten (things).

हैदसाय rhins-pa= रेट्स rens-pa बीचे worn out : delapidated : cast off.

हैंद 'U rhid-pa pf. वीद brhid, वीम brhis fut. 18 gnid. 1. to fade. 2. to grieve (vb. n.) (Sch.).

4 Tul rail or a sail gen. as was sorail the gums.

La a rñil-wa, v. Pa a sñil-wa.

4 TH'Ll rnig-pa=scw'a gning-pa pf. www. wit to be worn out, become old, faded.

K'A I: rhed-pa 1. vb., pf. als braced or alu brace fut. als braed. win, gru, uftan, was to find, discover, acquire, meet with, got : देवे बद देव हेंद de-ni gaf-nas ried where did you get that ? A 34.5 A 5 E mi raed-du mi ruf-fo it must be procured by all means; अहेद्य ma rhed-pa not finding; अधादह ब्रेंबा ब 353 sas-dan skom-ma rned-de having not found anything to eat or to drink; 53 ₹ a a} < ₹ da-ni re-wa brned-do now that my hopes are fulfilled; Tique gri inedpas as he found a knife (from Ja.).

\$5'4 II: abst. profit, gain, property, goods; 35 ask & 35 a raed-pa man-po raedna to gain much profit: \$5.4.5c.42c.8. विराहेर वसार्वे हेराने बसावर स्मेराब हेरानारर वर्गेराहे. वदे में दवे करे डें भाक्रमच कर प्रेयर कर परे मु चिन में (K. d. a \$6) by exerting himself for gain and honour a gelong will be ruined; these riches and honours are the causes of interruption to all works of piety: 95935 usang dan jang pred-pa dan Idan-na mi-dyah if I am possessed of earnings, he is aggrieved. BYER ried sdu-ua collecting of riches: 35 399 raed parog-pa to take booty, to plunder (Sch.), 35'4" rned-rlom pride of wealth or gain: " Sar ዓላ ልክ ንና ልክ ሾ ብዛ <u>ያ</u> (Khrid. 195).

\$5.574 a rhed dhah-wa www. \$5.45.544 a difficult to find, rare. The five hardly obtainable things are (see K. d. 4 275):-(1) 54 454 5 A Qu the human body which is slowly prepared; (2) a gla (Mño...) wages, remuneration for work done, rent; (3) MEN AN WISS 4 faith in Buddha; (4) the conception of saintly ideas, i.e., the enlightened heart of a Bodhisattea: (5) MENGANAGE of the appearance of a Buddha.

FINIT ried-bkur= 44 44 thob-nor riches and honour.

35'445 [ned-bdod=445'444 bdod-chags inclination for gain (Mfon.).

हैंगा'ं प्रतंत्र-pa (cf. भ्राप йол- pa) vb., 1.f. Aqu brñogs, fut. Aq brñog to trouble. to stir up (Cs.); also adj. thick, turbid; & 194 chu rhog-pa muddy or dirty water. ችማዊ 84 gñog-pa can : 1.= ፪५ 84 skyon-oan faulty. 2. dirty, turbid, troubled \$4.004 rñog-ma can, mirv, muddy.

इंगास'य १५०वर-pa, चारिक, वर्षक dirt, scum, stain ; fau'u'de gnoge-pa med fagur stainless, clear, purified, washed; 4 74 chu-rñog med=4.415.4 chu teah-ne pure water (Môon.).

ğηΝ'άς γκουρ-tehad n. of a disease (Ja.).

+ EL rãos = 44 gal wie trap, snare.

ha gustus of Afra brüske fut. Ar brüsk, imp. hau 1. to enumare, trap (Cs.). 2. – hau skysk-os ufaum to etretch out.

Y'AK' sña nañ == 49°4° gñab-nañ.

Ta ma-lo= 5 a rna-lo.

भूषा U sñay-pa col. for रेप a sñey-pa.

mony (Jä.).

imp. K snod to relate, to report; "ganger lo-rgyus snad-pu to relate a story; k an Ka pui-lam snud-pu to relate a dream; ganger gram snud-pu to state, inform, give notice; to rehearse.

इर्केर्युर्द्रीय sñad-med sñad-dkris imputation without cause; false charge. कृष श्रीत क्यों, जोज, resp. for वाय research the ear: वृष्ट्य वृष्ट्य वृष्ट्य स्थापन स्थापन क्षेत्र राज्य राज्य राज्य राज्य they it came to the king's hearing. वृष्ट्य स्थापन स्यापन स्थापन स्यापन स्थापन स

हा है कि हो ब्रॉबन-पुशं yok-ryyan चरतंत्रव, बचेद्दर ornament worn on the tip or upper lap of the ear; वृत्त कुं ब्रॉबन-ryyan कुंच्य an ear-ring; वृत्त rna-ryyan वृत्त्वित earornament.

इस्बियाम इतिका syroys-ma=25 मेर्चे इस्सा dug-meg blo-blan-ma (Mion.) a noble and generous lady.

स्थायम् इतिका-सेवयु lit. speech which is agreeable to the ear. 1. बाल, बहिता poetry as one of the four divisions of the science of words. 2.=व बस्य pn-aşās प्राथ the planet Venus.

इन्द्रम्भ अँतन-भंग mkhan 1. कवि a describer, post. 2. a learned man (Máon.).

कृत्य अस्त्र इतिकार्तका makhan-po प्राप्त the planet Venus; the spiritual guide of the Asura demi-gods.

Syn. aprauku geah-pa sahs; kajik g han spoh-bu; giba u kha-min blu-ma (Mhon.).

and the chief poet; a complimentary address to the learned.

बुद्द्रपुर sāan-hag ro-blan = देव वे कुट. त्वांत. a humorous expression; but includes त्वे क्षेत्रक a religious discourse, बस्त्रास्त्र soft language श्यार: sweet words वे क्ष्रे चेव conciliatory mild expressions; चेव वस्र pleaant words वेवव वन्त्र moral sayings (अतिका.).

हुन चुन्य इस्ता-grags fame, reputation.

and gentle (Yig. k).

\$4.4K shan-he jod 44 graphic description.



ধুৰ কাইণে ফ্লিল-gtod-pa to give ear to: টুবুৰ উটাৰ ই ক্ৰেক্ট ইন্ত্ৰ ক্ষেত্ৰ ইন্তৰ্থ কিছে ryyalpo chen-po hag-gi tshiy hai-la ফ্লিল gtod-cig () great king, do lend your ears to my speech (*Hirom. 136*).

44 45 Shan-nah also called 444 45 Mnahnah u. of a district in N. Western Tibet.

텔및 다 snan-pa 1. like 및목에의 grays-pa an: where fame, renown, glory, praise: र्द ने इर प वृद्ध पर प्रमा your fame has sprend in the ten quarters, i.e., all over the world : रेवे यून य बूद नम बेंग d hi snan-pa runan-nus thos his praises are heard far and wide: 34 देवे इद प पहुँद हैंद ces dehi sñan-pa bried-cid thus speaking praisingly of him; Bura gara a ga au ces-pahi suan-pa-la gienaus relying on a rumour of this purport; Bu ga a Ce gjan a ga a Ge. ces sunn-pa dañ arang-na chen-no band so his praise and great fame arose : 32 14 5 dehi saan-du to his praise, or to his hearing. 2. adj. wellsounding, sweet to hear: #4'45'B' a snan-par sura-un fries sweet expresion, sweet and polite language; 25.45 35 shan-par hand frame that does pleasant things; #4" 49 50 84 snan-pahi due-can n. of a warbling bird. v. Tarat m ku-la pin-ka (Mnon.). 54 Mc 58c4 50 5 450 a monk having a well--ounding voice: 34 44 tahiy shan-par with pleasant words: 14 15 snan-skad melodious language. 3. vb. to praise, extol. glorify. 1. = 4x way nor ma-chaq un without interruption (Lex.).

भेड़ व mi-sāan-pa 1. discordant, grating; इर् मे क्षा के व skad-ni mi-sāan-pa serca to utter discordant cries; (Jā.). 2. offensive, insulting: बर नेष व्यवस्था है, देश कुर वर्षि mi-ship bdag-la ttnod-ciā nui-sāan brjod he who in a dispute says to me insulting words भेड़ व वर्षि देश व mi-sāan-par zer-un dan-du len-pa to put up with offensive remarks.

The state of the s

14569 sñan-phra shu-wa to slander, to backhite.

#4.44 shan-hphrin 1. good tiding, gospel. 2. n. of a bird which lives very long (Minon.).

হ্ৰ ^{মু}ৰ হূলan-tshiy আল, হূৰ ^{মু}ৰ্ণী ^{মু}ৰ্ণু হূলan tshiy-gi riy-byed আলব্দ the third Veda of the Hindus. হুৰ ^{মু}ৰামুক হূলan-tshiy byun আলক grown out of the Sama-Veda.

44.5 sāan-shu petition, memorial; 44.5 aga sāan-shu hbul-wa to present a petition.

#4 9 snan-cal the flap of the ear.

हुद व्यव व्यवपाय इतिका-gean hbebs-pa, चानकाच invitation; to invite, to call attention to.

प्रभाव sñan-srab = अ ६६ वे व ñan-dud cherea credulous: बेंदे दृशभाव rjehi sñan-srab the king's credulity (Gyal. 2).

#4∰< จ รทัสท-lhoń-wa to make dear.

** Sab-pa to smack with the lips (Sch.).

कृति स्वकान्त्र 1. vb. to think, consider, imagine: ज्यु क्ष्य क्षि के ज्यू कृष्ण के we thought we should give up the jewels; र कृत्य कृष्ण क्ष्य क्ष



re-skan I am far from any thought of fear; #**\$\, \frac{44*}{3*}\, \frac{4

number; वाक्स् कृतासभावद्यवदेशदरः। (Ya-sel. 57).

H gñi, v. & gñi.

PAT sni-sten = 434 gnas neck; nape of neck.

34 sni-po= 34 4 snin-po the heart.

abundant harvest.

§ 9 sni-na 1. a dwarf. 2. softness. 3. n. of a plant.

₹ sñi-wo ws adj. gentle, soft, delicate, tender.

Es shi-mu for Es she-ma (Ju.).

ইণ্ম শুনু প্রনাত্তর ka tya or ইণ্ম মুখ্য Şāi-çan yar-rta name of mountains in Nepal (Ja.).

and the age of in.

क्ष्म द्वेद व ships by: d-mu noc. to the Bon n. of the god of air (D.R.).

भूषास्य sñiys-pa degenerated, grown worse, v. देका sñiys-ma.

कृष्णक क्षांतु-ma सवाय, निकास मार्थ l. a whet stone. 2. क्ष्य है impurity in food, poison or defilement in food; impure sediment; कर मे देवस मार्थ क्ष्य क्

हैन्य अध्यक्ष उन्हें से इसंगुह-ma thang-cad selwa to clear out all the impurities. नैर हैन्या अ shin इसंगुह-ma मूनियस्य a yellowish sprout growing up on land. 3. देन्य अ tshiyy-ma a member between two joints.

हैब्स-स्कृष हमानु-मानृति-मा the five impurities are:—(1) वेट हैब्स, चादः चयाय; स्ट वर्ड्स-साना hyrib-pa the decrease of the duration of life; (2) क्षायते हैब्स-स, हरिक्याय;= देन देवेल् गृह्युद्ध व perversity in thoughts, religious disbeliefe, &c. 3. अतंद्रस्य वर्डह्म्स-स क्रायववाय;= द्वाप्ट्रस-व्याप the five poisons; (4) केस्स-स्कृष्टिक्स-स, कल-कवाय; व्याप्ट्य-सेन्स-सेनियाप्टर्स-स्वर्ण क्षायवाय; व्याप्टर्स-सेनियाप्टर्स-सेन्स-सेनियान्टर्स-स्वर्ण-सेनियान्टर्स-स्वर्य-स्वर्य-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनियान्टर्स-सेनिया

हैंदि shin बच:, चुदय, मनस् I. the heart, both met. and physically: \$2.455 \$6.493 shin-hair shin-houl the heart throbs with fear : वर्म में सूम में हिर दूर महैस bday-ge lus-kur snis-flar gees as dear to me as my own heart. 2. An the disposition. 25.548.4 snin-danh-wa or \$5.00.0 snin bile-wa gladness, cheerfulness; बेट प्ट भेन वर्षेन व इसंत-dan mig hphrog-pg to transport, to ravish (Sch.). 3. courage; \$5. N. 65. 99 be not afraid! \$5. न्द्रिक्षा व्याप shin adon gyis belue the heart is infatuated by a demon. R. A. snin-nas (i) heartily, sealously, earnestly, e.g., looking for or to a thing; with all one's heart, most earnestly, devoutly, e.g., to say one's prayer; (ii) actually, really: Mr. Pr. 4m A. बहैद व जैद khod sñid-na mi-bbyid-pa yin really he does not sink. 3. for \$5.5, \$5.49 4 said bgems-pa stupified, confounded, depressed (D.R.).

Syn. of No. 1. 494 thuys; 4 di nig çayi mchog; in h & 49a chop kyi tisa-hkhor; ga h & kun-skyed byod; in haya stog-gi gnas; dun hrav sems-kyi khah-pa; in hu ka man-çeş tien (Mhon.).

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Ber min-kha wer the heart: Bere said-khar on the heart, at heart.

Remain said-khama the heart; acc. to Sch. courage.

R & shin-khu = K & hin-khu.

Prique said-na the breast: Prique Bur Bu und un all snin-yar spu-man skyes-pa bdewar hisko he will live to be happy on whose breast grows much hair (Mi.).

A CAR a said duah-un wealure heart's content, joy, cheerfulness.

हेर:देवस *क्षांत-grogs* **प्रयु**त् वसम a sympathising friend, a bosom friend.

🖭 🧸 sāiā-can rourageous, spirited, bold. Part Wil pfin riseg-pa, v. Par pfi rje-ica My mercy, compassion.

कि क प्रमुख्य shift-chu bahng in W. afflicted with dropey in the pericardium (Ja.).

दे हैं इतिहार करना, दया, चलचा kindness, mercy, compassion : A a gr. 2 Ma q to meditate with pity for all men. The saidre rie. occurs in \$5 45 ann at 2 2 khvod Bodrnamy săiâ-re-rje I pity you ye Tibetans (A. 65).

Syn. 394 & thugs rje; 98 4 bise na: Buragu rjes chays; Burgraß rjes-su btee (Maon.).

Fre skin rje skad lamentation ; cry of compagion.

हैर है अ min-r je-can कवाब merciful. kind hearted; a merciful person.

Britiga Siin rje chen po, friftig Suin riebi lha, are names of Avalokites'-VALS.

RE La El ac chen po pad dkar www.yww?lw n. of a sutra in the Kah gyur, vol. . Mdo section.

Pri gu said-rie bral=Pri d'Acasaid-rie und-pr forget devoid of mercy or compassion, merciles, cruel. The following ten aco. to Buddhism are included in the category of those who are called raid-rio-bral:-- 944'4 butchers ; B'49'4\$2'4 sellers of ducks: 44 agraga sellers of pigs or pork: 3'4 fishermen: 2'544' 1:24'4 hunters: B'a bird-catchers: ac g age. arming amais against drivers of donkeys and other beasts of burden who lading them heavily best them: Is 44 a robbers and way-layers; 445 ard murderers; बाहर न्येद्वा slayers of oxen, etc. (K. du. 5 204).

and a said-rie mo 1. compassionate: you are compassion personified. Acc. to Ja. in 35 2 3 2 3 2 3 4 4 5 9 you are much to be pitied. 2. collog. dearest, most beloved, amiable, charming

R 3 9 shin ne-wa 1. = sde d masa-bo, or # ñe-wo, friendly, amicable, loving. affectionate. Figurative expression for it is 95 3 3 49 gid-kyi zehu bbru (Yig. k. 1). 2. dear and near relatives. 3. www. money.

gr pan :nin-stobs um, faan, gu, unfe fortitude; character; courage, spirit, virtus: अन्यानीर संदर्भ व वयव व हैं व हैर हैंवस है व बेक्दर ब्रॅंच दद वरे हैंबास में बर्ब a fortitude and enlightenment increasing in the wise and learned; they go not after evil deeds and indolence (Ld.; Glr.).

Reifaures snin-stobs can miffin. fearless; possessed of fortitude, moral courage. Byn. 508'd dpah-po; 34 E'A'S nam-ka

med; gera dress shum-pa mi-milah; fine ba stobs-chen; w tw 叫着 pya-rol gnon (Mnon.). हैं: विकार के इसंत-stobs-che परिवास, सरावास

great soul, one of great fortitude.

Prime mid-glam confidential speaking a secret : हेर कुल वेद ने बेल्य व देव क्रांत-gtam yin gui sems-la shoy (Lo. 30.) put away in your mind talk which is confidential: के के दि का bisc-bahi sain-gian the secret



speech of kindness or of love; squalific speech phan-pahi shin-glam useful admonition.

के क्षेत्र कृति कॉर्ड-stobs gier समिति := के. क्षित कृति समात, समयावित् intropid, one whose heart is stored with courage (A. K. 1, 18).

charming: handsome; \$\frac{2}{3}\text{quq} u = \text{qqq} u\$
charming: handsome; \$\frac{2}{3}\text{quq} u = \text{qqq} u\$
charming (Mon.); in W. liked, beloved, darling, favourite; \$\frac{2}{3}\text{qq} \text{qqq} \frac{2}{3}\text{qq} \text{shid-pdug shig-pdug he is a general favourite; \$\frac{2}{3}\text{qq} \frac{2}{3}\text{shid} ma-pdug not handsome, not oharming; acc. to \$Ja\$. bad
people.

% a shin-bdom ornamental equipments of a riding horse, generally what is put on its breast (Rtsii.).

है-विर्य क्यांसे bdod-pa to wish, to desire, to long for; मेह-विर्य या-कांस bdod-pa to long to eat, to be craving for food; विशेष-विर्य ardently wishing to go.

दिश्व इसंस्-sdug a beloved one; a sweetheart (Nag. 29).

disease of the heart, but not often any physical disorder; heart-sickness; grief on account of injury suffered from others. 2. defined as केल्याचार्यान्याय sems-la nau po shag-ng vindictiveness, to keep a grudge at heart: अ.स्य वेशवा वहायय वि.शे वदे वेस ब्रिट्यान्त्रिराज्याने हर द्वाध्माहेर दराक्रेर song-bkhrugs yi mi-bde shif flo-chag ghidchag she-sdan drag-pos shin-nad skyed. Said-ned is caused by fits of anger. sleepleseness, starvation, despuir and mental derangement from troubles, etc. The disease is of seven kinds:--(1) 1 dropsy of the heart, (2) हर बहुब, (3) हर बहु माने बबाई, (4) geration, (5) gerat, (6) gerate, (7) gerate (Mag. 34).

में दें I: ऑर्स-po, सार, श्वय, नमें the nith, essence, heart: देश व अधिक केद व अद पर shin-po ma-uin pa med-par quur sunaus. far from being useless; useful. 453 12.4 skad-kui snin-po the substance of a speech: Xu Dar & chos-kui snid-po the essential part or purport of a work or the main substance of a doctrine; Kalk. ANG don-shift abuin-pg to draw out a summary, the sum and substance (of a writing): बेलवा स्त्रावनवा स्त्रावनवा ने हेट दें। स्त्रा भेद न sems-can thams-cad saks-rayas kui sñiñ po can yin-na if all living beings have the pith and essence of, i.e., partake of the nature of, Buddha; देवनेद वनेवा पर हेट व de-behin bregs-pahi snik-po the spirit of Tathagata; Brigat byad-chub shiftpo; the spirit of the Bodhisatten, i.s., Buddhahood. Ha Tak Hagara srog-gi shiftno houl-wa to offer one's heart's blood. to pledge one's own life. The five chief essences or shid-po of food are:- salt, Ac yq fruits, gam treacle, gal honey, Parsas red sesame (Rtaii.).

में दिया: 1. के मेंच flower. 2. यस the thunder-bolt. 3. जसक, वोकिस a heap, a plough. 4. सम्बोस a kind of precious atone, sapphire.

हेर प्रश्नेषण कांत्र po makinegs pa = हैर प्रे की क्रांत pohi gehi पाणी the earth, that holds everything, all substances.

PCTR shift ro rjo pity; to be pitied:

are sounded to be pitied. As people are indeed much to be pitied. As an adj. have a fit? some-can shift ro rjo the poor creatures (Ja.); fix the fixed fixed the pitiable sinners.

हैर. में आ shis po can प्रवास, सारवर nubstantial; also courageous.

ত্ব মুক্ত ক্লান-po che (क्र केट्स स्व स्व ने देवना केला में सुन्य प्रस्ताल हूँ हु केन्द्र क्लान chen-po by asçon thugs-soms mi-sday-par bann-blo ryya hen-pa) noble-hearted, intrepid, adventurous, enterprizing: क्रिय केट्स स्व प्रस्तु य स्व स्व स्व प्रसाय प्रस्तु O, noble-hearted (sire) son have been required to do husbandry bending on your chest (A. 127).

हैद दें अडेन shin po mehoy चयनत n. of a

देश में बेच परे ब्लाइ इतांत-po they-pahi yonyter n. of the chief works of the Anuttara mystics of Tibet and of Ancient India.

ब्रेट में खुन अ हमें ती-po Idan ma बारवती an article that is possessed of some real properties, or of intrinsic value.

ब्रेट यं बहु व इसेंग्रे-po baln-ua सारमंत्रच n. of a work composed by Atis's (A. 66).

कुर य केर व shin po med pa 1. चवार, कुछ, बचु; = र्न केर व worthless, null, void, false, hollow. 2. n. of चर्चुन the third Pandava, the hero of the Mahabharata (Māon.).

कृदस्य व्यवस्थातं po no nor (क्षेत्र त्या teandan dkar) पीतवार, white species of sandal wood; a yellow gem, a topuz.

Tecluse's cell or hermitage in the midst of a group of hills (Mñon.).

कुट विषेत्र इति कार्त-pohi dhen-pu void, worthless: shat, solitude.

icama min hond dri agreeable soent

15 T shis rise heart-vein; the veins connected with the heart.

15.3 shift rise the tip or apex of the heart; the focus of attention, i.e., when all attention is concentrated.

है: वह वृद्ध इसामें brize idan, है: है अ इसामें rje can loving, effectionate (Moon.).

is an said takim gratification, satisfaction, consolation; also pleasure felt at the discomfiture or death of an enemy or adversary; %x. In a case of shift tahim hidels put to show such pleasure; also vb. %x. In a shift re tahim-put to gratify or console; to become gratified.

In the fat about the heart (Cs.).

PANA said shop can of a fruit which in appearance is like the heart (Hisis.).

+ हैर वर्षण है हुन इसांस bahos te surra-na = हैर वर्षण ८ त्याच यहमा हुन इसांस द्वांता बंबत दुवात द्वांता इसारा एक to speak out a secret or reveal a confidential thing.

R. Sniff-ri n. of monastery in Tibet.

N.54 shin rus=19454 1. a sidnity, firmness of mind, perseverance. 2. courage.

京島 京前的 zlun 1. 三角に資産を44 anger, indignation. 2. low spirits, melancholy (Sch.). 電子電子電子 become indignant.

केट व हायम इति la khugs प्राप्त upon the

हैर व 3व sāiā-la āal = वैर व 3व lit. that lies down on the mind; a name of Kama, the Indian Cupid (Mron.).

है व वक्क मार्ग-lu hbab-pa l. प्रयक्क fully comprehending, appreciating. 2. प्रथम noctar.

भूद य sñid-pa prob. देव rñid-pa (Ja.).

क्षेत्र हैं हैं हैं हैं हैं कि जनवा younger sister of a woman's husband.

Syn. J. 48.5% khyo-gahi nn mo; ex4.28. Fra hdag-pohi spist mo (Mhon.).

भूदे । snin-pa, देवाय snin-po, देवान snin-te =द्वित sni-uco.

া বিশ্ব săim-pa or বিশ্ব săim-po = কাই that-mo ব্যাধি two handsful; a measure

for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together:

1 4 4 4 5 7 0 000 by one of the local together in the same of the same o

ANN shims = wan ndses pa beautiful, handsome (Nag. 29).

कृष इत्रां=कृष पूर्तां, कृष्णेषुर व इत्रंट mahi phus po a bunch of ears of corn (Nag. 29).

भूषा'य shil-ua or देशव phil-ua pf. and fut. बीच bshil (cf. क्षेत्रव ghil-ua) 1. to push or throw down, to break down, to destroy (houses, rooks, etc.); देशक विश्व physe-mar shil-ua to reduce to powder (Sch.). 2. देशक physir shil wa to expel, banish, exile (Sch.) (from Jā.).

Janu săug-pa also ga amyug-pa, pf. aga băugs, fut. aga băugs to dip in, to immerse (Jā.).

मुन्य मायु-ma more frq. मुन्य आयुयुma reed, rush, bulrush.

वृत्य sñug-gu reed-pen; वृत्य sñug bao wicker-work.

375 Sñug-rum n. of a place in Tibet (Los. 3).

34. Frang çin bamboo.

कृषणे इत्राह्नकां dark yellow-colour; बॅक्ट कृषणे broad-cloth of dark yellow colour (Btsii.).

! shugs duration, continuity, time (Cs.).

भुषक वेद sñugs-chen continual (Mag. 29); पुषक क्षेत्रक पुत्रक sñugs-sriñs yun-tahad protracted, lengthened out (Jä.).

ganga shugs-strul a species of lisard (Sch.).

+ 174.5 snugs su=54.5 in a long time.

मुन्ध हैंदः क्षांपुक-क्षांत्रं चावाम lengthened or continual.

ys shuh = ys resp. for ss disease, illness, sickness: ssa as ys ys disease himn pahi sku la shuh mi mhah ham your honour I suppose is not unwell?

รู้นั้น ตับคำเวล I: vb., pf. สนาน ปูตับเลื fut. สนุน ปูตับคำ I. to make less, to reduce, to dimini-h; acc. to Sch. to disparage. 2. to be ill, sick, indisposed; รุสพ.ษู เลลิน people that are disagreeable, annoying to others (Ja.).

II: shet. the state of being ill: illness, indisposition.

3. 3 sauá bu awl, pricker, punch.

Syn. II rise rno; Auston 35 ko wa hbigs byed (Maon.).

ৰূপনী shuft gahi=প্ৰপূৰী 1. illness, disease. 2. আন্ত্ৰপূৰ্ণ ক্ৰমণ্ডিক banishment; to expel, eject.

भूत असे का रोग illness, disease, sickness:
भूत भूत भूत भूत कर कर कि का का कि का का कि का

\$4,5544 shun dhafe-pa with oured from a disease, recovered from an illness, convalencent.

Syn. 45 men's nad sahs-pa; 45 men's nad gaes pa; 45 men's nad kyis blah wa; 45 men's nad kyis blah wa; 45 men's nas las thar wa (Mhon.).

पुर्व sānn-pa 1. pf. and fut. व्युप्त क्षेत्रंगत to be ill, to labour under a disease. 2.= बद्ध nad pr. ब्राह्मच्या nad phog pa, क्ष्या अवदेश स्थान na bdo na, बद्दायश्रमच्या bdu wa khrugs pa, क्ष्या अवदेश kyang na bdo wa.

भुतिके श्रीमा med free from illness.
+ भुतिके श्रीमा rmed (भुत illness, केर् rmed = देव dri-mb) to inquire, to inquire after one's health: स्वायामकेर jo bo la श्रीमा rmed, वदेवर्षदे (A. 75) thus inquiring if the lord was well.

कें आ she-ma=है अ or र्वाय वसरी, ससरी 1. ears of corn. 2. व्युकेर्वय shruss dog-pa corn forming ears (v. कृष्य ljan pa).

है'६वह são dhar diseased ears of corn; है' क्ष são mao हे व são ma ears of corn.

Fac. She-than, also written whurser makes than, n. of a village situated about ten miles S.W. of Lhasa city. It was at Nethang that the celebrated Atis's spent his last days and died.

grove in neighbourhood of the monastery where Atis's resided. It contains the chorten or chait where his remains were interred.

FAK She-mdo n. of a village in Tibet (Deb. 43).

Fig. She-phu n. of a small town in Tibet, Fig. She-hphres n. of a large grove in Tibet (Rissi.). and the blot = 24 and pillow or cushion to rest the head upon (Nag. 29).

FAR SA She-ma mig-can ears of corn which have just got or formed grains. THE FAR SA NOW the ears of wheat have got grains.

हें भ तुत्र हेवन इस्-mu lus-feebs करण the tree Pongamia glabra, used medicinally (Māon.).

FA Sac-no n. of a district situated between Ü and Tsang (Rtsii.).

Maga Fr. Sho-mo Hphran-Idaoh n. of a fort situated on a precipice in She-mo (Rini).

हे अवे युद्ध व suc-mahi phun-po नचरी a bunch formed of ears of corn.

भूगिस इन्द्रप्त straight or stretched out (Ja.): वय वय भूगिय lay pas snegs with the hand stretched out.

भेषासाध sñege-pa pi. बोनमाय beñege pa fut. an beneg imp. Tan enoge 1. c. accus. to hasten or run after, to pursue; frq. also with Ewan ries nas, Ew & ries su, Ewuffa's ries bahin-du, 3 9945 phyi bahin-du. E. बर्ज भ क्षेत्रभ ran haro sa sñons ha ten towards your destination; 434 5 4 5 4 bakes tu bdoff pa or agu ga ta surge su hdon wa to walk hastily, to make haste or speed (Ja.). 2. to overtake: देवाम द्वापम इतंत्व ma nus-pas not being able to reach. 3. c. dat. to hasten (to some place) हर्ज व हेन ltad-mo la sñeg hasten to the play; का व कि nam la sueg hastening up to heaven (as a flame). 4. to strive or struggle for, to aspire to: 45.5 हेन nr la sneg to aspire to riches; हे हेन व हेन ade then la sneg to aspire to the increase of territory: " purpose ask a fa shin khame bean lu sheg to aspire to the region of eternal bliss. 39 4 sneg-ma a pursuer (from Ja.).



The presence 1. to stretch 2. also save present to fear (pf. And defices, fut. fr., resp. gathur fra An ryul pos ma such sig do not be afraid of the king (Jā.).

हैं 'व संबंद-ps is mistake for है 'व त्यंत्र-ps बाल, प्रतिबंध to gain, profit, acquire: है' यम् प्रतिबंध संबंद-ps की अब लब्द-ps बाली-ब्रम्थ the very highest gain or supremest state.

374 shen-pa or 34 shen-ma, acc. to Ca. 1. to come, go near, approach. 2. to gain, to procure.

humble, affable. 2. sbst. poor, indigent.

क्रिंस य इत्तान-pa 1. vb. pf. योजन कृतिका to be proud or arrogant, to boast; र दुवानेका वस स्वापुत्री इत्तान-pay being swollen or puffed up with pride; ब्युट्यानेका मानेस risal इत्तान pay proud of one's strength. 2. shat. वर्षः दुवान व स्वतान-pa-can full of pride, proud.

an shes, v. fin she-wa. Entain shas-la shes (Nag. 29) reclined your head on the pillow; finals shes-bbol pillow.

TO pao-sca sometimes for \$10 pmyo-soa.

भूषास्य sñogs-pa or व्याप heñog-pa (Rag 99) 1. secondary form of नेप्य sñeg-pa esp. when signifying to wish earnestly, to crave for or implore; also properly since particle and the since particle and the since particle and the since particle and the since particle and

कृष्टिस्या इतिलीह-pa=इत्य क्षेपन, क्षेप to apply (an ointment).

K sňod=可答 go-sňod caraway.

The spind ps pf. and beford and before, fut. and twist, as in spinning (Ja.). 2. acc. to Cs. to tell, relate. 3. The spin ps.

भूति पा: इनॅका-pa अपवाप 1. pf. and fut. विद्युक्तिका to deny, disavow (dishonestly); विद्युक्तिका byed pa to assert falsely.

भूत 'द्रा II := हुँद'व emyon-pa.

क्षेत्र इति क्षेत्र क

মূল ব sñob-pa pf. বছৰৰ চুলতিs, fut. বছৰ চুলতিs, imp. বুলৰ sñobs 1. to stretch forth; ৰখ্ ব'ছৰৰ lag pa sñobs stretched out the hand (মিag. 29). What is given as food is always placed in the instr. care, while the animal or person fed takes the dative: বুৰ্ব শিশ্বত-বুল্ব নিৰ্মাণ কৰি ducen was fed with turnips and radiabes (Ld.; Glr.). 2. to reach by stretching one's self out; to arrive at.

ৰূম 1: snom or ৰূম্ম অম snoms-las কৰা, বিষয়ে, সাম্ভত indolence, unconcern, esp. religious indifference.

in 11: or fine shoms-pa==555 fine a ldra hdra khod shoms pa very similar.

कृति क्रांका-pa or कृत्या क्रांकाक-pa सचा ; क्षेत्र or कृत्या 1. weariness, lassitude, laziness, idleness; व्याकृत्याक विश्व las-कृत्याक leinea-yin one is exhausted and dull; कृत्याचा द्वाय कृत्याक श्री स्थापक to be tired and exhausted. 2. कृत्याक व्याक्ष व्याक्ष प्रकार का कृत्याक कृत्याक कृत्याक व्याक्ष व्याव स्थापक कृत्याक कृत्याक कृत्याक व्याक्ष व्याक्ष स्थापक कृत्याक कृत्याक कृत्याक कृत्य कृत्याक स्थापक ग्री (Yig.); व्याकृत्याक कृत्य कृत्य कृत्य impar-

कृष्यः वसुष्य द्वाप snom-par hjug-pa drugpa the six Samapaana sages ure:—(1) दर्दाः कृष्ण कुष्य कुष्य कुष्य कुष्य प्रश्नित कुष्य कुष्य (2) ब्रुड्य केम्प्रेष्ठ दिन्द द्वाप्त प्रश्नित हम् प्रभ्न के Ria phur; (3) जन श्रृष्ट केष्या वस्त kun tu ryyu Legs buahs; (4) वस्त्रेष्ठ जेश्रुष bram achi khyihu Ryyal; (5) द्वार्षेद्र सावदेश्य प्रति तहां का ma Brins pa; (6) द्वार्षेद्र व्याप क्ष्रीरिक राष्ट्रका had sran ral pa cam.

ক্ষিত্র sñom-po = ক্ষুত্রই বন sñom-pohi las (Rag. 29).

र्वेश्व इतिकाइ for क्षेत्रव सम ; क्षेत्रव ५ किंगाड-रेस med without an equal.

fatigue, exhaustion.

i.e., in every part equally thick) (Jä.).

Musur agara shonus par hjug pa uniufu evenness or calmness of mind, equanimity. The nine Samunatti are as follows:--(1) w व बेबो क्यसंचानं समितकम्ब प्रतिपशंचानस् चलायस् नानाबस्थानस यमनसिकाराद यनमधाबाद रहाका-भागनाग्रदत्तनसूपसम्बद्ध विश्वरति। Having completely passed the form-group and grossed the aggregate of passions and not thinking of the varieties, he remains realising in his mind the infinite expanse of the sky, viz., that the sky is limitless. (2) water चादामानमायतनं समितका चनमं विज्ञाना-नन्तायतनम् उपसम्पदा विश्वरति। Having completely passed the infinite expanse of sky. he remains realising in his mind the infinite extent of knowledge, vis, that knowledge is unbounded. (3) स सर्वेमो विश्वाना-नाम चनना।यतनं समतिकम नासि किचनायतनम् चप-सन्यय विश्वरति । Having thoroughly passed the boundless extent of knowledge, he remains realising in his mind the realm of nothingness, viz., that there is nothing. (4) a size चाविष्यायतमं समित्रास नैवसंज्ञानासंज्ञायतमस अपन्यक विकर्ति। Having thoroughly passed the realm of nothingness, he remains realising in his mind the region of conscious-nonconsciousness [M.V.]. In Tibetan we find there four thus expressed :-- (1) दे इमाव बम्मा ठर दु माउवका के बदु ने बाइम्मा वसा कर दुव वर न्द्रभाने ज्ञेनभावते न्द्रा नेभाक्षभान्य व्यापर श्वर हेट हूं । अन्या है बर्-जेश,रभत लुर-व भु-तुर-तव राज स्थान स्थल,स्थर तथा हू.वैश. th.th.Hed. voc. no. # . voc. E.da.cec.Ba.b.dea.# | (2) देशमानकामा स्ट्रं ५ समाभाव मन्यामा है महेट्यमा MC. CM. GZ.GCM . B. SN.GZ. MH.G. MM. M. M. SN. EM. SM. मेवा स्वराध्या है अनेदार्श्यकायर अमाने क्वयार्थ । (3) દું.કંમ.૧.કમશ.કરાં.રે.કંમ.ગુલ.૧લ૮. તતા.કું.કાદુર.વશ.તજ.રેલ. तर वर्ता है। है कर, भरे हैं। हम क्रमा है। कर मेर् कर है। Zantana Ba Badagi (4) d.terama w. 2.8.mr. कृतं तथु हैं अब्दर समातद देन तथ सरेश देश करें के कुन कुर करें



টুন্ধা ব্যাপ্তি ব sñoms les byed pa to be lazy, indolent, indifferent. টুন্ধা ব্যাপ ক sñoms les eun ব্যাপন , নহান্ত adj. a lazy and idle person; an absent-minded person. টুন্ধা ব্যাপন, দেলিলার-les-med ব্যাপন লাক who is not lazy or indolent.

Syn. à Tes le-lo-can; § 40 gyi-na wa; aK. Pun de gioù-sñoms-can; à 45 Ia blo chud :os (Mñon.).

O brias to borrow (Nag. 30). 2. = \$4 πoea to buy, to take on lease (Nag. 30). 3.
to seize (by force), to usurp (Sch.). apara
brias-pa purchased, hought, borrowed.
aparas brias thabs arrangement to borrow,
to take loan of; any arrange behan-las brias
borrowed from others; any arrange brias
pohi brias interest for a loan, rent for a
thing borrowed (Sch.).

AL a brian-wa= 150 hkhru-wa.

45 4 briad-pa for ags a binad-pa.

নির দিন ক্রিনা tol= শ কর প্রথম kha-mchu kdeugs to begin a case or law:uit.

N'I braubs-pa diligence, pain-taking; to take pains (Sch.).

ANU I: brñas-pa, v. 414 brña-ua.

শ্রেমান II: ব্যানৰ, অন্ধাৰ, অবস্থা contempt; also to despise, contemp, c. dat., frq. লাম্মানীপাল চালিন্ত rig do not despise; বুঝানানীপাল চালিন্ত rig do not despise; বুঝানানীপাল চালিন্ত চিন্ত কৰা কৰিব চালিন্ত চিন্ত কৰা দিন্ত চিন্ত চিন

respectful; one devoid of love and regard.

Syn. Kid dag nug; nidara ma mog pa; Yurung gug pa shan; Kinging dag habun bral (Milon.).

414 #5 binas smad scorn and slander.

क्षम के <u>br</u>nas-se (क्षम <u>br</u>nas contempt के = alightly) adv. disrespectfully, slightingly

क तेश द्वर क्षा कहा के द्वर का A-mes by nichub It yan brias-sc by as-pas, Ames even had behaved disre-pectfully to the Bodhisattra (A. 94).

ales brains 1. pf. of \$5 a rain-wa. 2. adj. old, worn-out.

নি সামি brīnes pa=455 & bdud ritai or জৰে বাই ল কাৰ্নক brīnes 1. nectar, ambrosia, the food of the gods. 2. সাম vb. pf. of \$5' q rined pa got, received.

4. Q\$CN brions explained as \$844.48, is after a sems to med path kho is indecept one promising but not meaning to keep his word; polite in speech but different at heart (Nag. 30), i.e., one suiting himself to or framing his speech according to the circumstances of the moment; and hence, doubtless, comes the definition by Sch., convenient, suitable.

म् प्रिति हेश्वेब pf. of कृष्य श्रीब्द-pa= वन् प हेर्ब pa वाद्यात 1. stated, or related to others; कु अर्थ, प्रवृद्ध राग्र्य mishan la beñad having stated the reasons (Situ. 7). 2. वन्द्र प्रकार हुनेब्द pa=to have oppressed the weak.

पश्चिम् beñad-pa (प्रम्म) मसर n. of a high number.

व्यक्षभाव beñams-ps pf. of युग्धाव, व्यक्ष्म व्यक्षभाव reconciled, विद्वयुग्धाव made even, level (Situ. 75).

ন্দ্রী beñal pl. of জুল eñol; গুলুং লাজুল tphred la beñol, আ অধুল than beñal, আ আ আ আ mar ear beñal (Situ. 73).

प्रभूप (Mail-yas विवर n. of a numerical figure.

deliver up (Cs.). 2. rediment (Ja.).

ang a henige pa = \$ ~ u rnin-pa or \$ mara nam-pa stale, old, less efficacious; gc an; ang yes beed benige an old alms-bowl, ga gan भीवम by in plats benigs a benediction less efficacious (Nag. 30).

मृत्यों या ठ हमां। wa pf of है बाव to throw down, destroy; squander: श्रेष्ट्रिय ri ishill (Situ. 75) the hills were thrown down. बर्ति कु बक्त के इस्त्र प्रमुख hold rgu hold may char du bishil wa to squander wealth earned without exertion (Yig. k. 2). श्रेष्ट्र श्रुप्त के bishil shud pa नावित संयप्त to waste amassed wealth.

মনুত্র প্র চুংলান্ত pf. ব্যুত্তর চুংলানুত to become full (Sch.); সুত্র-ব্যুত্ত skyn yań beñug a full draught; প্রস্কৃত্ত dmar khu bṣñngṣ (Situ 75), filled up with red fluid (i.e., blood).

पश्चिम honung = इर व पश्च alightly laid up (Nay. 30); संस्रोप; इर ६२ छण made losa, belittled, के छुर पश्चम yo byad honung (Situ. 75).

্ৰ নুষ্ঠ beñun form of ব্যুদ্ধ beñuñ = বৰ na ua to be ill, laid up; ব্যুদ্ধি ব্যুদ্ধ দিনৱ kyiছ beñun to or ব্যুদ্ধ বৃদ্ধি ব্যুদ্ধ beñun gahis beñun ill of or laid up with an illness (Situ. 75).

수 직접 기계 bṣñul-wa to be rubbed (Nag. 30), also to wash.

पश्चिमास प्रेमस (his) position and dignity raised.

म् प्रोक्किस य benehe pa=aleque hitze-pa सर्थ feur, also to be afraid of भिष्णेस्य mi benehe = भिष्णेस्य mi-hitze-pa not to be afraid वृत्रण युव्हेस्य gnas su benehe (Situ. 75).

ন্ধ্য প্রথ *beñeńs bral* fearless, intrepid, = ব্ৰথ ই dpah-po hero.

Syn. ¾ K Ñ Ñ ñan Aa med; en añ ne seur Buck shum pa mi mañ; ek ¶an sa shin stobs can (Mñon.).

योष्ट्रिय benen-pa = न्यूब beten-pa or न्यूब क्रिनार्थ चालेबिस: च्या व व देश अन्य क्ष्रुश्चर क्रिकेंग nan-pa to serve as directed, as prescribed (প্রতিন.). 1. to upproach, to come near, c. dat. also হুমানু druñ du, বিইমানু মুন্তির ক্রিন্ত বুলি বিশ্ব কিলেনের come to me; ক্রিন্ত ই বিশ্ব কিলেনের come to me; ক্রিন্ত ই বিশ্ব কিলেনের come to me; ক্রিন্ত ই বিশ্ব কিলেনের come nearer to our death; to join, to stick to a person. 2. সকল, নিলা, নিম্নত to propitiate a deity, to soothe or satisfy him. 3. to accept, to receive, admit; ক্রিন্ত বুলি বুলুব বুল্ল y yi-dam tha-yi b্রেল-pa btañ ejaculated many mantras of his tutelary deity.

बोहे बगुर 1: bsācn-bkur, बट्यबर्ग (sāays-pa बंबनेन, व्यव्यान, व्यव्यारित, ग्राम्या, खावा revorence, veneration, respect; बोहे प्राप्ट देंद्र bsāan bkur byed-pa to pay ono's respect, cap. to the priesthood by various services.

वीन वतुर वर्षेत्र वृश्तिंक bkur gnas पर्यापास्य worthy of worship, veneration, adoration.

प्रेम प्युप benen begrub सेवासाधना; = वनुः पर्दे geun-benen service and worship.

भे निम्म before goes जपवास, जपवासी fasting, also one who fasts (as a religious duty).

apa and a color of the color of

মুধ্যে ব্যাহ have par dkah-wa hard to propitiate.

चोद्रायर हें क्याप hinen par relings pa अप-समझ to be ordained, consecrated.

aga all beñel berin = 3 25 ño rin.

 haughtiness; बद्दमप्द प्रदेशम tehans-par bsnems (Situ. 75).

Districtions (Cs.).

নিষ্ট্ৰ কী bymer-ma wrinkles; লাইন জ হাজান মূল্যা পুৰাইন gdon-gi dyrad-na sogs-kyi bymer wrinkles of the forchead, or of the checks, etc. (Kay. 30).

দ্ৰান্ত্ৰীয় চুক্তি-sea reep. of আই hejest to forget; মুৰ্বাম ম জ্বীৰ ৰং things mi-listict-ear not forgetting, not forgetting, and minding; মুৰ্বাম মুন্তুল med not forgetting, not minding; মুৰ্বাম মুন্তুল মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মুক্ত মান্ত্ৰীয় কৰিব ক্লিলি-gso-ra to remind, to put one in mind of a thing.

क्षेत्र व भेर्य beñel-uca med-pa नास्त्र सुपिता there is no oblivion; or नास्त्र सुदिता there is no gladness. क्षेत्र व व्हेर्य forgetfulness.

নিষ্ট্ৰা ১৪ nogs = হ্ৰম ই এই u dhans po med pa not clear, not sparkling; & আইব্ৰম chubsnogs turbid, dirty water (Situ. 75).

बक्त hisnod-pa to give to one another: स्वाभ प्रेश्चुबार अभ बक्ते spays-gi skya-yan zashisnod (Ray. 3).

पहुँद ६५ bsñon can = में भेद 4 mi srid pa, गुन्द य पहुँद हैं gshan-la bsñon-to (Situ. 75).

মুদ্দ দ্ব beñon-tol = মুদ্দ ভদ heñon-can (Zam. 10).

पहुँच रूप bsñon-dor = पहुँच ३४ bsñon-car (Nag. 30).

बहुत केंद्र beñon-med untruo or falso: धुनका पद्मर बहुत केंद्र है केंद्र व ebuys-hbyar beñon-med ci yin ti (D. çel. 7).

নি প্রতিষ্ঠান প্রতিষ্ঠান করিছে বিষয় বিষয

5 ta I: is the ninth letter of the Tibetan alphabet corresponding to the Sanskrit letter a; it has practically the pronunciation of an English t.

5

5 II: 1. as a num. fig. it represents 9.
2. in Budh.: (a) চু বিশ্ব ইমা কালা হুবু বি a shep-pa ni choş thamp-cad-kyi syo-şte the letter called 5 is a door of admission to all things (Bum. ব 283); (b) চু বিশ্ব মুখ্য বিশ্ব বি না thu-shad med-pahi syo, brjod-pa med-paş thamp-cad grol, 5 is a symbol of that which is free from grammatical rules or pedantry; without being uttered it liberates all (K. g. ব 49).

5 है ta-sde सबर्ग the four letters classed under 5, viz., 5, 4, 5, 4.

5 99 ta-yig nave the letter 5.

ラ河文 ta ka-ri (Hindi) scales for weighing (in Ld.) (Jä.).

5 7 Ta-ku in W. 1. u. of a place and fort in N. China. 2. stick with a hook; a hooked-cane; a crutch. 3. crooked, contracted, crippled (Ja.).

15 4 ta-gar and n. of a flower: also of a city in ancient India.

5.97 ta-yer in W. bread; esp. the flat bread-cakes of India (Jä.).

5 k ta-ja a kind of Chinese tea imported into Tibet (htts:).

5 49 ta-bag, in W. 199 tha-bag, in Tsang a plate; 5 49 4 4 ta-bag skor-skor a soup plate, a round deep plate (Ja.).

5' A ta-ber in W. a fence of boards or laths (Ja.).

† 5 A 'A ta-ma in name, ferrary n. of tree with a very dark bark and white blossoms, Xanthochymus pictorius; also the small tree Vilez negundo.

Syn. (** 58. ** dicah-pohi chah; 49° i 3° ang-po phuh-po; 44° c mun-pa bdsin; ** 34 mtsho-can; (** 534 dicah-po can; ** "459 mtsho-nchog (Mhon.).

y अवश्ये क ta-ma-lahi lo-ma समायाचा lit. the leaf of Tamala tree, acc. to Les. with flowers supposed to be very acceptable to gods as offerings from their devotees (Bum. भ 17). 5 की चुर्ड ta-mahi beud or 5 का की चुर्ड ta-ma-lahi beud समाया the juice or elixir extracted from the fruit of Tamala.

Ta-nig for pa and stag-gaig Persia, i.e., the country of the Tajik people.

5.35 to-sun afafar a flower.

5'WW ta-yas aw a number in Buddhist astrology.

*5 'S' Ta-ra na-tha ATTISTE n. of one of the historiographers of Tibet whose gravitarage. "Bise of Indian Buddhism" has been translated into German. He

was known by the name of I 4.5% or a configuration of the Jonang sect; his religious name was 345% of Kundyak shid-po. He is supposed to be still undergoing re-births in the person of each successive chief of the lamas of the Mongols who resides in great state at Urga on the Siberian border.

† 5'X' a ta-ra ni and a kind of flower (K. ko. 44); a species of rose, Rosa glandulifera (K. d. a 126).

5'₹ ta-re, v. ₹ re.

† 5°Q ta-la we the palmyra tree, Borassus flabelliformin: 5°C ax ax a ax a ax a ax a ax Ta-la-pin bead-na slar skye-wa ma-yin if the palmyra tree be cut it does not grow again (K. my. 9 228).

4.5°C a la la la seen, = 11° syronme lamp, lantern; a meteer. 5° a ad at ta la-lahi nudo n. of a Sûtra in the Kahgyur.

5'48' 4' 4' 4-lahi rkas-ps can lit. one with palm legs, i.e., legs erect, i.e., a human being (Mon.).

s, and gas ta-lahi rgyal-po v. 25 Ar be ta-pis the came, Calimus rotung: also acc. to some authors: 2 And (nife au) the coccanut tree, "so called because of its being tall and majestic like the paim and more graceful than it" (Mion.).

5'48'450 ta-lahi hdab palm leaf.

5 and granted at the palm.

5' भे पे स ta-si gi-sa a kind of satiu (Jig.).

5'55 ta-hun red Chinese satin (Jig.).

5 Ti 5 Ta-bo-than. of a large and lofty chorten at Rife rtse-faa in W. China. During the days of Buddha Kas'yapa a certain king named As'vaka is said with the help of the demons to have erected in one night 84,000 caitya which all contained relies of past Buddhas. One of these is said to have been located at Tabotha near Rife rtse-faa.

A. Ta-min (in Chinese & ta great, Sc. min n. of a family) the great Ming dynasty overthrown in 1643 A.D. by Shunte, the founder of the reigning Manchu dynasty of China 5 Sc. wat. A great Ta-min gyun-lo rgyal-po Emperor Yunglo of the Ming dynasty who greatly encouraged lamaism and sent an invitation to Tsong-khapa to vi.it China.

hinds of Chinese tes greatly used in Tibet.

† 5 2 7 ta-li ka n. of a goddess; a mystic word for a dakini. 4 2 7 2 4 4 4 4 5 Talika is a kha-do-ma fairy (K. g. p. 28).

† 571 9 4 2 Tak-sa çi-la nessent Late the capital of the Panjab in ancient India, vi-ited by Alexander the Great; the Taxila of the Greeks. The name Takshaçi-la frequently occurs in K. d. 4.

59'59 tay-tay in W. the imitative sound of knocking. 5959'34 there is a knock (Ja.).

55" tan through, v. K. and R. Iten (Ja.).

55. 13 tah-kun root used to allay inflammation of the heart and fever: 55. 34. 25.3 44.2 54.45.34.

† 55 \mathfrak{M} at the ka-ka argume; = 3^{2} 5m debi-dus or 5mg dus-soyor at that time; the occasion; a sequence of happy moments; acc. to $J\bar{a}$. the present moment.

53.53 tan-dur Ld., a hard cake or bread, resembling biscuit or rusk (Ja.).

5.9. दिन tab-tab-por 1. सम्बन्ध suddenly: इनद्वनद्वर मे ब्युद को हैर अन्वयाम he tapped so se not to speak suddenly. 2. v. १० १० tab-tab.

5x 5x tar-tar in Ld., smooth or even under pressure (as wrinkles or folds in cloth, paper, etc., are removed).

5X'9 tar-bu (\$4'9 smin-pa) & 7 tou-ka?

5/21 al-pa or Mantal-ma acc. to Ca. a moment. Man tal-par or Man tal-mar l. instantly, immediately, quickly: Man tal-par son go quickly, without delay; Man tal-par son go quickly, without delay;

before him quickly. 2. acc. to Sch. completely, quite, thorough; 54 as 484 a talpar geod-pa to cut quite through; 54 as 484 a tal bigs-pa also 54 adams tal bigs-pa to bore through, to perforate.

59'9 tal-us a tool with holes in it used by nailers (Sch.).

it 1. represents num. fig. 39. 2. not originally Tibetan, designating water; has found its way into Ld. in F? kha-ti saliva (water of the mouth) and g? sna-ti water from the nose. 3. v. 8 spui Ji.

+5" ti-ka used for ? I ti-ka (aler)
explanation, commentary.

† 方料 ti-skap 朝代歌 a bird, said to be the Indian mynak.

小为 ti-sga chopped meat (in Sikk.).

1 55 ti-ti bha fafan n. of an insect, cochineal (K. d. 462).

† 5.59 ti-trig (\$3 byiku), fafaft the francoline partridge, a small bird (Rissi).

5.37 ti-thug (acc. to Sch. 47.34 gtithug) bad, mean, silly (Cs.); obstinate, stubborn (Schtr.).

है अप ti-nag heath-cook (Sch.).

ti-pu-ri fugd the modern Tippers in East Bengal; 7 1947 6 28 1943 1944 (he) was a king of the country of Tipuri in the eastern quarter (K. dun. 18).

Dig ti-phu pigeon; soo. to Sch. be seque: ti-phu ming-rid the long-tailed pheasant.

59 ti-byi n. of a giant sea-fish : AP.

A saw is just as the fish called the Tibyi liking to see light or rays does not sink below (K. my. P 357).

† চুঁড়া ti-mu-sa n. of a plant (prob.
কিলিম্ব Renincusa cerifera): টুয়েম্বাম্বর
ব্যাহার ti-mu-sa-yis hkhru-na geod-par
byed the plant Timusa (used medicinally)
stops diarrhosa.

দু- চুঁই ti-tsa 1. a mineral drug; দু চ ব্ৰুম্মি বুলু মানু বাৰ্ম্ব ti-tsa dkar-poḥi dudpaņ miy-la phan the smoke of white Ti-tsa is useful for the eyes. 2. (acc. to Sch. = মুন্দ্র tu-tsha) an anvil.

53 Ti-rise or 3 Ti-se n. of a threepeaked mountain (fabulously described in Buddhist works) lying north of the Himalayas near Manasarowar lake. Beyond its northern flanks is the residence of Virudhaka the guardian king of the West. है. है. बेब. छ. वर्ष. इ. रतब. कर कि वर्षे . व. बार स. क्व. हरू . छ र . हस. नमारेट प्रवास यान मेर। the mountain called Tirise five hundred vojana long is situated at a distance from and on the north of the Himavat mountains (K. d. 5 287). Under the name 95474 there is a long secount in Milaraspa's Gurbum of a contest between a Bon priest and the author for jurisdiction over the mountain. In modern days Tise or Kailas is still an object of pilgrimage; and four monasteries stand on its flanks. During the past 100 years only two Europeans have reached the neighbourhood of this famous mountain; Moorcroft in 1812, and Lieut. Strachey in 1846. Its height in the main peak is about 22,300 ft. above sca-level.

To ti-take 1. same as \$15, of which there seem to be two kinds, the white and the yellow: \$12 at 22 at 22 at 24 at

the yellow titsha absorbs sores and cureeye disease. 2. a musical instrument, constructed of metal (Sch.).

5'59 ti-ray the Indian rupce (in Sikk.).

‡ 50 ti-lu fau sesamum.

के प्राची देश Ti-li-ka na-tha विकोद-नाम p. of a Brahmanical sauctuary of Mahadova near Nahri.

For tiy 1. a fluid measure, five § 942 g skyogs or five dkar-tshad make one tiy (Risii.). 39 42 tiy-gan one tiy measure.

2. in Sikk. the great hornet (Isi.). 3. to be sure; 42 39 really, in fact, surely.

में हैं पूर्व कि स्त्र कि स्तर कि स्तर कि सार कि स



চিলাই tig-po=আনুষ্ঠ লা কাইব steady, useful: কাইলাইই বৈহন্দ্ৰৰ having not got an intelligent steady man (A. 123).

हैंचा केंद्र tig-men (in Ld. ३५३) ribands wound round the felt gaiters that cover the lower part of the legs (Jä.).

हैन के tig-tsha = १ t ti-tsa.

1. cups made of silver, bell-metal, brase, or copper to hold oblation water which are placed before the images of deities in Buddhist chapels. 2. the sound of metal. 3. साम a note of cadence introductory to a song, etc. अविकास क्षाप्त का place of the Jo-bo having been signified by the sound of a ting.

है: दे वर्ष है देश वृद्ध tis to higher gui dhyilkkhor बमाधिमक्क the mystic circle which is described on the place one occupies when meditating; a circle of meditation.

१८ दे व्याप कुष्य tiá ác-hásin-gyi rgyal-po समाप्त्राच n.of a Maháyána Sûtra contained in the Kahgyur, ¥do section, marked ta-pa.

keit als grow hard a tist se-besin-gys sarkyis bisho-us living on the food of contemplation: approved the series hard hard he हैं दे वर्षित का बच्चा tid-he-hidin rnam-gaum the three kinds of हैंद दे वर्षित acc. to Bon rules are:—(1) दे वर्षित हैंद है हैंद दे वर्षित वर्षित वर्षित वर्षित करेंद्र वर्षित हैंद वर्षित (2) वर्षित हैंद दे वर्षित वर्षित वर्षित करेंद्र वर्षित हैंद वर्षित (3) बुक्ते हैंद दे वर्षित करेंग्र वर्षित वर्ष्ट वर्षित वर्ष्ट वर्षित वर्ष वर्षित वर्षित वर्षित वर्षित वर्षित वर्षित वर्ष वर्षित वर्षित वर्षित वर्षित वर्षित वर्षित वर्षित वर्षित वर्षित वर्षित वर्षित वर्

tifi-rjif a n. given to several species of shrew in Sikkim.

BE BOOK tist-ti his acc. to Ja. a snipe (Ld.).

The sid-tid 1. is an auxiliary (lag lags) to another word to intensify its meaning (suggested to emphasise it); 49 kels. sag tid-tid intensely black, jet black. 2. acc. to Jä. clean, well-swept (Ld.; Ts.).

BC.BC.Al tistis-me n. of a small bird:
B3.mg.Rc.wqc.Bc.WR.walk.walkangous; there
were two small birds, one called mcha-risme (the long-beak) and another tistis-me.



kind of cymbal. 2. little bell moved by the wind (Sch.).

+ 外項用 tin-tn ka= 和 內面和 tree, prob. the tamarind (K. ko. 內 5).

† 55. 7 tin-du ka fare: n. of one of two trees Diorpyros embryopteris or Diorpyros glutinosa; a Karsa is said to = the weight of the Tinduka fruit.

tea-pot; sca ?a copper tea-pot; g ?a an earthen tea-pot (Ju.).

ந்து பி tim-pi goat's leather, kid-leather from India, dyed green or blue (Ja.).

FSU'D'S tim-bi ca horse imported into Tibet from India.

हैअव tim-bi (Ta.) funnel.

में किए किए Tir-ha-la modern Tirhut:
पुत्र कर अनुसार के पुत्र कर किए हुए कि करें
पुत्र कर not long distance from Yang-pachan towards the east is the country
(salled Tirhuta (Dsom.).

571 til fau seeamum; surus tildar white seeamum; suus til-neg black seeamum; suus til-neg black seeamum; suus til-niig-na mixed seeamum; suso an inferior quality of seeamum; suus an inferior quality of seeasseeamum; suus an inferior quality of seeaseeamum; suus an inferior quality of seeasseeamum; suus an inferior

Fem til-mar au sesame oil, seed-oil.

हैप'सर'ठेंद्र til ser-can चरच, पिचा, सृष्टि n. of a medicine; the plant Cassia alata or Cardiospermum hahoacubum (Uhon.). is in 1. num. fig. 68. 2. an affix denoting the terminative case, generally used to express direction to, as represented by the English "into" or "unto;" it is joined to the final consonants 4, 5, and 4, as in 1472 thog-tu; 1474 8 mjug-tu; 348 geeb-tu; also after what is called 554 da-drag as in the words:—2458 kund-tu; 1474 pha rold-tu; 1458 therd-tu, of 5 du, 5 ru, 4 su.

† 5.57 tu-ru-kn meg the Turks, sometimes used historically as a general term for Mahomedans.

5'8 tu-lau, v. 3 ti-tra.

हुन निर्मा tug-yis suddenly; as if by surprise: 44व के दिन का दुन ने कर I suddenly met him on the way to the forest land (D.R.).

tug-ris or 29 an dug-chum prob.

= 29 2 in tug-chem (Cs.) noise of a wooden
rattle; also of the trotting of horses heard
in the distance (Sch.).

able (to do it) or not (Lex. and Sch).

5356 tur-chun hardly any, nothing definite, little clearly: has a tqurate to seme-la re-dogs tur-chun yod in his mind he entertained hardly any hope or fear (D.R.).

haste, swiftly: http://dx.com/or 1. quickly, with haste, swiftly: http://dx.com/or-rue byed-pa = quights for less myur-du byed-pa to do work quickly (Mon.). 2. also defined as garanty for for for for a appearing white spotted or red-spotten (to the mind or in vision).



हुर येवा U tur phog-pa=क्रिक्ष thoaphog-pa or इर अ वेवभ a slightly affected.

5X' ur-wa in W. Tib. to darn (stockings) (Ja.).

54'33 tur-men (Chinese) one at a time in order or in a row.

मुद्दा tur-re clear, distinct; eog. to अपने wol-le: विद्वाद राज-re bens prob. watch it! have a sharp eye upon it! (Jā.). वेष्ट्र- स्वाद्द्व राज-re bens prob. watch it! have a sharp eye upon it! (Jā.). वेष्ट्र- स्वाद्द्व राज-राज- के take care lest an emotion of anger arises in your mind! क्ष्ट्र- प्राप्त prob. he awakes, stirs, is evidently roused; क्ष्ट्र- वा tur-re-wa adj. (or abstract noun): क्ष्ट्र- क्ष्ट्र- वा क्ष्ट्र- वा pred-yen med-partur-re-wa clear, firm with regard to perceptions, opinions, etc., without omissions or digression (Jā.).

† 5 3 9 9 7 Tur-ya Bha-wa-ni n. of image of Arya Tara in a temple situated on the bank of Godávari, and famed for its sanctity througout India (Dsan.).

52.53 tul dri-can (prob. 543 sq rul dri-can) ginna putrid, of offensive smell.

52'2 tul-wa=556'4 dgod-pa to laugh (mystic) (K. yu. § 26).

be will num. fig. 99. 2. an affix denoting the gerund, and used after the final letters 4, 4, 4; in subordinate sentences may be conveniently rendered by: when, after, as, etc.; and also used as a finite tense and in that case followed by 44 or 45 or sometimes without any auxiliary. May be also denominated a continuative particle.

B' Tx n. of a place in Upper Tibet.

子 方式 te-por=aquiat legs-par un, 1. excellent, noble, intense

strong. 2. aoo. to Sch. very, really, actually: § देवपुत्र ह-wor dray-pa (वैश्व कृषु really good (adviser).

Syn. Ash çin-lu, 500 dam-pa, Na sza-ua, 550 drag-pa, saika lehab cho-ua (Moon.).

Bax te-wer ace. to Sch. constantly. continually.

টু বৈ tc-to n. of a bird: টু বৰি সুখোৰ বুং ছুৰা টু থ ককা কৰা the brains of the Telo cures (the effect) of poison applied and heart disease.

চুই Tc-sc 1. n. of a demi-god of the nother regions: মাজাৰ নী সুৰাহন মুখ the son of These king of the Sadag demons. 2. v. দৃষ্ট

B3 tehu (Ld. Glr.) (Schil f. 25. b.);
B3 A 5 tehu ser-po (Mil. 59, 4 of Ja.
edition); B3 A A tehu çin-khri acc. to Sch.
a equare table.

हैंना य teg-pu= व्येन्स्य to pack up, put up; to put in or into: अस्य वन् वाहेन put into your breast-pocket.

চিথান tel-pa acc. to Cs. an instrument for burning; মুখ্যালৈ a burning instrument made of iron.

† চূঁ বি Tui kin-gathe modern Telingana, the birth place of the Buddhist sage and author Diguaga: প্ৰাপ্ত পান কৰিবন্ধন মুক্তি কাৰ্যকৈ there is Tailinga the birthplace of S'ri Diguaga (Daum.).

5 to 1. num. for 129. 2. (styled real an affix added to certain verbs when they terminate a sentence.



F.F.QC QC to-to list-list W. an adverb denoting a swinging motion (Jä.).

tog बेन, बेनन, पष, समान the top of anything, a top ornament; esp. the button on the cap of the Tibetan and Chinese dignitaries, as a mark of distinction; भूग tog-dkar बेन-बेन the name by which Gautama Buddha was known in the Tunita heaven before his last incarnation. द्वार अर्थ में भूग ryyal-mtshan-gyi tog the top-point of a banner; क्ष्मिं भूग shka-mohi tog the point of a helmet or Chinese cap. In medical works भूग tog signifies क्ष्मिं का or a spear. क्ष्मिंग = now, at present (in Ld.) (Jā.).

र्म ने tog-ye (व्यु निर्में) wicker work vessel for grain, रेम ने so-ka ni दोसनी (Mion.).

IT tog-sgra or IT IT any cracking or snapping sound.

19'34 tog-can was a pillar with a capital.

** tog-til a bump or swelling from a knock on the head (Jā.)

ইবাই tog-tse (also called নাহ or আই ট্রাই ইবাইছ) বানিৰ hoe, mattook; ইবাইলৰ tog-tsegs the iron of the hoe. ইবাইলৰ tog-tse ইবাইছেৰ, নাইছিৰ one who digs soil with a hoe.

ya sara tog-tee hisho-wa one who lives by hoeing.

Ma tog-yu the handle of a hoe.

for it is to state to by the state of the st

\$ tob-aki, more properly 448 theb-

50.50.10 tob-tob smra-wa to talk confusedly (Sch.).

53 Tohu-lo the polerat.

দিবলৈ tot-sea 1 to arrive at, to reach:
দুৰ্গানু কৰি দুৰ্গানু কৈ he did not arrive and is not coming.
দুৰ্গান ৮. দুৰ্গান দুৰ্গান কৰিবলৈ কৰিবলৈ বিশ্বাসন বিশ্বাসন কৰিবলৈ দুৰ্গান কৰিবলৈ দুৰ্গান কৰিবলৈ

Ҕ tra (भ्रम sray) मकंड an ape.

53°4 tram-pa 1. hard, tough, stiff: 13°4 tough meat; 5°5°4 hard bone; 8°5° ttsa-tram tough muscle. 2. acc. to Ja. 5°5°4 tram-gkar, 5°6°4 tram-nag are different species of gout.

h tri= वश्ववा अ gangs-can सरीरी possessing form or body, anything that has form, a living being (mystic) (K. yu. ह 179).

हैं'गोर tri-ked हैं के ti-ked.

B'H'B tri-pa ti=59 shu-sca a prayer, a petition (mystic) (K. gu. ₱ 26).

tri pu-ri, Wangsun fund the three cities, name of a part of Lan-ka (modern Ceylou); three strong cities of gold, silver, and iron, in the sky, air, and earth, built by Maya for a celebrated Asura, and burnt by S'iva (Dus-ye. 40).

object that may be accomplished by religious acts.

TH tri-ma a kind of boe the sting of which is very painful. It is said in Sikkim that an ox dies if he has received

the sting of this bee seven times. The honey of this bee is claimed by the Raja of Sikkim as a due from his subjects.

**gana at a first a fi

5 AX tri-mer n. of a sweet-scented flower (K. du. 5 319).

three reasons or signs. 2. n. of a holy place in Perais (Duy-ye. 39).

† B'-g'a tri-çu-la fenne trident.

\$\hat{\bar{b}}\$, \$\hat{\bar{b}}\$ to tre-tre-ha (by the context) a dangerous disease of the stomach or a serious symptom of it (J\hat{a}.).

h'4'84 tre-wa-con coloured (Sch.).

हैं सभ tre-sam in द्विष्य क्षा कुछ न कार्य है की रेस tres-sam sman phye-ma galan phye-mak (Liq.); tre-sam is a medicine in the shape of a powder.

등 최근 등 시간에 trc-med dus-modes n. of a king of Tibet of the Bon period (Fig.).

FA PLAN J. V. Tre-cod gang-kyi ra-wa n. of a place in Kham, the birthplace of the seventh head of the Karma-pa sect (Los. 20).

में कि tron बोच 1. बहुबबबुक्ट दुविवहेंब व बहुबब्द बावा है बुबब्द दुविवहेंब (K. du. व 199) a monastic official; in old days an assistant superintendent of a Buddhist monastry whose position resembled that of the modern dge-sko; (q.v.). 2. diligence, industry (Cs.); विकेश a to be diligent, to exert one's self.

वाह्म वहंदा gtag-gton (Lea. v. e.) क्य

The stage of the s

and problems thank, thanksgiving, and problems thanks offering, exp. rendering thanks to a deity; \$5.24\$\alpha\$ or \$5.24242 to render thanks (Ja.).

কুণ্ড gtad-pa আগতিন; পুণ্ড phul-wa to be made over, entrusted to. In Buddhism there are four kinds of পুণ্ড gtad-pa:—(1) ইপুন্ধ সম্পূদ্ধ, (2) ইম্পুন্ধ মুদ্ধ স্থান, (3) মুদ্ধ স্থান, (4) পিন্তুৰ্গ ইন্ধ স্থান, (Lo. 14).

The seven (Buddhist) hierarchs in succession to Gautama Buddhs. Mahā-kā-a'yapa is said to have succeeded Gautama. Kās'yapa entrusted the headship of the order to Āmanda; Sanavastri succeeded Ānanda; Ārya Upagupta followed Sanavastri, who in hie turn gave the charge to Ārya Krishna. Dhitika succeeded Krishna and before his death appointed Ārya Sudars'ana to the Buddhist headship.

Note.—This order of succession is partly founded on Brahmanic tradition; and Buddhaghosha gives a different series.

ৰূপন কৰিছিল কৰি

ব্যান I:a husband, a consort: প্ৰদান বিশ্ব আৰু ক্ষান্ত কৰা কৰিব নিৰ্দান কৰিব নিৰ্দ

754 II: 1. order, system. 2. put in order, arranged, reduced to a system.

क्रम gian-khra, क्रम वेज ने भेजे हम रहुर स्थ्यस्य agreement, stipulation, convention; also order or decision passed; a decree; ज्ञम ह क्रम important decrees (D. ccl. 7).

क्षत्र है अब gtan-khrims established law.

gian-hkhel perfectly certain,

3 gtan-yyi constant, continual.

क्रम व gtan-yyi grogs husband, a friend or partner for life (Maon.).

nent, enduring, perpetually abiding (Risis.).

MAS quan du-wa=59'a, as a to be or to make continual (Mdon.). As an adj. Traffice complete; MAS guan-du always, continually, for ever; MAS again a living or residing continually.

बहुन्य व्याप gian-la phab-pu प्रवासियंव to decide a question.

क्रम q gtan-pa चपाड door-bar.

ক্ষাৰ gian-phan ইবর্ষ only, alone; absolute; absolutely.

कुन् वेषण gtan-phebs विशेष explained by विश्वविद्यालया कुन्य वेषण published after being thoroughly revised or completely got ready.

any matter into writing; to publish after

the composition has been corrected; also to fix, to arrange.

ক্সাইন gtan-med আনল: perishable; আনলালাৰ without duration or continuation.

नुष्य वेद्या व्याप्त gtan-taking med-par amra-wa to argue illogically; also irrational exposition.

cha mi rtan-pa discrepancy in speech, contradictory language or talk.

amas glam-royad around oral tradidition, legend: 12 amas the legend of him; Bangaramas amas the boy said, has it been described in history? (Bbrom. 54).

MINES gtam-fan evil report.

कुल ठन giam-can बाब, बायब met. the arow.

कृत्म इन gtam-saan नभुरतका, नभुराकाण elegant saying; pleasant conversation.

कृत्रक्षिण gtam hdres-pa चाचहचा mixedup stories, garbled accounts.

वाइअ'य I: gtam-pr बदन the face.

महिन्द्र II: pf. कुल्लाव 1. = देराव to fill up, to make full: है कुल्लाव कुल gri glamspa quite full of rasors; acc. to Ja is frq. spelt कुल्लाव 2. यान to appoint, to commission (Ja:): कुल्लाव वेददर कुल्लादर कुल्लाव रहे is not proper (not safe) to take charge of property. 3. निवेष to be surety for or security (K. du. 5, 200).

कुम ६व gtam-dpe proverb, common saying, maxim.

454 44 to declare, to proclaim.

\$4.4 to make inquiry.

phatic (speech).

ৰাচ্ স gtab-ma a pawn, pledge; বৃদ্ধ ধ্ব বৃদ্ধ to pawn, to give as a pledge (Ca.);
মিশ্বন্দ mi gtah ma a hostage (Ca.).

বিচাৰ glar-un or ক্ষেত্ৰি । has been described as কলে বাৰ্টি ক্লেক্স্ট্ৰেল (Ya-sel. 9) to bleed or to blister human beings, animals, do., in the way of medical treatment. ত্ৰেৰ্ড্ড কেইড্ৰ ক ক্ষেত্ৰিক বাৰ্টি ভালি । Colloq. ক্ষ্যাৰ বাৰ্টি তা bleed.

gti-khe a kind of louse (Sch.).

Sol. insane, mad.

+ 45 qti-ua to question, to speak.

মাই প্রবা I: gti-mug নার gloom, mental darkness, ignorance, stupidity. Seems to be also used in the physical sense of stupour or comatoseness: *** ** ** *** *** at night I fell into profound coma. In a special sense it is a subdivision of the lowest of the three qualities of humanity, vis: -- aw, var. away virtue, passion and ignorance. 47 57 is symbolized by a pig in the Bhavacakra or #5'44'44'44 (ovele of existence) and is placed at its centre along with the serpent and cook which are typical of anger and lust. की स्थापन विज्ञत-सीच he who is entirely free from ati-mug; 4784 3508 रबे क्षे.४.व चमाप्रक्रमस्यस्य. की समानमा है व सीममोच stolid indifference, also stupidity.

ৰাই ধ্ৰী II: (as stated above) met. a pig (in mysticism) also as অৰ্থী য় the amout of a hog (Mag. 11).

and a gligs-pa to trickle down, to fall in drops, to drip.

giss bottom; depth;=qua or alla: quality and deep bottom of a river; hungle as in a man, great depth; the quality, great depth. grade and to the declivity, great depth. grade and to the declivity, great depth. grade and to the bottom of the sea; and to sink to the bottom; and it is very deep; and the grade and the grade and the grade and the sea; and and and the sea; and and and the sea; and and and the sea; and and and the sea; and and and the sea; and and the sea; an



बब white above, and black beneath; क्षेट अन् profound (fig. with regard to the mind), considerate; reserved, difficult to fathom; क्षेट अर shallow, superficial.

aprixing gin-don len-pa to sound the heart or to know a secret design.

बहेर देश्य gtin drons-pu fathomed, penetrated, ascertained.

fastened to a rope, and used as a plummet, or an anchor; also a heavy weight as a means for drowning delinquents.

न्द्रिक्ष gtiń-sdib socket; निन्द्र-वृद्दिक होन mig-kyań gtiń-la sdib his eyes also sunk in the sockets (Rtsii.).

The immediately to the north of the Kanglachen pass. It is known under the name of Tin-kye-Jong or an about the same of Tin-kye-Jong or an about the same of Tin-kye-Jong or an about the same of Ting-kye.

ৰ্গন্ধ বুধন-dpag dkah-ua বুধনাত্ত unfathomable, difficult to dive to the bottom of; hard to get at the bottom of one's heart (Maon.).

The state of the general state of the state

नहेंद्र a gtin-sab or महेद्र व निवृद्द, नमोर the deep recesses (of the mind).

J'U gtib-pa or aften a gtibs-pa to be gathering (of clouds); hays after thick

clouds gathering; শ্ৰেম্প্ৰী বিশ্বস্থা চূ*dug-spot sprin-behin gtib* incense passes along like clouds; ধ্ৰণ্ণস্থী darkness envelopes.

after a gibls-hoy, occurs in have an after a gray for khrims-puhi gibls-hoy nah-nus phyir-la kur-yyis phyus (D.R.) outside the subterranean obscurities of lawyers, entanglements are removed.

याहिमाध gtim-pa, v. अव thim-pa.

+ ¶5'34 gtu-lum==93 a drunkenness; also intoxicated, drunk.

मानुद्र gtun=स्तत्व, धिका, धिकापच a pestle; also a stone ball or club; the nether mill-stone; acc. to Sch. दुन pestle.

স্থান্ত excavation in a piece of rock or stone to serve for a mortar where grain is pounded with a peetle; স্থান টুল হ'ব to pound with a peetle. স্থান ই gtun-po a mortar (Ca.); স্থান হ gtun-bo peetle; স্থান ই gtun-hod ব্যক্ত a mallet, a knocker.

बहुत-देश gtun-çiá a pestle mado of wood to pound Indian corn or paddy (used in Sikkim).

ৰাষ্ট্ৰ distance pri ব্যৱস্থা (Maon.) 1. to cut to pieces, to cut up; to chop; to mince; বহুৱা s a chopper (Sch.) 2. = বহুৱা to be able: গুৰু হৈছু বহুৱা বন্ধ shall you really be able to come back. ই বহুৱা to be unable, to be unwilling, to have no mind (to do a thing) (Ja.).

मञ्ज्ञ grum-drag one who is fierce, powerful. सञ्ज्ञ क्ष्मा क्षमा क्ष्मा क्षमा क्ष्मा क्षमा क्षमा क्ष्मा क्षमा क्ष्मा क्

ৰন্ধ ব glum-pa = প্ৰথম বজাৰ 1. the Hinduized savage people or wild tribes of the lands S. of Tibet. 2. বজা, কমল ferce, furious. 3. sbst. ferocity, rage; ট্ল ইম্বান্ধ কিছেই কি বাটোৰ স্থান কিছেই বাটোৰ বিজ্ঞান কিছেই কি বাটোৰ বিজ্ঞান কিছেই কিছ

ৰচুন এই ব্ৰহ genm-pahi had মথস্থায়া, অত্থ the ban, v. ৰূপ di-ma

again gram-pa for again or again to veil, to cover; to wrap up, c.y., the head (Ja.).

बाहुआ दें ginm-po 1: 1. चन्न fierce; sbst. देख, बक्केश्वासन, नात, रायच an Asura; an un-vivilized Hindu tribe generally residing in the suburbs of a town. 2. v. नददे द (अतिका.). 3. a fierce-looking short-nosed man.

in the more developed mysticism, the special internal heat which arises after protracted meditation when such meditation has been accompanied by the peculiar technical inner absorption of the breath. Milaraspa speaks of "the blessed warmth of the glum-me."

agartif Gtum-po rie n. of a fierce Bou deity (D.R.).

ৰ্ম্পন্ত gtum-po may-po=ৰ্ম-মে-ৰ্শ্ (
§mmn. 125) the black species of aconite
or wolf's bane.

ৰ্ম্প ব্ৰহ্ম gtum-po bbar the arising of warmth in meditation. The veius, viz., হ'ল, নুং'ল and 'বু'ল are symbolically represented by (জ'লা, i.e., the second half of an জ a, hence (জ'লান্দ্ৰীলাত) the three-veius meditation-warmth (এটো: Ja.).

न्या देश हर Gtum-po rab-man प्रवास । n. of a king of ancient India (Yig.).

न्याम gtun-ma चन्नी, रोही an epithet of the goddess Durga.

ৰ্কুণ ই gtum-mo অভাৰী, ৰীছিৰী, বুলা, দ্বীঘলা 1. a fierce or violent woman, a female of the Candala tribe, etc. 2. as an adj. violent, fearful; কুম বুলুল ই rlus gtummo a violent wind, a hurricane. 3. myetic heat.

ৰ্চুদৰ্মণ ল gtum-mo ma-ma ৰভিত্তা, বলিকা Paldan Lha-mo, a fierce goddese. ৰ্চুদৰ্মী ক'শৰ gtum-mohi cha çaş বভ stick, club.

The sea glum-seus also The que n. of a female deity of the Bon (D.R.).

4. 45. 3 gtar-bu 1. In with 3 and 1. 5

বাচুথাৰ gtul-ua to grind, to pulverise (colours, medicinal substances, etc.); cf. বহৰ্ণ

यो gte-pa, जो व, जो अ in C. acc. to Lex. जो व pawn, pledge, bail (acc. to Sch. a present).

The geer for form, and 1. treasure, store-place; and the repository of water, the ocean. In the Rain-ma-pa School of Tibet there are Buddhist scriptures (generally spurious) called Ara, the



authorship of which is attributed to gods and holy lamas, also called 聖明元; others said to have been mysteriously discovered or composed by learned lamas of that school are called 河本中野木。

There are different classes of tressures such as \$4.54 \$ 455 the treasures of learning of which again are eight :--- (1) केद पक दुक् परे कोट treasure of learning always present in the memory and which cannot be forgotten; ('!) ब्रॅंड्य 5 वहेद यम ब्रॅंब्स के बहेद the treasure of learning which develops the mind; (3) इंक्य परे वृत्रेर (अर्दे हे काल अर् के देव के IN THE STATE OF THE ETC.) the treasure for meditation and reflection: (4) 4854 3 4854, (44 अवसम्बद्धान क्षेत्र प्रमाण etc.) the treasure of learning to be retained in the mind as having been heard or understood, sometimes in the form of a formula with: 15) हिंदभावदे वहेर (वेब्रमा वर कन्द्र वस सेमम क्रमा का क् अभ्यापर छेऽ थ) the treasure of fortitude: (6) इम. मे बहेर (रम. पर्. इम. प्रम. मे बर क्या वेampubi chos yoris-su krun-was, etc.) the treasure of secret learning or scriptural knowledge; (7) हर इन में सम्बद्ध महिन (८) त्रीतः अक्षेत्रः वस्ता कुर्याना कुर्याना कुर्याना हित्यम etc.) the treasure of a Bodhisatten's saintly heart. i.e., of unflagging faith in the three Holies; (8) श्रुवायये बहेर (शे हे परे इंश व वॉर्ड पर्य an mi-skye-wahi chos-la bood-pa thob-pas. etc.) the treasure of perfection, etc. (K. d. P 325).

ৰূম্ম gter-khu a mineral vein, mine: মুম ব্রুক্তম ক্রিব to find a mine (of precious metals or stones).

apt 5 gter dyn the uine oceans which are repositories of treasures according to the Bon are:—-(1) 45 and the ocean of lotus or the repository of countless precious things, goms, pearls, etc.; (2) 55 34 the ocean of shells or mines of fossil.

etc.: (3) 45% 345 ocean or mine of precious things larger than 45% 44; (4) 4 1844 ocean filled with crocodiles and other sea-monsters; (5) 5% 48% ocean filled with turtles, etc., and other seamonsters; (6) 25%; (7) 54% 45; (8) 26%; (9) 48435; (B.N.).

क्रियेन gter-chen 1. a great store of hidden wealth, hidden books, etc. 2. वसायक n. of an immensely large number.

नुष्ट के देवे देवे gara gter chen-pohi bum-pa u. of one of the eight auspicious symbols of the Northern Buddhists,—the pot of treasure, i.e., the wishing-pot which yields whatever precious object is sought.

75° 16 gter-ston a discoverer of hidden treasures, generally of sacred books which are supposed often to be kept concealed under rocks and ground for fear of being destroyed by heretics and unbelievers. Learned lamas are deemed to be expert gter-ston.

नहरू कृष्य gter-bita çcs-pa कनियारी one who knows or can tell where treasures are hidden or where they can be found.

ৰটা বহুৰ gter-heas খৰাখিব a wealthy man; n. of the god of wealth, Kuvers, in Tibetan called হ্ৰ'বটাৰ (প্ৰতিনা.).

ৰূপ প্ৰাপ্ত gier-gnas the place where a concealed treasure is unearthed. Aco. to the Rāiā-ma school, Buddhist sacred books have been unearthed in the following places in Tibet:—(1) ইবিশ্বন (Globo dyc.ka; (2) মুখ্য ১৯০০-rna tdsa-ri; (3) ইংল্ডেল মিলেthaā-agrol-ma; (4) সুখ্য ১৯৯০-pa sprin; (6) ১৯০০-সুখ্য



khañ ; (11) क्वि Lho-kha ; (12) व्यक्त वे इ अर्थनाव Gtean-gi ru-mtshams : (13) Marrawat. Monkha buni-than: (14) 50 44 54 58 Dye-ryyas hap-pori; (15) A Ware an Sha-yi tha-khah hi-ma: (16) 医新加耳明明 Jo-mo glin-green, (17) BRUN & Water Mehims-phu kho-mthift; (18) Bannellu Mule: Spin-mo spar-ries khomthin; (19) Mwage Grom-ica rgyan; (20) पद् अ नेवास्त्र Pad-mu cel phug; (21) व्यवस्था मान & Gram-skas mkhar-chu ; (22) अत्यापन पुन Zans-yaq brag; (23) ब्रह्मप्रमुक्स Gans-par phug-mo : (24) que a gar Gyah-ma spa-jon; (25) Carninn Rdo-bod mtshame; (26) क्षेत्र दुवस Lho-mon phyogs; (27) ५9 देव वामेर क्र Don-shal geer-khan; (28) 3 अन व्यवस्थि Hu-yay gyag-sde; (29) Kapus Mon-kha spa-gro; (30) 3 95 \$ Hu-can rdo; (31) PMN \$ \$4 \$ \$5. Khams-kur srin-mo rdson; (32) Sant aca ga Dangs-po [dan-la bray; (33) Aspaya Monkha chu-phny; (31) 項系配析 (94 Hbrinthen ko-ro braj; (35) नेव ते प्रवासन Cel-gyi brag-phua; (36) porte se stag-tshan sab-luft: (37) unnannstang Beam-yaş mishams-phu; (38) 349 auc Yum-bu la sgan; (39) 434 84 \$ Ca-hag stag-sgo; (40) अड्ड देव दुन्द में Mehod-rien dkar-po: (41) वापम 5 mtc agu (1 yaş-ru gisan-hyram; (42) 3 m 3 g Pa Rtsig-kyi lha-khan; (43) Ac Tig & Kun-po bu-chu; (41) ME TIGE ME Kon-po phyin-lun; (45) Brane and Me-hbar misho; (46) 275: SE TE Lho-kon byan-kon; (47) 59 99 dunal-qui brag; (48) British Khyufi-tshafi brag: (49) Fragy Kha-ray phny (Bkahthan., 159).

क्रम्बर्धाय gter-berné sic-ua to keep concealed a disease, one's learning, coveted treasures, etc: अभवते क्रम्पदे व्यक्त प्रवाद प्रवाद प्रवाद क्रम्पदे व्यक्त प्रवाद प्रवाद क्रम्पदे व्यक्त क

क्रुर क्षुर gter-barua lit. one who guards treasures; local deities, such as Shibdag and Lu, who are supposed to be the custedians of hidden treasures, mines, etc.

ৰ্বাৰ্ট gto or ৰাইবাৰ a magic ceremony for the purpose of averting misfortunes.

aff and affect georgyal geometric the supreme Bon deity resembling in his attributes as a a 25 or Diparakara Buddha in the Buddhist series (D.R.).

9595.55 gto-bu dod-de=2942.25 Annual Phays-rip bank-nas taking compassion or having morey upon (D.R.).

ৰাই বুন্ধখন A de-bu bum-mas a disciple of Bon S'eu-rab and the analogue of Ananda. ৰাই কেন্দ্ৰ ইন্ধ globe bkah-syrom n. of a Bon work.

प्रिया थ gloy-pa 1. like अवय to grab, pluck, gather, tear out. 2. v. भेड्ब.

মৃত্যু প্রত্যু কর্ম কর্মান (ব্যালয়) 1. to assign, classify. 2. to belong to, appertainto; belonging to: ৰূপ নাই প্রত্যু বা বাইক্র কর্ম বাইক্র কর্ম বাইক্র কর্ম বাইক্র কর্ম বাইক্র ক্রম বাইক্র বাইকেন বাইকেন বাইক্র বাইক্র বাইক্র বাইক্র বাইক্র বাইক্র বাইক্র বাইক্র বাইক্র

শুইপুথাৰ্থিক gtogs-hdod-pa acc. to Sch. to love, to like, to wish.

ৰ্ট্-ব্ৰ্যুলফাৰ্ট্-জন glon-dyos/meliod-chas articles necessary for religious observances (Rtsii.).

ৰাই-ছ glofi-sgo allowances in money or in kind for religious observances (Riski.); ৰাই-ইন glofi-deb a register for such, etc.

बहर्म gton-phod genero.ity; बहर्म वदान्य one who is able ा give; liberal; bounteous.

ৰাষ্ট্ৰমান gton-un pf. জং., fut. প্ৰথম, imp.
মান 1. to send, to let go, to permit to go, to
dismins: ইইট্ৰমেন্ডৰ ব্ৰথমন ট্ৰাপ্ট্ৰমান why
should we let you go? শাপ্ট্ৰমান do not let



him go. 2. to let in, to admit; # 44 450 4 admit through the door; 45 3 455 a let in. to permit to enter. 3. to let have to give: पुर चे म वर्षेय रक्ष में ब कर न having given blue cotton for the fringes of the tent; saufa to administer medicine; 455 64 the manner of di-pensing, or giving away of medicine. वहाँ वभागदेशवनेशावदेशवद वहार by generosity or friendship the number of friends increases. बहुद वर्षे दर ठेड सामग्रीस one who is able or has the heart to give away (many things, &c.) in charity: बहुद बेमब liberality, bounty; इस ब ASEA to give a person to religion, e.e., to destine him for the priesthood (Ja.). In W. 4% a is the common term for the verb to give; the pf. form of being used as pres. tense. 4. to give up, abandon, forsake, leave.

न्हें स्वय gton-lugs the manner of distributing, of giving away; also of forgiving.

बार्ड पा 1: glod-pa = बार व pl. बार or बार fut. 955, imp. 955 or 955 1, to deliver up. hand over, to commit to another, to bestow, confer: ५वेव५५ व५वर वर्षा वर्षा वर्षा oconfer important offices on the priesthood; नहेन के नहेन क 475'4 to communicate one's feelings to one another. 2. to lean against or upon, to press on, to put against. 3. to direct, to turn: भैकानों वे कर्रिय to turn one's face towards a person, to take refuge or seek to point at a person with the finger, also in the way of threat; ब्रेंड्य ब्रेंब्य प्रवासिक प्रवासिक क्रिका the door points south, towards Nepal; also THE TO take aim, to aim at : 4 - 22 - 50x - 5 45.4 to listen to, to give a person a hearing; 39479574 to confide in a person. केर व कार त्वा की केवा पत्र turning after a ray of light, following it with the eye (chiefly from Ja.). क्यमं कार्यकार to submit to the king's authority. 55 1954 to place a horse in pasture.

वाह्या a gtom-pa to talk, to speak (Sch.).

वाइंग्रस्था gtoms-pa filled up, full, for व्यवसाय, क्रम्स्य (Sch.).

पार्टर व gtor-un= वास्य bkram-pa cf. age a hthor-un wasle. wasle 1. to sentter, strew, spread over (Mnon.) : अर्डन केन afe & strewed flowers; a a a afe and he that threw earth upon me; अवज्ञान to scatter on the ground. 2, to cast, throw (books into the water, a ring into the air); to throw out, e.g., spittle into a person's ear for healing purposes (after); to cause to circulate the chyle through every part of the body; to waste, to dissipate (occasionally with the the accus, of the vessel containing the sub-tance thrown out): a cow emptying its udder by discharging the milk. 3, sec. to Sch. srub gtor-wa to rend, to tear to pieces (Ja.).

पहिंद अ ater-ma बाँच sacrificial objects. t.e., that which is strewn or scattered or given away. The gtor-ma offering may consist of away, a fur cakes (not cooked or baked) made of rice, barley flour, wheat, &c., and offered as an appeasing gift to gods, saints, evil-spirits, Naga demigods, &c., to avert dangers to the living and to guard against visitations of epidemios, plague, drought, famine, &c. Generally the torms is shaped into a conical form, the stuff of which it is made being cemented together with butter into a firm consistency. It is an essential that, after dedication, the thing offered shall be burnt or cast away. W. W. Rockhill in his "Land of the Lamas" gives an excellent account of one kind of torms offering (pp. 113, 114). 455 4 244 to



uller a torma: 45-44 ator-ma bake-wa to devote something for it. 2975 offerings made to a deity that it may give anything asked for; 44.45% usual or customary offerings; glud-glor offerings made to ransom a life; ज्येजभाजार offerings made to avert the dangers caused by an evil spirit : 4 455 oblation of water offerings made to the manes of the dead, i.e., to Preto. Other terms are \$4.454, 34.454. द्यायकेंद्र, श्रदेशायकेंद्र, वेदशायकेंद्र, दवेदायकेंद्र, द्यायकेंद्र, CORTABLE SOCIAL MERCE BENGLARE ON CHELL MERCE ड वहर देवश वहर अवद वहर के दशकहर balongtor, as aga ags, begun-mahi gtor, all being offerings made to the guardian deities; these offerings are made of various designs and colours to suit the supposed fancy of the deities to be conciliated.

45:39 gtor-ryyab offerings of pyramidal shape and painted in red and white colours as if flames of fire were inscribed on them, and which are often burnt inside a human skull.

TK's gtor-royu the ingredients of which a torms offering is made.

which the torms offerings are placed.

45.55 gtor-dar scarves placed over offerings at the time of presenting them to the gods, &c.

as TA geor-gdan (in certain Tantrik rites) the grain placed on the ground, on which the offerings are put.

one that delights in torms or, rather, in the offering when cast away, i.e., the the crow.

बुद्द अवनेश वृथ glor-ma bakes-nes वर्षि सञ्च having accepted the offerings. बहुँदका gior-ma sa बिस्स् mei. the crow.

approximation glor-ma zan acc. to Ja. oblation of the remnants of a meal to creature of every description.

45.84 gtor-rtsam barley-flour for making torms offerings.

and spirits for averting epidemics, etc.

ৰ্ট্যৰ্থন geor geor cakes of the size of the thumb offered to gods and demonmorning and noon.

+ 미주의 glol uve a division of time.

ate, pierce; to discover, disclose, v. 342

ayaya gtol-bral, any with the time when we were without resource having nothing to eat (Jiy.).

ৰাষ্ট্ৰইন্ gtol-med= কনি, বুখনিন্ or বৰ্ষ ইন্
unknown, a stranger; also strange; one
without any knowledge of a place or thing:
aco. to (Ja) not known, dubious; ইন্মানিন্দ বুখনিন্দ্ৰ one who does not know yet
whether will come a boy or a girl; ইন্মানি বুখনিন্দ্ৰ not knowing what to do; ব্যাহ্মানিন্দ্ৰ বুখনিন্দ্ৰ not knowing where she had gone:
ব্যাহ্মানিন্দ্ৰ I am without knowledge
of it.

ought to be tied) \$788 34 an ornament to be worn.

万

TSANTU blays-pa 1. v. ৰংশাৰ bound, tied, as in ট্রন্থেশৰ bound or chained the dog; ধুন ক্ষাৰ dornament worn; দত্তক্ষ anything bound to the face or placed in front of any one for acceptance. 2. ground, crushed; বিশাস্থাৰ reduced to fine powder, to flour; মুনজন্ম medicine pulverized.

Upt blung. pf. of and used in W. instead of the latter.

even treatment of all things. 1. ASE FAME AND GRAPH SECTIONS THE SECTION OF THE S

age from 34 htan-snows can warm: indifferent, indolent, apathetic person.

Syn. A St le-lo can, from auren güonging can (Mhon.).

A species of flower; also n. of a mythical mountain.

A THE LATE blan-band chen-po warefular
a larger species of Muchilinda flower.

bian-yas (TM) n. of a number (Ya-sel. 56).

USC | htad-pa=244 antin made over, entrusted, presented to.

जब htab जब, रोविस sewn (Zam. 8). जब'व htab-pa pf. of बदेवस'व.

दानियाँ Litig-ps pf. ओक्सव aoo. to Cs. to drop, to let fall in drops. १ वर अन्य क्षेत्र के to drop medicine in the cars, v. बोब्य. ক্ষম a hin-wa 1. v. aku hdin-wa. 2. বৰণৰ spread, anything spread (Zam. 8); বৰুৱ, বুৱ; শ্ৰেপ্ত a to spread a rug.

aya btu-wa, v. 43'4 bthu-wa.

atara btuy-pa, v. ataragtuy-pa.

पुष्ट प्राप्त-स्व 1. pf. of ब्युट्य hthusiea to drink. 2. पान; (Zam. 8) पान, पेय drink, anything for drinking.

ange वर्ष htun-hdod = ब्रेंग्स व skome-pu thirsty (Mnon.).

中間ない。 btuns-pa 事権の; = aus u killed.

a S 45 htuff-s ood drinking glass.

वर्षाय blud-pa चवित्रत, प्रष्ट्रत subdued, v.

বচ্ বৰ blus-nus প্ৰকা, বৃথকা, বৃথিক having bowed, paid reverence; adv. reverentially.

455 MX blud-mar in rapid or close succession (Ja.).

মৃত্যু hind 1. ডং fit, becoming; convenient, practicable: পু ধ্বাধ্ দু দু বাই বি ক্ষ কুৰ (A. 33) it is proper not to have controversy with outsiders (unbelievers) মধ্যু বি hind-po it is not convenient.

यानुरास य htube-pa विश्व, धनिया cut into pieces, v. यान्य gtub-pa.

 $\mathbf{e}_{\mathbf{p}}^{\mathbf{w}u}$ blum-pa $\mathbf{p}_{\mathbf{f}}^{\mathbf{f}}$ of $\mathbf{e}_{\mathbf{f}}^{\mathbf{w}u}$ to wrap round, to envelope; hence in W. to shut (a book).

where being the difference of the being to the like being tied up in the girdle.

age a gtul-see feeler, pf. of age a bdulea, also age ; agg age a to subdue an enemy, to vanquich the devil.

प्राचित्र | http://ps 1.=व्यवः व चयुत्र, विकार extracted, quoted. 2. वर्षणाय or व्यवस्थ

વિભિત્ત; કલાય કેલ. 3. વધુલાય or કર્યું પાય abbreviated, concise, taken in short, in few words (Mion.).

মন্দ্ৰামনি বিদ্যাল blog-bley byed-pa to haul upwards: আন মৰ্ক্ ইং ইং ব্ৰুম, ংং শ্বং গু ইবম । বিশ্ব হু ইবম হৈ বুইন বুইন বুইন কৰিছে। 125).

बहुष्य hteg-pa, v. बहुष्य व: also used in the common saying:—दुष्य वस्त्र वृद्ध कृष्य कृ

महत्र्य iton-pa v. वर्त्रय hdon-pa.

5 rta or, occasionally, \$2 rta-po wa, wa, wit, new a horse; the feminine form for which is usually 45 a mare. \$ 950 ato break in or train a horse; \$5994 to gallop, to race; \$444 to ride on horseback. Horses are largely bred in Tibet, several of the Dog-pa tribes north of Lhasa devoting thomselves exclusively to rearing horses. Both Shigatse and Gyangtse are famous horse-markets, and from the latter place numbers are imported into Nepal and Sikkim, samagen and the blood from the horse's palate cures sores; इ.ज.अञ्चलकामध्यक्रवाह्मय the kidney of the horse removes kidney disease; कृष्णे अनेक्ष्यभ wave the bile of the horse is useful for sores: इनि व वभाष्ट्र इन देन the larynx of the horse improves the voice; 50 3 www 24 saws urinary bladder of the horse is useful for scalds and burns; 50 30 30 30 pg garger horse-fat dissipates itching and eruptions on the skin.

Syn. "nic griffen mehod-byin phyugs; con fig dpal-gyi bu; ga aka pyyab-hdsin; k uar sign usa pia-yab mjug-ma-can; ak fi fik. g plun-gi çin-pta; ak awiğu pluh-laş skyeş; katiğu min-dhu skyeş; nignasi pagyogşbgro; akain balen-byen; hansa pmia-pacan; a nun hio-gral; nun skal-idan; yr. A mynr-hyro; skuu na rnam-par gnon; ska gu rgya-mtsho skyes; 5nt rtay-ta sa; kuusa rhog-ma-can (Mhor.).

ৰূপ rta-ka or গুৰুপ্ৰস্থা rmiy-leage lit. hoof-iron, horse-shoe.

\$34 rta rkya-pa or \$34 one skilled in horsemanship.

5 § 4 rta-skyin lit. "the horse ibex"; is a curious large heavy animal peculiar to Tibet, but straying also into North Assam, the Budoreas taricolor, known to sportmen as the takin. Two species are recorded, one found by Pére David in the ranges of Moupin on the Chinese border, the other occurring in the mountains of the Mishmi and Abor territory.

3.4444 rtu-bakrays a clattering train of horsemen.

দৃষ্ট <u>ria-go</u>, দৃষ্ট প্ৰকল্পন cost of mail for a horse; বৈশ্বপ্ৰধ্ননাৰী কৰাৰীৰ the horseequipment for generals (*Etsii.*).

199 rta-gal saddle-bag.

इत्य pta-yral, इ.स्ट प्रश्लेष वस्त्रवाध a number of horses kept in a row, prop. cavalry in martial array.

FUN rta-gras=5% rta-ra stable.

१९५६ <u>rta-bgad</u> a horse-laugh; १९५५ विकास बदेवशाय to set up a horse-laugh (Sch.).

ৰূপৰ rtn-myo a horse's head. দুমৰ্থক= স্থানৰ gru-çan boat (Méon.).

জ্ঞান Rta-mgrin, (Tamdin) ছবাৰ n. of deity with a man's body but having the head of a horse and which neighs fearfully to frighten beings who are mischievous to Buddhism. The Hindu analogue of Tamdin is Hayagriwa, and shrines to this deity are not uncommon at the present day in Assam.

গুৰ rta-sys or গুৰু saddle; গুৰুষ্ট or গুৰুষ্ট্ৰ-সমীৰ the equipments of a riding horse (Rissi.).



\$39 rta-tyam a large trunk or chest generally carried on horseback.

\$\vec{4} rta-syo the entrance for a horse or pony, a gate-way.

5 per the style tigen, connected with 2 aug the shaughtering of men and killing of horses.

5 प्रमुख हुई कृष्टि एाँच bestays (dan beast-po n. of the horse on which Buddha used to ride when he was still a prince.

্ৰ the cin, মুলাই ইল্ম n. of a class of Brahmans (Mion.).

5% rta-feng horse-whip; whip in general.

f of rta-chay dry fodder or provender given to horses, such as peas, corn, oats.

5 क्ष tu-chas=5 अर्पेशव देश्य equipments of a riding horse, including the cloth that is wrapped round its breast.

१६८ rtu-class, v. श्र gra पूर्णफाजानी a constellation (Rtsii.).

saleq rta-mehoj wutw "the best horse," the ideal horse which makes its possessor a wealthy man; the mythological horse of Indra, a sort of Pegasus which partakes of divine properties. He is called Buishaka the prince of horses or in Tibetan 5 अध्ययक्ष

Syn. & And can feepn; Annal Leyshyro; Be'd Anna A flun-yi geog-pa-can; Bang gilan-las-tyyal; Laux Ja than-par-dul; Laux gilan-las-tys-ldan; Bax yyi-lin; Bx flun-ta the horse of fortune or good luck (Mon.).

s. Maprica Rta-narboy kha-bbab lit.
"the down-flowing mouth of the best horse." This is the appellation of the Yeru Trang-po or Brahmaputra during the earlier portion of its course in Western Tibet. Throughout Ngari it is known as Tamjo Kha-bab. The river is supposed to

issue from a rock shaped like a horse's mouth, but in reality rises in a swamp in a mountain-locked valley 12 miles east of Gun-lha in West Purang.

5 श्रुट tta-ljan एकंस, एरिना a greygreen horse or a horse the colour of which is grey-green like a leaf.

इन्द्रिके rta gdoń-me बब्रवानस a great submarine fire which is believed to exist in the southern limits of the great ocean: १ व्युट-क्रेट्डिक्टक्टिक्ट्रभुद rta-gdoń med-diń dus-pathatu rtań tta-me (dova-tating) like the submarine fire and the wind at the end of time (Rtsii.).

\$ማናሚኝ Rtu-bday bryod an epithet of the god of wealth (Rtsil.).

5/35/14 tta bdan-pa and an epithet of the sun, whose chariot is said to be drawn by seven horses; also n. of Varuna the god of the oceans (Mion.).

\$59 Ria-naj (Tanaj) n. of a district in Tibet situated a few miles to the north of Tashi-lhunpo in Tsang.

\$4994v9 Retenny gauge-ja n. of a village in Tanag \$4984343 n. of a town in Tanag with a monastery called Rin-crhen-tor.

5 414 rta-gnas a stable.

Syn. spec yta-khan; nyonu ayd angu myyogs-hyrohi quas (Mion.).

\$4 rta-rua the horse's-ear, one having the ears of shorse.

53 Rta-sna ri wasa one of the seven golden rucuntains of Buddhist mythology, so called from its shape being like the nose of a horse.

য় rta-pa অধ্য a horseman, a nider; ক্ৰেছ্য অৰু-ব্যালিক infantry and cavalry (Ya-sel. 55). The terms signifying a horseman are: ৪৭, চুৰ্ম্বণ, টুৰ্ম্বণ sky sbu-can, মুধ্যমুখ্য (মুজিn.).



§45% sta-pa sta-shon in Ld. a balancing board, see-saw (Ja.).

3'48 Sgs. rta-pahi dpul cavalry (Ca.).

इञ्चल rta-lpays a horse's skin; n. of a medicinal herb. इञ्चलक क्यों के के के के

\$\$\frac{4}{4}\frac{4}{7}\frac{r}{r}\tarepho\that{that-dkar}\ta\text{ stallion of ash-colour }(K.\tau.\frac{5}{18}).

534 rta-phrng foal, the young of the home.

Syn. \$3 thu-ru; \$3 rte-bu; \$\$3 rta-yi bu; \$35 rte-thur; \$35 rta-phran (Mon.).

speed rta-bals since 1. a raised place or large stone generally kept at the entrance of a house or monastery or temple for alighting from a horse. 2. PK-48 5 com the pediment of a large door-way; acc. to Jo. the arch of a gate-way.

s de rta-bel a horse's forelock.

题

side rta-bres wenter a stable; manger.

\$ \$4 rta-bon is described as tag-pabi nak-phyog rha hara-na dri kan-pa nacty filth, such as that which occurs in fissures inside the hand.

इ.वंदाय rta bon-pa तुरङ्गी a mare.

5'58K# Rta-dbyafe waits a celebrated Buddhist sage who was converted to Buddhism, better known by the name of Viracharya for his heroic devotion to the cause of that faith. He wrote an epistle to king Kaniska, also a commentary on the Sutranta. qua gata g , fin gema fa, Bu d.d.r.g.cm.alda.en.er.a.a.aba.cm. Machte.ca. g da nen da g che ce get per? get f de cha ge. man fi tammifacta grandureta. At firet (in the first part of his life) he was a learned Tirthika Pandit, afterwards he was converted to Buddhism, when being called Acharya Vira he greatly furthered the cause of Buddhism. Acharya As'va Ghosha wrote a commentary on the (Buddhist scriptural) worke alled Dran-pa Acrgahug (D. cel. 18).

s মুনৰ rta-shafs horse-dung ; গুলনা ই নিবা প্রান্ত কুল্প ব্যুক্ত horse-dung (strained) removes worms and bilious vomiting.

5544 rta-dmay cavalry.

ংশিব rta-rmig 1. a horse's hoof; গ্ৰন্থ ল or গ্ৰন্থব্যৰ silver ingots prepared in the shape of a horse-hoof, weighing variously from 125 to 156 rupees-weight. 2. বাৰ্মান্ত a plant the leaves of which resemble the horse's hoof; গ্ৰন্থান্ত ব্যাধিক গ্ৰাম্থান [the egg-plant Solanum melongena]S.

দী rta-rtai, or দুখা কৰে, one that tends horses; a groom. ধাৰ্থাৰ আহি বাৰ্থিপুৰ আং ; ইপ্ৰ also all the ascetics mentioned above and below with the horse-minder (A-119).

s বুৰ্বন grand the pure horse necessary for the sacrificial purposes of the Vedic Brahmanas: সুৰ্বন্ধ সাধানীয় বাদীবাৰ the Brahmanical sacrifice of the horse according to the Vedic rites.

5'64 rla-shun a good horse.

size weight rin-bank leag-bahin (lit. as a whip is necessary to keep even a good horse in order) is said to be a common saying in Tibet for one person sending his remembrances to another.

5, we rin-sam lit. horse bridge, has a double meaning: first, a government post-station on the main roadway from provincial centres to Lhava, the place where horses, &c., are changed; secondly, it is applied to the post-rider or government messenger himself. The best known tasam, or tajam as the word is often heard, are those situated on the great postal track which stretches from Leh, vis Gartok and the north bank of the Tsang-po, to Shiga-tse and Lhass. The proper term for the post-rider himself is § we ; however usage has contracted it into § we.

हैं है rtahi-bu चचायन; हैं भिष्ण rtahi ñiniam चार्चोन a day's journey on horse back. १वे १ थन rtahi bu-lag a compulsory service for the supply of oven, mules, and horses. १वे थन rtahi ra-wa सञ्चरा an enclosure for horses, a stable.

5.44 Rts-hon n. of a monastic club for discussing metaphysical topics in the monasteries of Daipung, Sera and Gahdan (Lon. * 14).

same rta-yi mjug-ma (lit. the horse's tail) n. of a medicinal plant.

Syn. 여행원에 gyo (dan-ma; 목약 등에 zlawahi lo-ma; 역도 등 등에 bdur-gyed skyes; 네데 역한 하루에 yal-yahi me-tog; 레데디에 mthon-po ma; 시험원이 bgro-ldan; 레디디에 boh-bohi me-toy (Maon.).

इच्हें में Rta-lahi kof n. of a mythological race in ancient India (Yig.).

5'4 rta-ça 1. horse-flesh. 2. the oblique abdominal muscles of the hips.

4-4 rta-ead curry-comb (Sch.).

§ fita-see Fuel a pie-bald horse.
['Having pie-bald horses'; an epithet of Marut or the wind-god]S.

§ quat rta-gear a new horse, a horse not yet broken in or dressed (Schir.); § quat qua a colt three years old newly broken and saddled.

্ৰত pta-good a stallion: গ্ৰহণ টুৰ টুৰ্ন্ ক্ষম ক্ৰিট্টুৰ্ন্ ৰাজ্য the dung of a stallion of blue colour is a preventive of hydrophobia.

গুৰুত্ব rta-good = শুনুত্ব ka-ra bhi-ra the oleander, Nerium odorum (Mon.).

 parameter of sale permanent things is voidity. A 94 a impermanent, not durable, perishable: 4 as a 94 a for for fail of fail o

Byn. व्यत्र व betan-pa; वेर श्रव व ther-engpa; वर्षत र्वव द्वारा du-sca; य- वर्षेत व्यव व्यत्रbehin gnas; भै रहा व mi byyur-sca; व्यव्ह हुgyun-deun; भै वर्षेत्र mi-gohig; भै वर्षे का-gyo; वर्षे भैर gyo-ned; वर्षेत्र वे gehon-ne (Mon.).

59'49m's ring-hkhrus che always washed = assiduity.

স্থান rtag-chad lasting and transitory; an abbr. of চ্পান পুলাব্দ কাৰ্ম পুলাব্দ কাৰ্ম ক

sq fine q rtag-snoms-la adv. uniformly, equally.

54% riag-in सदा, सर्वेदा, चनिनिष, সাক্ষর always, continually, perpetually: 54% মুন্দ বায়ুবলানু বুইৰ at all times do I seek refuge in my lama (Buddha).

१९४१ कि ring-in khol विश्वास a slave, perpetual servant : १९४१ क्या क्या क्षेत्र कि क servant of a re-courseful minister (Hbrom. 152).

९९६५ rtag-tu dgah सराज्य always cheerful ever happy; an epithet of Mahadeva.

\$475 Riag-tu su 1. n. of a Buddhist saint who used to weep when observing the miseries of mundane existence. He devoted all that he possessed to others and by his religious ascetism and study of the Prajsa-paramita he attained to the position of a Boddhisattes (Houn. a 501). 2. n. of a medicinal flower on which dew is formed at all times on



account of which it is said to be always in tears. It grows on high altitudes in Tearithe most easterly district of Central Tibet.

54 575 rtag-in spyod was met the fire, which is always at work.

5959 rtag-tu-wa eternal, perpetual; also acc. to Ca. perpetuity, eternity.

34734 rtag-in blab a name of the river Sita, the river of continual flow (Mion.).

545 gs: ttag-tu hbyus of eternal or perpetual growth.

59.5 हैन rtag-tu shyin (59.5 वर्षे ५२) नैत्व perpetually giving or yielding.

१९ ५ वर्ष कियोदास always assiduous, ever-applying.

59'5's ring-tu so lit. that eats at all times, met. a horse.

इक् पुष्य अन्तर स्वान etag-tu kal-tsho idan ma she who is at all times youthful, an epithet of Draupadi श्रीपरी the common wife of the Pandava brothers.

5門寶 ptay-lta=5門味寶 a the doctrine of the immortality of the soul and of all things.

sq:परेड़ेंद्र rtay-bde byed (lit. happy at all times) an epithet of क्षार्वणक्ष Vais'ravana the god of wealth (Māon.).

१९१६ Ring-sided land-steward or overseer. १९१६ वृष्ट्रिक the resident manager of the cetate of Ling-geel in Tibet (Rissi.).

इन्य केर अनुश्च करें कुन rtag-pa ther-cut purabahi lta-ca the doctrine of a Brahmagical sect in Ancient India: ५५६ व्यवहर केर हैन हैं। बार्य विदेश सदेश वर्ष (they) did not believe in the great unchangeable and eternal principle (Theg. 33 to 39).

द्वय दिश्यदेव व rtag-ps don mishonpahi lin-ca the dootrine or view as to the eternity of matter and its attributes (Then. 33 to 39). \$9'95 rtag-par HET adv. always.

59.44.4249 rtag-par bdsin-pa to look upon what is transitory as lasting, and hence to be worldly-minded, a worldling; 54.44.5979 steady in lying down, i.e., to be continually at rest.

१९व rtag-po adj. lasting, durable, re-

54' rtag-ma and eternity personified, the eternal goddoss; an epithet of Durga.

इवार्श्वेश क्षीतन-myos सदानीद an epithet of the god of love.

39 ala sa rtay hasin-can=59.4 ala sapa he who holds that things are permanent.

इन ने पात्रवा shi-pa सर्वाचन is an epithet of Avalokitesvara Bodhisattva and Siva.

s প্ৰথম বৰ্ষন *play-res hkhor* 1. নী নাৰ constantly recurring. 2. গুলাই বৃদ্ধনা aco. to (Sch.) constant change.

हैपास rtage 1. प्रकृति, निमित्त, विक, विक resp. 99 594 sign, manual, badge, token, mark, characteristic, prognostic, &c. asc. হৰ্ম good sign or token; হৰ্ হৰ্ম evil mark or had sign; an Awad saw auspicious sign or mark: इन्स्यावक् or वर्षा नेसाववे इन्स्यावक् the eight auspicious symbols or objects, v. बता नेश बहुत. We have in किंद में किंद में इन्म the sign of being or not being, sufficiency or insufficiency, &c. 📱 🗚 344 344 3kyc-hchihi rtags the signs of birth and death; इन्य देंद to make a mark; रव:5:वृद:वर्व:इन्य 454 the badge or distinction of monkhood; one having the marks of an ecclesiastic; MKT594 proof, clear evidence; ६वम यह = रक्षनिमित्तः है 'हवम'य' दम' यहर on what evidence have they seized him? 594.4 39. STEW & proof is necessary : squices a large there is even no evidence or mark. 594'54 aufes, fafes having a mark upon it or marked, stained; also ominous. 394'64'4=



বৰ্ম ব্ৰম rtags-thugs intimate connection. বৰ্ম ক্ষুত্ৰ rtags dam-phrug sign and seal (Yig. k. 2).

इन्। न्युभ rtags-gsum met. an oar (Unon.).

FA Triab-pa acc. to $J\bar{a} = \mathbf{g}\mathbf{q}$ or $\mathbf{q}\mathbf{g}\mathbf{q}$ ut to be in a hurry, to be confused, frightened, in a state of alarm (acc. to Zam. = $\mathbf{g}\mathbf{s}^{-\mathbf{q}}$).

হ্ম হুল ই tab rtab-po= মর্থা বর্ধ বি confused, confounded with fear, perplexed: বুলি মুখ্যা মুখ্য কুলি কুলি কিনিল্লেনায় rtab-rtab-por gyur-te thams-cad-kyiş হৈ baby all the attendants becoming panicstruck turned back (Khrid. 140); হুল হুল ইং কি.বুল having become quite startled and confounded.

মূল মুখৰ rtab-rtab-la also মুন্ত্ৰিৰ adv. helter-skelter, pell-mell; also in haste. গুলাইন বৈ d. ইনাল এক বিদ্যালয় ক্ষাৰ্থ কি ক্ষাৰ্থ কি বিদ্যালয় কি ক্ষাৰ্থ কি বিদ্যালয় কি ক্ষাৰ্থ কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি বিদ্যালয় কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি কি বিদ্যালয় কি বিদ্যালয় কি বি বিদ্যালয় কি বিদ

5N'U rtas-pa, v. 45 a brta-un.

savets and the reason of the sacrificial ceremony in which horse's flesh is used for entertaining the invoked deities. हैंग ने rlig-gi in Tsang for \$3.210hu foal,

\$\frac{5}{5}\cap rtin\$ what is behind or after (with regard to space, but more particularly to time). \$\frac{5}{5}\sin tin-dn, \$\frac{5}{5}\sin tin-dn, \$\frac{5}{5}\sin tin-dn, \$\frac{5}{5}\sin tin-dn, \$\frac{5}{5}\sin \frac{7}{5}\sin \frac{1}{6}\sin \fr

Frage rin-bakul carnest entreaty or exhortation (Sorig. 134).

Kr gan rin-leags a spur; Kr gan gas rin-leags ryya'-pa to spar, to prick with the sour.

देशक rtin-hjug remaining part, re-

\$5.4 rish-pa 1. the end, extremity, lowest part, e.g., of a stick; gen. the hoel of the foot \$5.00 for (Moon.). 2. 3 physicalter.

\$5.00 rtiA-bal hair of the foot of goat, sheep, etc.

真に端 ttiń-ma adj. and sbst. latter, the last; 明知真真に知知る gtam-yyi ptiň-ma yin it is the end of a speech, conversation or discourse, this is my last and farewellspeech; 東にような ptiň-ma ňi-ma the following day.

Syn. En physi-me; Ann yjeş-mu; Ann egs yjeş-su byyiş; Ann yo yo yieş-su syrab; namn gçam-mu; nga n'iş an mjuy-ma physicog (Mhon.).

\$ au ttib-pa pf. \$ au ttibs, fut. \$ a bttib, imp. \$ a ttib or \$ au ttibs to break or pull down (cf. \$ au tdib-pa); in Sikk. to beat or thrash thoroughly.

हुन्य ring-pa, अन्तर्क व विद्या 1. human excrement; हुन्य कम or हुन्य कम ring-phem dry

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excrement. 2. in C. wind, flatulency. 3. agq or gq rtug, v. under aqu'u.

BE'O riviewa pf. wern, fut. we also at a to make less, to shorten, to contract, r.g., a rope, a dress: 434 4 454 his neck is contracted (Ja.).

हैंने giun v. नात giun; नुवादेव giun-ril a trituration-bowl (Sch.).

हैं व rtun-pa diligence : हुद वरे हैं दे प्रधानpani skued-pa to be diligent (Zam.); cf. 344.

ह्याचि etul-po or हुबाब बहु blunt, dull, stunid : alf an a blunt weapon (Ca.); 504 h awa blundering; and blo-rtul weak intellect.

कुथ बंद u rtul phod-pa पराज्ञन, परिवास, बीर bold, intrepid; also sbst. courage.

gu que ju Rtul-bank pkyeg = gu es mi g the son of Riul-can-ma, one of the ten incarnations of Vishnu; a name of qui-TH: 594'25'59'8 55.

14 rte-thur= \$3 fault foal, colt; \$3 age: a to bring forth a colt, to foal (Cs.).

हैंने pten 1. सचन, चन्नुभर, बच्चु, प्रशासद, शुव, with a hold, support, esp. in compounds : Til the plinth or base of a pillar (Ca.); as \$4 or assist a footstool (Ca.) 2. wive, where in Gram, the case which denotes the place of a thing or person, the locative. 3. will that which holds, contains, or supports a thing: Mild lit. the holder or receptacle of a person himself, i.s., an image of a deity, of a Buddha or Bodhisattva; 44 14=4449 letters, writings, holders of the doctrine, gen. consisting in a volume of the holy writings. 194 14 thugs ries "the holder of the heart or mind" as manifest in a holy person. The term \$4.48 is often applied to the foregoing three. TI'll gaud-rien recep-

tacle for the bones or relies of a saint : and in monod-rien a holder or depository for oblations, a chaitva : 24'48 riu-pahı rtan receptacle of the soul, s.s., the body (Schtr.): Regulation, \$4.4x 24.4 the houseless, bodiless soul: के वे वे में में में में में किया प्रेशेत shift-ni takearog sems-kyi rten the heart is the seat of life and of the soul. Similarly 24 is often a term for a temple or shrine: 34.3.45.4 the deity in a shrine; again we have 3 34 shu-rten resp. 4434 physg-rten a present. gift, offering, i.e., "the holder or support of a request."

\$5'pas rien-khebs usures the cover for religious offerings.

14'B rten-khri= ME5 GAMM a chapel or cabinet to hold images with accommodation for keeping offerings before them and for religious books (Rtsii.).

हेव देर वर्तेव वर वर्तर हैर रावे हैं अदे बहर में rtencia abrel-war abyun mia-pohi-cho gani-धार्मा प्रतीत्वसम्भाद-परिचरव-भारवी n. of a dhāruni expressing the essence of the doctrine of relative existence or origination (K. gu. 4 288).

\$4 an rien-chas things, articles.

344 gten-pa 1. vb., pf. and fut. 94 imp. 14 to keep, to hold, to adhere to, to lean on; and a staff; made हैंद प to keep or hold against a pillar : वन्य aga: u a | 4 to keep the hand on one's cheeks, to lean one's head on one's hand in meditating; fig. to depend or rely on; क्रम्पर a the priest to whom one holds; page 144 to keep to the fat, i.e., to eat much fat: कीन की डिवान हैंदा to be given to sensuality. A frequent form of the vb. is \$4.44 [ten-nas: 34.34 445.44 444 following, depending on your orders; all and a strength; hence 44.44 is frq. used for in consequence of, with respect to, concerning, etc.:



ৰূপ কৰাৰ কৰা in consequence of that event; সুৰাজ্য কৰা কৰিবল in connection with a noble object; কুঁ বুৰুৰা in connection with a noble object; কুঁ বুৰুৰা কুঁচুৰৰা ho-phyogs ta remnas to be situated towards the south; ব্ৰুক্ত কুঁচুৰ ক

हैं। पर हैन | ten-pahi | then dependent cause; बुद वहेन पर हैन पर होना पर the dependent cause of (the formation of) ice is water.

24-434 rten-hbrel is said to be a contraction of \$4 us aga as ags a rten-par bbrel-war hover-wa unitarent 1. it is best defined not as causal concatenation but as the inter-dependent causes which have originted matter and all phenomens. These mutually contributory causes, however, according to Buddhist theory, properly centre in or spring forth from avidya (Tib. at Ray or the ignorant belief that all which seems to us to exist does so exist when it is really non-existent. 2. ध्योग omen; circumstances combining to found a judgment or prognostic; diagnosis. Milaraspa says of rien-shrel: } . at a says Bu wan of \$4.4945 War understanding rienborel to be the whole doctrine of transmigration in general. However, he deviates from the purer philosophy by averring that the co-operating cause at work in rien-librel is produced by the deep mysteries of see and set (Mil. 7, 89). The doctrine involved in rtcn-kbrel is fully dealt with in Tsong-khapa's great work. the Lam-rim chen-mo. He sums up the argument thus: at 34 2 da fe ace | at au वदे ब्रमुक्ष ब्रम्म वाची देश प्रवृक्ष व सद हिन्द्र वेष्य Beite & Manigeri af an Cure ar aite. 1 48.

these things are in their very essence void and yet that from the one its fruit the other springs forth, the two uninteruptedly hither or thither mutually assisting each other—what can be more wonderful than this, and what has arisen more stupendous than it!

देव बोच ने विकास ten-bbrel-gyi bkhor-lo unline until the wheel illustrating the process of the working of successive existences and helpful in meditating on them and in methods for getting rid of their influences, etc. In the tractate #4 99 9 affe & A as a as age rien-hirel qui-khor-lo mi bdra-ua bco-brayad (A. 35) there are eighteen different descriptions of the wheel illustrating the cycle of Pratitya samutpada, the earliest one having been designed by Nagariuna as contained in Ton. d. " 52. In it are contained indications of human destiny, luck, happiness and misery, which are drawn up in set formulas. 44 हर वर्तेन कर वर्तेर कार्यर में दर कार्ये किया के अहे the Sûtra describing the relative existences and the distinctive features contained in them (K. d. = 203). In it are described the science of divination, the art of drawing omens from different occurrences and signs.

টুৰ বৰ্ষণ বৰ্ষণ ren-birel beyon = মং অংশ বুল an epithet for a Pratycka Buddha (Mion.).

\$4.34 Fava rten-bord rtogs-pr to investigate significant or ominous incidents and draw inferences therefrom; \$4.34 and to know such, or one who knows them (e.y., a physician when treating a patient must try to find out the suspices). \$4.434 ass. good suspices; \$4.434.44 bad omens.



हेद बहेब अन्य बन वह बहेब rien-hirel yan-lag ben axis the twelve inter-dependent contributories to the origination of all phenomena. Or, more fully :- The twelve inter-dependent elements which together contribute to the production of all phenomena: the twelve, however, being theoretically not simultaneous in origination but occurring in a certain sequence; each indeed being dependent on its predecessor, though not exactly evolved from it, because by a process of re-action the predocessor is also dependent for manifestation on its successor. Thus, while the succeeding contributories may be said to be evolved in a measure from the preceding ones, there is a mutual dependence which makes all the twelve co-ordinate also. The twelve inter-dependent originations in the Pratitya Samutpāda are :- (1) = 399 चित्रा ignorance : (2) वर्त केर संस्थार association or impressions; (3) क्य-नेय विश्वान consciousness; (4) भेद जान्य नामकप name and form; (5) } with skyc-moled usions the six sense-organs; (6) रेव्य आपे contact; (7) वेदम बेदमा feeling; (8) sred-pa श्रेड्य बच्चा desire or hankering after: (9) वेद प प्रवादान sensual enthralment; (10) बेंद् व srid-pa अव procreation; (11) a skye-wa wifa birth; (12) क्या ने जरामरच old age and death.

34 sten-ma prop. support, pillar.

1544 rten-gshi 1. basis, foundation wrate. 2.= 181454 residence, home (Mion.). \$4444 rten-gnus, id.

rtog 1. in Fars: rtog-khafi squares a room or place of amusement on the top of a house or building. 2. In for Fa tog.

I: riog-pa nd, want sbst.
1. consideration, deliberation, reflection; faugar tog-pa skye-sca or faugar to reflect on a thing, to indulge in musings.
2. scruple, hesitation: faugar riog-pa skye-te to grow doubtful, hesitating.

imp. इव or हैन्य सबसे to consider, examine, search into, muse upon = न्याम अन्त ते or अन्य सबसे to consider, examine, search into, muse upon = न्याम अन्त व or अन्त प्रकाप (अनिका.): व्यवस्य के नेया though one meditates (upon the soul), one cannot understand. To trouble one's head about a thing is considered a fault much to be guarded against, and the more se, as religious faith as well as meditation require the mind to be strictly free from distraction, and especially in meditation to be concentrated on a single object only: अन्त के दे-देश contemplation without any disturbing reflections.

मृत् वे rtog-ge तथे the act of arguing, reasoning; dialectics (Cs.); मृत् वेष rtog ge-pa तार्थिक an arguer, distruter, reasoner (Cs.): मृत् वेदे द्वारा अविषय rtog-gehi appod-yul ma-yin-pa व्यवकारचर not being the object of controversy or arguing.

भूष प्रस्त प्रथम rtog-pa dan brat-ua क्रमाना रोष without imagination, free from sophistication.

हैंब कि प्रति द्वा rlog-pahi dgra **कवनक्ष** n. of s

Syn. 9435 Ar royal-byed çin, e yriğu chu-klufi skyeş (Mfon).

ৰূপন প্ৰথম ক্ষেত্ৰ-par bycd-pa আৰু to fancy, to imagine.



দ্বাহান rtog-dpyod = ব্যাস নার, or কার্মনন (Minon.) বিশাস consideration; examination, trial: দ্বাহান্ত ক্রমণ ক্র

মূল মন rtog-med বিশিক্ত simple, unsophisticated; slao simplicity; singleness of heart. বিশ্বস্থান মন্ত্ৰী কৈ 55 it should not be interfered with; he does not meddle with that (Ja.)

মূল মন্ত্ৰ কৰি programed log-sca = মূল এইল কৰ্ম mistakes caused by wrong or false conclusions, such as while passing in a boat to maintain that the trees and houses on the bank of a river are moving; in the same manner holding that all phenomena are permenant, &c. (Lon. 4 15).

हिन्म देशन धरे जनम toose dkah scahi gnas = नेत पुचर्दन धरे अ a very inaccessible and fearful place.

हॅब्स वर्षे rtoys-byro गति a number ; हॅब्स वर्षे देव सहागति a great number.

প্ৰথমইং rtoys-brjod or প্ৰথম মাইন্য অৱ-বাল lit. discriminative speech, the utterance of what is fully grasped; a common designation for the recital of the events of an ideal life, full of instructive lessons.

मुख्यम् प्रमुक्त <u>rtogs-brjod</u> brgya-pa चवहानमञ्जूष n. of a work contained in the Kah-gyur (K. d १).

For all 2 and any 2 and any 2 are reogs briod rin-po-che dpag-huam khri-gia and a section and the great work of the Kashmirian poet Kshemendra on the deeds of the Buddha, in 108 chapters, translated into Buddha, in 108 chapters, translated into and forming the 93rd volume of the Tangyur collection.

१९४६ देव ११०९६-deb= व्यूर वेदे देव जैन (Fjedthohi deb-yiy a memorandum book (Risii.).

Fqu: \$5.84 rtoys-bdod can desirous of knowing or learning; inquisitive (Ja.).

देशभावन rtogs-sdan वृद्ध, सदासति ;= म्हणाय a sage, a general term to signify such.

ह्यासाध rtoys-pa I: बोधि, जान, अववीध, चपसच्च, समय, गति sh-t. thorough perception, infallible knowledge. It is stated that ordinary mortals are incarable of cogitating on the merits and qualities of Buddhas and Bodhasatteas. The true Rtogs-pa cannot be acquired in the first instance, the \$4 (meaning of a thing) first must be understood (\$4354) and that may lead to the acquirement of knowledge by वश्चव भिष्य study; then comes reflection or meditation, and last of all is Rtogs-pu the full comprehension. Thus we can define Iqua as: 1. the true perception of all things in general, which leads to the attainment of the Thinks so-so skychi-sa stage of ordinary perfection. 2. a true metaphysical development leading the way to what is called auguran, that is, to Nirvana. This last is called at un Topa u or where, the clear under-tanding or perception, the same as # 435 or metaphysical voidity or nothinguess.

Syn. विश्व हैं दिन khon-du chud-ja गतिकृत ; भूक्य u mkhas-pa ; विश्ववय, विश्व पुठ-एत ; श्ववीय, पुष्पाय rtays-pa ; निष्क्रपण, 88-य byah-ua निष्ठण.

ह्या अ य II: vb. to perceive, to know, to understand: ५५८ न अहुवा म they did not understand; though they inquired into it; हुवा प्रवाद to obtain information; to convince one's-self of a thing; हुवा पर ६६८०, demonstrate, to convince a person. अहुवा प्रधान stupid, ignorant; ignorance. केम्बाह्य solf-knowledge.

Fourtheast the growth of ideas, thought.

yan a ka k Kang ya ak at stoge-packenpo yoke-en syyus-paki mao a metaphysical work in the Kah-gyur (\$40. 9 413); yan ak aka stoge-paki gier or at same en k (3 4,3 km a ka 5,4, an yan ak aka another work in the Kah-gyur (\$40. 395).

You's riogs-spyed theory and practice.
You's & artogs-speed byed-pate knew and
to practice; You's a would riogs-spyed to
mkhas-pa theoretically and practically religious.

Fur to rtogs-shib thorough inquiry; investigation of minute details.

Han we, plogs-yas (N-a) until n. of a numerical figure.

Two rtogs-sla easily comprehended, or easy to understand.

who to fasten, to secure, tether (v. a) 1.

The secure of the control of the cont

চুন্ন হা ton-pa (অনুন্ত) অনুন্ত,
সনিব্যাহ to place confidence in a person,
to rely on, to adhere to, to act in accordance with. In connection with the meaning of tion-pa common sayings prevail
among the learned of Tibet:—(1) ইন্ট্ৰাপ্ন
ব্যাহ্মনান্ত ইপ্নাইন্দ্ৰাইন rely on the
import of words, do not depend on their
literal signification; (2) ক্ষেত্ৰ কিন্তু ইন্দ্ৰাই
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ইন্দ্ৰ

Syn. Active yid eton-pa; Angra blo hstad-pa; Active yid ches-pa; Angrae ejessu ddrah (Uson.).

For real in ways acc. to Sohr. the pith or marrow of a doctrine; Fur Aura to know thoroughly (Sohr.).

by breeding an animal three-parts of Indian parentage with a pure-bred yak.

Jan tol-es = K. and and precience, intuitive knowledge, knowing without being taught: I was a Jan and precience it is said he knew intuitively many religious doctrines (J. Zaf.).

¶ fta 1. v. under ¶ ftar. 2. v. Jä. in loco.



वा वा वा वा pleasing when looked upon; also name of the chief city of Indra on the top of Mount Sumeru: W5 Mc go there and look (at it)! \$9974\$ un grat to gaze all round; 44.64.5. a to look up and down; And or As a to look back. Collog. in the sense of to look at Ma-ua is usually preceded by Aq the eye : 3 a Aq g 44 looking at it. 2. to look for, to search for; in this sense common in W. e.g., swdnungants the horse has not come, go and look for it. 3. to view mentally, to consider, look into: also to examine, investigate: KNIN TOWN 4 if I did not examine it; \$ 7 4 to feel a person's pulse; 44 44 48 to consider if it will be useful. Warm let us see who is greater or taller; 34 we shall see that afterwards: " Tq Tq Tq to examine or search into minutely: "5 9 a is the expression most in use for to examine, to test, to try; 5 % To let us see how many there are; g 34 35 4 to investigate closely. 4. a fourth and not unimportant usage of wa is to express a stage in mystic meditation wherein it means to be in the first or contemplative stage, during which one must be especially oblivious to all sounds and to all that is occurring around one, the sight and that limited to a single object being the only sense in action : 32 45 424 वदे ॥ डेम दु बॅम द्र्षिम म तू । बॅम व प्रदान व व A there must not be attention to even so much as the bark of a dog or the chirp of a sparrow; if there is hearing, there is no contemplation (Mil. 7).

मुन्त II: shet. 1. a look, the act of looking. 2. contemplation (mystical). 3. इसेन opinion, doctrine, theory, philosophical system, school. १९०५ में the theory of perpetual existence or duration (of worldly things). ६९७५ मुन्त में क false opinion or heretical view (Ja).

स्वर्ध श्रव-स्व अता-pa क्रवृष्टि jealous sight, spiteful or mischievous sight.

कृष्याचे देशवा (ta-was mi-some not satisfied with a glance, i.e., wishing to look at it more; hence=व्यवकार्याय a very handsome shape or person (Mson.).

gravita An An An acaschog-mi-cesthe sight of which is never enough, met. a very handsome person (Moon.).

#35 lta-byed met. the eye (Mfon.).

pring tta-tog or in false statement; false doctrine, heresy; acc. to Jā. any irreligious impulses of the mind, perverse and sinful thoughts.

#9 lta-bu I: इव. सहस्र, सविभ. चपन may be described as an adj., though often used in the manner of a postp. instead of & and g. It is generally conjoined with the substantive vb. with the signification of to be like, to be as (another), to be equal to: यद्वादर वावाय सर वर्षे हुन दश व्यवका कृ वास मेन I mi. self am not like Chenrezig with many hands, or I have not myself many hands like Chenrezig: क्यान्य प्रमाण विन one as wise as three village-elders (i.e., the village council): हिर अ वय ज्या मान्य मान्य मान्य प्र पुरे ह वया म you have a voice like that of a companion giving advice; * 34 WGS 35 he became (to him) like a father; at Fary giga wa's having eve-lashes like those of a cow (Sty.).

#8 lta-bu 11:= ¶894 984 gzugs-brāan or ¶95 sku-bdra a likeness, reflected image, image (Māon.).

FR 111: V. H'-9 sku-ça (Maon.).

कृश्वय शिक संग्री-pa a spy, scout; कृश्वय द्वित्य to spy, to explore, v. वेय व संग्री-क्रक.

pgen ita-stafe 1. a glance or aspect, look; 內文學與基本 a mild look or countemance (Ca.); 內文學與基本 an angry or fierce look (Ca.). 2. the magical and powerful look employed by Tantrik experts in order to control or subdue demons; 實際基本學 ender to cast such a magical magnetising look. In the narratives ascribed to Milaraspa, frequent mention is made of his exercising this power.

बुष स्वाप्त than-pa 1. described as क्षेत्र पर कुष बुद बुद बुद सिंह projecting parts at the back of the crown of the head. 2. the back part of the neck, the nape. 3. the upper or back part of any thing; भी भूष upper or back part of any thing; भी भूष upper or back of a knife; भाषा the back of a house; ह रेदे भूष upper or a knife; भाषा upper or a knife; भाषा upper or a knife; भाषा upper or a knife; भाषा upper or a knife; भाषा upper or a knife; भाषा upper or a knife; भाषा upper or a knife; has a

ষ্ণাৰ্থ itaj-ker the bones of the neek. শ্ৰন্থ itag-khud - শ্ৰন্থৰ গ্ৰন্থ বিশং "the curved bones below the nape of the neek."

As the cottages in a Tibetan village mostly stand on hill-side, the back-door is also the upper door.

+ 99 1 ltaj-syre or 99 49 = 1994 anterior or posterior; 15 49 upper and lower.

an at lag-good or an 1 1. decapitation. 2. acc. to Sch. changeable, fickle, inconstant.

\$4.55 | !tag-mdud the hole in the occiput, the connexion of the brain with the spinal marrow (Jū.).

(Jig.) the piercing right through from the breast to the back of the neck.

\$75 |tag-rtsa=90 the buck; \$75 kg. |tag-rtsa sgrof-sgref the back stiff and unbending (Rdss. 29).

हाँ link 1. a bale of goods carried on one side of a beast of burden, half a load; हा नीभ two bales, or a whole load. 2. also = है : in W. adv. through, quite through: है हुन्स द्राव हुन्स कार्य क्षेत्र का one sees from the outside into the interior; हा बुन का bore through; हा कार्य कार

हरभा हुए । take-apyad-pa explained as भवा हैन है। य to minutely examine; whether a thing is good or bad, etc. (Yig. 16).

মুন্ত বি ltad-mo utur, যাবল, আনুল, বৃদ্ধ, কৰু ব ব্য a sight, scene, spectacle; exhibition, musical entertainment; মুন্ত বুবি to go to an entertainment, to some amuscment; মুন্ত বুবি কুন্ত কুন্ত বুবি do not remember or recall the scenes of a country life. মুন্ত বি ltad-mo che মুন্ত বুবি কুন্ত বুবি কুন্ত entertainment: অমন্ত বুবি কুন্ত কুন্ত কুন্ত কুন্ত the father said, what is the cause of this grand display and prodigy ? (Mil.).

京河門に *ltad-mo khafi* a play-house, exhibition, stage, etc.; 家、京「和『『 * ltad-mo nkhan or 家、京 海 4 a show-man, actor, mimic, etc.

see sign a stad-mo sta-sca to look at a scene, to witness a play or scene: \$5.50.9.

The stad-no sta-scape of a place where there is something to be seen for amusement; a theatre; \$5.50.9 stad-mo-pa a spectator, a visitor: \$5.50.9 stad-mo

Stahoge they came together to (a sight); an entertainment; white 's and lead-mobile dge-mashan innocent amusement, entertainment.

म भूति । itan-pa=अद्राय चन्न, तम joined together.

भूति स्वा:-pa pf. बहुबब, fut. बहुब, imp. बूब to fold or gather up; to lay or put together; कुर हुब व to fold single; बीन्स हुब व to fold double.

angra ltab-byed-pa to fold up; 444.

sagrato fold or bend together three-fold
(e.g., a corpse previous to cremation or
anything else).

gam itab-ms a fold, crease, plait (Cz.); und clasp-knife. unun-sy 3 nu se itab-ms dgu-risigs can one with nine folds piled one upon another, i.e., nine-thick (Sorig. 119).

unsubstantial, toy-like; the meaning may be conveyed by the words an action of the standard market and authority by the standard market and authority by the standard market by the standard market by the standard market by the standard market by the standard market by the standard means are brought together (made phenomenal) by means of ignorance.

Itar or #4 Ha-la and sometimes simply # Ita, words akin to #5 but more directly used as postp. governing accus.; and the first two, also, as adv.-like, as, after the manner of: Ausa Butta कृ वैदाय क्ष्य वर्षेकाय प्रकारतार जिला-प्रतिवर्षिक made like as the work Prajnaparamita; RE 34 44 having heard so, being told so: 99 35.4.35.4 making a gesture like making salutation; अध्यक्षीय वे में सुबक्ष वान में ME 44 the demi-god of the place was carrying a fungus as a shield; की इक्ष्मिक पुर lonely as a rhinocerus; at 19784 and 194 undulating like a steppe. 43 % = thus, as follows: 3 ge or 3 g 4 like that, in that way. Collog. 95 or 95'4 are generally substituted for \$5, etc. : \$35353459 he is doing so.

ह्र्य शिका-liar or क्ष्य हर्ष वेसी the early stage of the embryo while it is being formed in the womb.

Has I: for the see; also the de or the last seen. Should be age.

भूको II: or है कुम (similar to १०१०), निविध्य omen, prognostic, but generally used for a bad omen; कुम सु बहुद व क्यान accident, a danger befallen; हैं अर्थ विश्वय miraculous sign, prodigy, a miracle; वगु नेव व्ये कुम a propitious omen; के कुम वक्ष में गां-lias bank po a good sign in a dream; ६० कुम तं avourable omen दशका or कुम दे क bad sign; कुम है देव य सक्षमविद्या the science of drawing



क्षमाय शिवकृत्मव निमित्तिक a diviner, astrologer.

हमासु वृद्धाः श्रेतिक-स्थः क्षेत्रेप्राप्त-स्थः समाज meeting with an accident.

Iti-ri pitcher (Sch.).

्रेष्ण बुद lig-thus in C. a person of small stature, perh. a corruption of क्षेत्र litertims (Ja.).

भूग ध lith-pa to fall through (Sch.).

ब्रें tir चित्रपूर्व full; क्षेत्र नेम नाम व ltir-gyis gafi-wa full to the brim.

Sa a ltir-nea, v. Sa a ldir-wa.

कुट स्थान पत्ति, fut. and pf. of कुट मांगने त्वा to fall, to fall down: नेर मन्य मुद में having fallen from the tree; अर्थ के स्थान कवा कुट है even what is high will eventually fall down: नेम कुट a moral fall, a sinful deed.

कृष्ट दे lius-byed पापालिका a transgression, crime; इत इदः ५ दृष्ट fallen into damnation; कृष्ट वर्षेद wishing to fall, to sin; also apt to fall.

हिंदि [tuh-na चार्याल, पातक, निपणि sbst. fall । दृद चंद हो, esp. moral fall; हृद वस क्षम स stained with sin; हृद व क्षम व confession of sin; हृद व क्षम व [tuh-na ma-httes-pa च्यापाणिकाचा not mixed with sin; हृद व क्षम व्यवद व [tuh-na las belah-na चार्याल्याल to raise up from a slip into sin. हृद व व क्षम हम्म विकास के प्रमान के प्रमान के क्षम हमा के कि स्मान के प्रमान के प

क्षेत्र स्टब्स्ट or क्षेत्र स्टब्स्ट नामि, कोकेस 1. navel क्षेत्रके क्षेत्र कानगणि; musk-pod of ransk-deer: क्षेत्रका केर्ने क्षेत्र, त्र का सम्बद्धार स्ट बहुद्धार स्टब्स्ट स्टब्स्ट स्टब्स्ट स्टब्स्ट

bach-war hdod-paho (K. gu. \$ 50) if the navel be rubbed, there will be desire to est food. क्षेत्र मा अभावपास व्याप देव स्वापास राष्ट्र गा zab-zlum gyas hkyyıl don-grub bzaf a navel. deep, round, or coiled to the right, is a good sign of success (M_i) , 2. navel-string. umbilical cord: क्षेत्र मार्डिए | te-wa geod-ja to cut the umbilical cord; बिंद दर के के व बुद at 5 985 4 khof-raf qi lte-wa quf-thaf du bend-pa his navel string was cut at Guhthan, i.e., he was born there. 3 fig. = the middle of a thing or centre; 53@46 2 2 2 the centre of a circle or disk. & 35 744 2 2 44 mu-knyud asam-qui Re-war in the middle of three concentric circles or disks . द्र क्या के के प the navel or axle-tree of a water-wheel; wal go the navel of the earth, i.e., Gaya in Magadha.

क्षेत्रकृष lte-na skyrs नामिजन्या, नामिज born from the navel is met. for द र्या a raveu; also an epithet of Brahmá (अतंता.).

क्षेत्र व श्री क्षित्र क्षेत्र कृत प्रवास कर | tte-wa bal-can नकेड (lit. in whose navel there is a store of wool) met, the spider (अविका.).

and agence the wa grhuh-rad the central place of government in Tibet, i.e., Lhasa.

of Mount Tisé in Ngari (Moon.).

ब्रे'वे !te-le prob. the polecat.

भूदि ना tten-ka 1. acc. to Ju. v. हुद ttan. 2.=हुद कु n. of a Buddha. 3. विश्व pool, pond. 4. प्रवृत्तिक n. of a disciple of Buddha.

পুন the pooket in the fold of garment:

ব অই টুৰ তুম্বৰ কৰাই na-bzabi lteb-tu beug(A. 73) putting (the gold) in the pocket of his robes he went on.

Rain Heb-pa (cog. to Rain) to double down, to turn in; see Rain to turn in the edge, cf. Rin ne-mo.

awgs. Hem-rayan whim, caprice

京本 utem-pa the state of being full, e.g., a vessel full of water; full, over flowing: 京本 ttem-po full; 京本 ttem-ttem so full that it runs over (Ja).

ৰ tho 1. আৰু food, victuals; জুন্দেশন to beak-wa to ent; also to gain one's living; জুন্দেশন the ent; also to gain one's living; জুন্দেশন the ent is meal, i.e., anything. পুন্দাল কি hay be a to prepare food; জুন্দুল্দেশন the field of procure food; জুন্দুল্দেশন to procure food; জুন্দুল্দেশন to procure food; জুন্দুল্দিশন the risks his life in order to procure food; জুন্দুল্দিশন wages and food; জুন্দুল্দিশন to grant to grant to ryyah-skyid food, clothes and comfort; জুন্দুল্দিশন the rank acc. to Sch. a person temperate in eating. জুন্দুল্দিশন the haun-ran an epicure, parasite (Ja.). 2. goat's-beard (Trayopogon) used as a kitchen vegetable.

ब्रे हुट व्यव (to-kinh belab-pa v. ब्रॉक्ट कव व (to-lon belab-pa.

बूँ रणर शिव-dkar चेतोदर white-helly; an epithet of Rnam-sras or Kuvera.

ভূম হৈ হ'লেজ্ব tto-skur chod-po btab-pa to greatly slander, spread scandal (D.R.) ভূম হ'ব জন্ম মা tto-skur chod-pu btab-pus id.

कृष्ट्रिक No.hgens= क्षेत्र glen.pa a fool, an imhecile (Mhon.); कृष्ट्रेक्ट म श्री अन्य मान्य hyens-pa च्याचार. full-stomach; कृष्ट्रवेद मा देशाय satiated with food (Mhon.).

2. symb. num. 8.

pithet of the conveyer of Vishnu (Mon.).

हुँ प्री (to-wa= वृद्ध (Yasel. 36) अवर, चदर belly, stomach; हुँ व अर्थान मार्गात मार्गात क्ष्मा क्ष

क्षेत्र lto-can=अद् or इ.स. an arrow (Maon.).

¥ au lto-chas provisions.

a large belly, vorscious.

Syn. 呵uu Ti B gaug-po che; 黃 u ugk u ttowa hphyah-wu; 黃 愛 u tto [dir-wa; 希文 黃甲 rked-sbom; 呵uu w sa gaus-rdaih-an (對hou.).

ৰু এই tto-ea tdir globular, bulbous; ক্লাড পুরুষ বাস্থ্য gser-yyi bum-pa tto-ea tdir a golden pot with a huge bulb (Ybrom. 9).

Type 4 (to soum-pa rice-cakes with butter or any oily substance.

क्षेत्रे lto-hphye नकीरन, खरीननि a snake, a reptile that creeps.

জুৰি বৈশ্ব lto-hphye chen-po লছাংল a python; also described as অন্তৰ্ভন তৈ ইব demi-god, or huge god of the soil of the serpent-kind.

REW Ho-slos wrett a swollen belly.

ङ्गासुक अन् Ho-yus can चाताचरी conceited, selfish person.

Z Ito-ras handkerchief, napkin.

क्षेत्र है Ho-lan for or हैं बन है thick cotton cloth used in India for spreading on the floor; evidently a corruption of the Hindi word अवर्धि.

জুল tto-lon = জুলু tto-kinh, ও ও ব্যৱস্থ পু অনুসাম জুলু জেল লগুল এন hu-bu hphoys-su htsun-mo tto-kinh blab gsuh-kas (D.R.).

prob. the same as \$3.494 hare-lags.

मुख्य में शिक्षक-pa 1. चुचित, यह hunger: क्ष्या पर कोड शिक्षक-pa i geir चुचामान suffering from hunger; क्ष्य चुचामान suffering from hunger; क्ष्य चुचामान suffering from hunger; क्ष्य चुचामान suffering hunger, i.s., poverty and wealth. 2. vb. to be hungry: क्ष्य चुचामान चुचामान पर किष्य पर क्ष्य चुचामान का प्रति के ति कर ति पर क्ष्य का प्रति के ति कर त

भूषा में ltogs-gri starvation. In colloqhunger: बदे दम्भूषा में बम बहुत मेंद्र व्यक्त केंद्रdag ltogs-gri ham hkhyag-grir behi-wa ham are these going to die from hunger or cold?

It'M itos-ka the groove at the lower end of an arrow to fit it on the bow-string.

* ¶ tof-ga 1. notch, incision, indentation; * ¶ mdah-tof the notch in an a depression; ¶ * ri-tof depression in a ridge of mountains; ¶ * lation the indentation of a mountain-pass

(Jä.). ► ** Hofe summit (Jä.) (?)

tered person.

tob-chas (Tam) food, provisions, etc. (in Sikk.).

कुष्ण kobs v. कृष्ण sdobs; in वृष्ण कृष्ण कृष्ण (A. 104).

para kons-pa=\quad or a\quad or a\quad \text{qu: Tak. quad \quad \

bastard prince (Ja). Frague for shugs-pa to be in the womb being illegitimately

conceived; bastard conception: \$3.4% for a quarter \$4.50 form the time the child was conceived in the womb her illness was alleviated.

yak-bull on a will or female cross of a yak and cow (ktsii.).

The loss of the standards of the standa

विश्व ह्या !tos-spage meat and rice cooked together (Sikk.).

print tos-med wang, where, where continual, without interruption, in a continual stream or flow.

है sta is defined thus: १ वेग इ.स.२ १९ प. व. दुविक्य परे के इ.स.वंश वंश अर्थ है के र्स (Hbum, न 285).

ষ্ট্ৰ'বি sta-gon = সংগ্ৰেষ দল-চুৱনিলাই, or ইণ্ড্ৰ'ৰ দলৈল-du byriy-pa আ আল preparation, early arrangement. ই ক্ষিত্ৰ হাৰ-gon byed-pa to make preparation, to make arrangement for a person's reception: বুংলা অব্যাহ ক্ষিত্ৰ ক

Th sta-gri pick-axe, v. Th sta-re (Mfon.).

=5

PARTA sta-enon see-enon occurs in the passage: -- 255 I FARTA IN helickyi sta-enon see-enon gyiş (D.R.).

कृषित sta-bon occurs in the passage: १ वर्ग है: हैं कृषित व ज्वास य है है य है कृषित व ज्वास यह है हैं है है कि ते ज्वास कर है है कि de-nas shift-po sta-bon la gnus-pa ni rdens-kyi sta-bon teliy-bçağ kyi-bon (D.R.).

a st gla-sur = 'है व्यो dpyi-ngo बोचि, कृषि hip, hip-bone, e.g., as the seat of strength: इ.स. व्याद्य sta-sur yan-chad from the hip upwards (Jā.).

हारे sta-re=हाँ frequently हाँ कुशारिका; संक्रमा axe, hatchet.

plag write, win the Bengal tiger, which is not, however, found in Tibet. In the far S. E. districts the thick-furred Chinese variety of tiger is said to be occasionally met with; but in general, to Tibetans, the tiger is only an animal of legend and literature, though actual tiger-skins tiger cub; PT a tigress; PT da a tiger's den; and the stripes on a tiger's skin; क्ष्माची अके समा में की बाहेद वर्डे अम बहुद a tiger's tooth overcomes toothache; इन वे सु विवाह समान्त्र stag-ui spu-yis sna-khray good tiger's hair inhaled as smoke stops bleeding from the DOSO: ME Guralt. Mare Henn un Br and cures all pains in the body and the head; 541.441@474 tiger's-bone softens disease of the bones (perhaps caries).

Syn. Life dei-grom; 444 å 94 enage-kyi evan; 48 åt åtske-byed; 444 åt hetul-phod; 48 år-skad-can; 484 444 år geangun-khra-bo; 444 allie-bkra (Maon.).

ets, stag-gkar lit. white tiger; n. of a demi-god belonging to the klu or Naga class and which is believed to be striped.

青海南 stay-khra-po 主張 w 本面 西 phyc-ma leb khrc-po a marbled or striped butterfly (Mis. 4).

क्ष्योक्षय stay-yi rkast-pa= ९९६ वामः केः n. of a tree or plant.

Syn. Man Mr. tahiga-mak (MRon.).

क्ष्य के इंस्तु-yi sen-mo करचा lit. the tiger's nail; n. of a sweet-scented plant.

Syn. angu lag-skyes; yn gada'n sbrulgyi mishon-cha; afai Wawu sa hkhor-lohi rnam-pa can (Mhon.).

চুশাল্লন staj-gras occurs in the passage চুশাল্লনাম্বানি বুলিনাল্লনাম (Risii.).

prom stuy-chas articles carried by travellers such as tinder-case, smoking implements, weapons, etc. (in striped skin bags).

१९४९ elay-iden वसकारी, पुत्र the plant Solanum jacquini (K. d. = 214).

PT K: stag-dof = MC C. quiver. PT K. quiver a quiver for arrows lined with leopard's skin (Rtsii.).

इन्हें Stag-sde n. of a place in Tibet: इन बुद्धारे जीव व्यवस्थित to the west are two places called Tag-de and Zig-phan.

444 Stag-Ins utfund n. of the son of Tri-S'anku king of the Sudra class who by the force of his logic had induced a rich Brahman to give his daughter in marriage to his son Sardulakarps.

species occurs in Tibet. 773 stag-qun hirch bark.

Syn. Anyro-ga; Angeleug gduge-khyebe; amunish page-pa can; Angeleug and yi-gebi gehi; kipkinga re-khabi bdab; ganinan cun-pakian; manin wifa gwys-pa man (Mon.).



कृष वर्षे सम्बद्ध stag bbros-pabi-shags the charm to make a tiger run away, मान्येवाचे (K. m. 3 52).

कृषा श्रा ay-ma n. of a medicinal plant: कृषा अदे के मृत्य द्वर विकास कृष्टिक सम्बद्ध

a place in Tibet well known for being the birth place of क्षेत्रक के दे व Stag-tshaft Lo tsā-ra.

**Stag-ishah Ra-wa stod n. of a well-known hermitage situated in the mountains to the west of Lhasa (Loh. * 3).

মুখ্য কৰিব Stag tshal-ua (lit. tiger's-grove)
n. of a place in Tang: শিনাই বিশাসুত ধুৰ দুৰ্বল ব্ৰিষ্ণ ধুল বুল বুলি বুলি (A-65) thinking that the Jo-to (Atis'a) should under any circumstance be brought to Tibet, the Lo-tak-wa of Stag-tshal in Tsang, etc.

**Tiger-leopard." 1. n. of a demi-god residing in the nether world. 2. a corruption of the name Tajik by which Persia and the Persians are known to the Tibetans.

हम् अध्यक्ष stay-ras a kind of chintz with stripes resembling those of a tiger.

দৃশ ^{মৃ}শুস্থ শুলিম *Ştag-ri gñan-gsiys* n. of an early king of Tibet (*J. Zaâ*.).

\$754 Stag-rus n. of a clan or tribe in Tibet.

FT R. Stag-last n. of a district situated to the north of Tsang (Los. 9 5).

₹ ¶ \$tay-ça a herb growing in pasture land with leaves resembling those of the pea. भूप stag-çar s full grown youth.

pa & 2.445 stay-lha me-hbar lit. the tigergod of burning fire, the chief Bon god who resembles the Buddhist deity wanput (%5.7.2.4) in his attributes.

इंट वेब stan-sil there are three kinds of this stone, viz., the black, golden, and silver sil: व्यवस्था विषयुक्त विश्वस्था अस्त्र ब्रिस. Also = वायुक्त camphor.

BEN stafis also pent manner, style, posture: শ্ৰেইছেম manner of walking, gait: ৰুদ্দান্ত বিশ্বেশ স্থান (4.27) from the bank of the river he (with eyes fixed on a certain person as if to kill him) assumed the manner and posture of a wrathful deity.

\$5.4 stad-pu pf. and fut. as imp. Into load, to put on, to lay on; satisfato saddle a horse.

हैं stan resp. नान चासन a seat, mat, anything to sit upon : MANAGEN to get up from a seat; #435.4 to spread a rug or mat on the ground; Madan a to lay a mat on: Bra a chair, also a rug or carpet spread on a bedstead; warm resp. 4344455 a cushion or carpet to sit or lie upon; seat on the ground: क्ष्युक्तवाधुर केर नुष्युक्तवार. 1 5 g stan rnam-pa lhahi steh-du hduy-par mi bya ste (a monk) should not sit upon the five seats intended for honourable persons. Ma stan-phrol occurs in 55 m क्ष्म के क्ष्म के के (A. 114). In the following passage the sense is fairly clear: alaffaud. रेट हैं किर्देर विवाधक्षा वार्षिय कुरे का इस वह ह रेखेस हैं किरे मा वेदे वन्त्रमा पर्वे हुन होत and हुन होत = a seat of atate.

\$\overline{\pi} \text{ stab 1. v. \$\overline{\pi} rtab. 2. boc. to \$Sch. \$\overline{\pi} \overline{\pi} \overli

Stub-ka n. of a place in Tibet. #9 44 Stab-ka-pa a native of that place or district (Los. . 3).

po at stab-sea the sap of a tree; po at उभ क्या हैंद के देश के पेया Stab-sen causes broken bones to join, and removes rheumatism.

MAN 1: stubs compliments: gawagara stabs-hbul-wa to present compliments (Yiu. k. 47).

NON II : (cog. to saw also synonymous with (1. mode, manner, way, measure: सेंद केंद्रे क्रिया प्रेस वर्णेय to walk in the manner of a lion; TREON manner of dancing, v. 415. 2. opportunity, \$1898 manner of walking ; an opportunity for going; PEN PONT hastily, speedily; 574 and scarcity, dearth. Stabs may be used as a formative, converting the adj. into its related substantive.

분석의 및 적3도 및 4 Jac Stabs-khri bzufi-mon khest n. of a king of Tibet (Fig.).

PON USE stabs-beler = BH USE zlum-beler best compliments, felicitations.

en star for en sta-re q. v.

製工'用 star-ka or 取'用 軟件 情報報 1. the tree Diospyros embryopteris or ulutinosa, the fruit of this tree. 2. a Karra, a weight = the weight of the dry Tinduka fruit : \$ 735 to be in weight a Tinduka fruit. 2. sec. to authors the black species of walnut. P. . Ar stargahi-cid the wainut tree: at was starskogs nut-shell; F. . star-sdon walnut tree.

atar-wa pf. and fut. at imp. 1. to file on a string, e.g., pearls; to tie, fasten to; # 459 id. 2. to clean, to polish. 3. (Sch.) to ornament.

2X 9 star-bu or ₹₹.54 चचनेत्रम the berries of Hippophae rhamnoides, a shrub very frequent in Tibet, esp. near riverbeds in the Indus and Sutlei districts of W. Tib.

Syn. Baga sa sprin-gyi rha-can; अध्यक्ष me įdan-ma ; अव का हर yul-ga skyur (Māon.).

P'A sti-wa pf. agu belie, fut. ag beti. imp. 24 stis 1 to rest, to repose, to refresh one's self; \$40 944 a resting place. 2. to honour; Fr shst respect, reverence, honour; Pre35 to honour a person, to show a person honour.

मूट प्रभूय stin-bekul= नवश वसुव बस्ते वस

ब्रेट व stin-un pf. बहेदम batife, fut. बहेद imp. FLA SHUN to rebuke, scold, abuse.

श्रेप'य stib-pa or देवभाव to offer (sacrifice) (Ja.).

श्रेत्रा'या ştim-pa, pf. प्रदेशम bştimş, fut. प्रदेश ostim, imp. gone stims, prop. vb. causative to alwa, to enter, to penetrate, pervade, to be absorbed in : 394 E4 35 3 355 things chos-nid-kyi klon-du stim the soul is absorbed in the expanse of the spirit (X#35).

🤻 stu योजि the vulgar term for a woman's private parts.

अवादा stug-pa or श्रुवभाव (भेजनंदाय प्रतीव 1. ordure, excrement. 2. thickness, density. 3. a wind, flatulence.

ह्मास'र्दे stugs-po=3व'र्व वन, नोरख thick, opaque, solid, dense. प्रमास्त्रम सीचन really or solidly noble, an epithet of Buddha. अन्य दा वर्गेद थवे वेद मानव व्यक्तिक = वेब केद

Hou-min the highest of the Buddhist heavens.

斯气 and pa pf. and fut. 智 to repeat, to reiterate, to give, offer repeatedly (medicine, food, etc.): 4854 if it is repeated: Brank & MC 3k Kk repeated succesing ensues; and and to be always ill (Sch.); cf. 455 MR (from Ja.).

#44 stun-pa pf. and fut. 484 to agree; to be accordant with.

हुत्र नेद stun-ciá चनक an iron-club.

pan stub-pa 1. in Ld. for again blub-pa (Ja.). 2. same as gou'd stubs-pa wis, to cut into pieces (4 #8 ça-lta-bu like meat).

ste (mr) an affix for the gerund, inst. of 9 after 4, 5, and vowels, v. 3. As contains the copula it may be added also to other words than verbs, e.g., 55 294 3 Ac ut a & khuod-rigs che-ship mtho-wa etc as you are of high and noble extraction; like at it is also used for namely, to wit, videlicet (viz.), that is to say, esp. before translations of foreign words and names. After an enumeration of several things it serves to point back, or to comprise: 4, 2, 4, 4, 7, 4, \$ \$ 7 the six letters 4, 2, etc. ब्रुअवर्थ वे प्रवास के the three signs as o, i, and e. 5 44 454 as to the being now, in seven days, i.e., in seven days from to-day (Dsl.) (from Jü). As a gerundial affix For 5 is most correctly annexed to the present tense only, while 44 forms the perf. or pluperf. gerund.

12 ste-po= 13 stehu an axe with its blade athwart the handle used by Indian and Tibetan carpenters; ? 29 stc-ltay the back of the axe; I'v ste-yu its handle; क्षेत्र atc-kha its edge. क्षेत्र वर्षेत्र वर्षेत्र atc-bahog gtofi-us to smooth, to hew with the axe (Jä.).

stens I: a bridge over narrow gaps or along precipitous paths, torrents, &c.; fig. the saints or sages by whose agency men are led out of this world to Nirvana: श्वामादे दशमा श्वापा देव परि श्वेषमा अभाव 4574 those lamas have spiritually descended by the connecting bridge of those who have gained sainthood (A. 12).

≱বাৰ II: also ৰুবখাও abst. a rest. support, upholder, shelf, etc.; In 1944 book-stand, bookshelf; as a board, stool, bench, to sit on (Cs.); 434 944 a board to place things on (Cs.); a man or ৰ্মৰ ইৰ্ম gsol-stoys dining table (Schtr.) : শ্ৰ ₹94 stool, portable resting stick for sitting on. 4 244 a candle-stick.

1994 9 stegs-bu 1. a turret where sparrows make their nests. 2. #99 9 40 stens-bu ya-tha occurs in क्षेत्रकातुःषावादेरामनेवाकासङ् वनव द्वेशक्र व दे देवस दर्जेश है in thesame work केन्यपुरमाव stegs-bu ma-tha occurs in केन्य લું માં વ ખે શ્રેષ્ટ નું જિલ્લા ગાલુમ શેમલા અ શ્રેષ્ટ હૈંદ શ્રે (D,R_*) .

AL' sten ou, on, wa, wa' that which is above, the upper part, top, surface: A 44 44 stch-gi nam-mkhah the heavenabove: Par 1944 the zenith: Par 44 above and below; क्रि. देव ने वर्त the demons of the upper and nether regions; क्षेर के परिवाहित आहे and the upper world; all the heavens; कृर के दूबर में चर्च an epithet of Vishnu; arian steff-skyes, Marar lit. that grows upwards; met. a tree. (Mion.); 45 49 steff-skuob a capopy; \$5 PK upper story of a house, garret; a upper cover, cover. In Gram. Proge and Total a surmounting and subjoined letter respectively (Yig. k. 1).

BE Age sted-bland lit. that drinks on draws nourishment from above; fig. the



water-lily. \$5.435.575.5 see the white species of water-lily.

क्षिण हार्रक-du and क्षेत्र हार्रक-na adv. = upwards, etc.; 'and as postp.: above, on the surface, upon; also besides, in addition to. क्षेत्र चंद्रत हार्रक-du haten चल्चेपच drawn upwards, promoted; also thrown upwards. क्षिण हार्रक-du haseg-pa चल्चे चारोपति to ascend, ascending, climbing; क्षेत्रस्थ हार्रक-nas down from.

हर व्युर १६८२ है steft-lightur duan-po an epithet of the god Mahadeva (Minn.). हर व्युर क्षेत्र सुन, हुन कुछ the moon (Minon.).

\$5.995 stef-bbar = 25.9 than-pa drought, want of rain (Mion.).

हैंद न्याया इंटर-gyons= ६ वर्ग पणरवासन the upper garment of a religious mendicant; also = १९०१ म shops-ma पद्धांचारन the upper covering.

हैं प्राप्त par, pf. and fut. ज्वेद, imp. व्य 1. to keep close to, to adhere to, to retain to depend upon; akin to व्यक्त upon to a acous.: ह अवस्त्र प्रवेद क्षित व्यक्त वित्र च्या chos dam-passi khod sman sten shig keep to the internal medicine of the holy doctrine. 2. to aide with; partake of; serve; व्यक्त क्षान-byedpa or च्या प्रविद्य to serve reverentially or respectfully (Maon.).

to occur in popular literature and in colleq. with the sense of—to shut or facten (a door), to block it with a beam or bar.

stems ourse, cf. 85 byad. (P)

83.ज.म stehu ka-ma अस a kind of missile. 83.क्ष stehu-stag जुरून a searp arrow, v. 8≅ ste-po. grant, to give, to bestow: The walk of the same and fut. The walk of the same and fut. The walk of the same and fut. The walk of the same and fut. The same are remuneration or much bakkshish; The same are to give of the same and the same and the same and the same are to give of the same and the same are to give of the same and the same are to give of the same and the same are to give; The same are to give are the same are to give are to give and the same are to give are the same are to give are the same are to give are the same ar

** I ster-sgo 1. aid, contribution; allowance, expenditure. 2. dowry, precents made by parent to daughter on giving her away in marriage.

4 हैं भे दिस्स stee-dhas ways, or means. इत्या नेव्या a good manners. क्षेत्र देखा केश the power of fate (Schir.).

हैंसे stes देश force, motion (A. K. 1-48).

§ Sto n. of a tribe in Tibet (Jig.).

sto-thag a rope (Sch.). # sto-ra W. a circle of dancers (Jä.).

For sto-use most frq. in colleg. phrase; as RF (= as RF9) it does not matter, it makes no difference, it is all the same.

A SERFORE it does not matter if they die; Aux RF9 what does it matter if they die? (Ja.).

Stoff I: n. of a tribe in Tibet (J. Zafi).

F. II: 1. or F. 194 and a thousand; F. 194 and a thousand a folia and the Mahayana scriptures comprising a hundred thousand a folia fr. 194 and a

in money or in goods to the relatives of the person killed; \$\alpha = \frac{1}{2} \alpha \alp

Frank ston-spon a commander over a thousand soldiers: A me was 153 he in called Mash-spon." At 152 he is called Mash-spon." At 152 he is called Mash-spon." At 152 he is called Mash-spon." At 152 he is called Mash-spon in the incommander over a spon in the incommander over a thousand men in this world who, riding on a swift charger, has a sharp weapon and a coat of mail; he possesses the nine advoitnesses of the lion, is very intellectual and mirroulously skilful as well as noble.

Figs Ston-khun n. of an ancient king of China the fame of whose wealth was known in India even in Atis'a's time. 9 49 kn qa qa qa da ang gara ang ston-khun ryyat-pohi lons-spyod dan hara-wa yod gaun they ray his wealth was like that of Tong-khung Emperor of China (A. 86).

Transfer of the monastery of Ston-hikhor near Koko Nor in Amdo.

बरेक्स n. of a wrathful Bon deity.

* aton-che um empty, vacant.

\$\sqrt{\$1.50\tilde{s}}\text{-thun 1. n. of a mythological king. 2. a number (Ya-sel. 60).

हिंदी \$08-pa ऋष, विशासक, च, empty, void, hollow; clear, blank; barren, without substance: बद निवास के किए को दे कि किए हैं।

Syn. nad gang-good; u na ya ma brlu; şt. a.d. sāih-po mud; nan gu ya blras buş-şloh (Mhon.).

#K-4-4-34-4 ston-pa la reg-pa=25-5 nothing (myetic) (K. gu. F-28).

TE 435 ston-pa nid= d'agua muni. gen emptiness, the void, vacuity; nonexistence, unreality, the false or illusory nature of all things or existence. Of this we read : अंभ के पद विदेश मा बुवायवे देंद it signifies that no object in this world is absolute. i.e., simple in its nature. In Budh. metaphysics there are described eighteen kinds of Canyata or voidness :-- (1) 45 \$6 4 % चथाकप्रस्ता: (2) वे हर पे% चथाकर्णः-श्चलता: (3) ब्रे.बर.बंद.प बेर. विश्वणासश्चलता: (4) 鄭(中)八年(中)八 聖禮和 聖禮和: (5) 3年首/ [[प १५ महाद्वास्ता: (6) र्व दशय हृदय १५ परमार्थ-ग्रन्थता; (7) व्युक्ष:ध्रुध:ध्रुप: भेक्सतग्रन्थता; (8) बदुधाश्रद्धभार्वेदाया हैता वर्त स्वतं सहस्रात्रा स्वतः (9) अवव वसंदर्भाय हेंद्र य हेर् चतानद्वात्यता : (10) व्रवासद्द व अभेद धर्व केंद्र केंद्र चनवरायद्वास्थाता; (11) देंद व सेदः धरे "हैंद-ध कि चनवकार प्रत्यता : (12) दह ववेद हिंद ध के बाहातिश्वता; (13) इंधावमधा ६५ हरा पा १५ सर्वा धर्मा-धन्यता : (14) यद वी अर्थत हेद हिंद य हेद खल खलधन्यता : श्री दशक्त व द्वार पश्रेद चवपसभाग्रस्ताः 16) ६देश या केदाय इंदाय हेन समानग्रसमा ; (17) वर्षे दें के केर हैंद व केर चभावसामां प्रस्ता.



14:35 stof-byed expenses, expenditure.

way ah-phrug in Kham; and in Nag-rok, a general commanding one thousand soldiers.

JETA W Bara stok-sad la tshe-skyel-wa to squader, waste one's life.

In In ston-sil or In ? In also called 474.
54'4 Corydalis meifolia (Jä.) ?MM (x. 45' ?44"

ATMM it subdues infectious fevers, etc.

ৰু প্ৰকৃত্য Ston-goods n. of a place in lower Takpo or Drays-sman (হ্ৰম সূধ) (Rtsii.).

हर वेद aton-sob चन्नु bollow like chaff. इट विद केन्द्र समापन्यु very worthless; bloated; sponge-like.

ইনে ব্যাস stons-groys 1. adj. help, cooperation, assistance (Mñon.): ম মি মুখ্য মু
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হ hough he visited
a place where there were no men, yet he
was be-friended by gods and Nayas (D.R.).
2. sbet. a companion, a helper: মুখ্যমুখ্য
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to accompany: In g. a. pf. agen fut agento accompany: In g. a. g.

the period during which no Buddha appears; a state of unhappiness or R 160'q, v. 160'u khom-pa.

higher, fore, former part (of a thing): qu' The resp. q h the upper part of the body; such the first portion of the night.

क्षित्र stod-skor or किवित्र वर्ष वेच a waistcoat.

Fig. 2 2 stod-khuh sde-sha the five subdistricts in the district of Toi-lung (Deb. 421).

King stod-khog or King the upper part of the carcase (Sch.).

* sort of frill or ruffle of the lamas.

ment. Tage stod-gos over-coat, upper garment. Tage stod-gay doublet worn by lamas without sleeves.

क्षा कर देश के क्षा Stod Mab-ris skorgeum three districts in W. or upper Tibet.

K & stod-za TET catechu, the resin of Acucia catechu (Tib. R. R. sen-iden).

WYS stod-thus a short coat.

Kailas mountains, in W. or upper Tibet.

written in upper West Tibet.

NE stot-phur= ™ a the polar star.

the lower part (of anything); also the dimensions; Fragger stod-gyogs lit. covering the upper parts, but is explained as meaning tagger (to lie) as if the face were joined to one's lower parts; also as the lid fits to the lower part of a box.

Fig. stod-ra (for Fig.) flattering language or speech (Sikk.); Fig. cotton cloth imported into Tibet from the direction of Ladak (Rtmi.).

district N. W. of Lhave where is the monastery of Tshor-phug, chief seat of the Karmapa sect (Los. 22).

KAL WE BE TO Stod-luk Ma-ni Idanskyoy n. of a place in Tü-lung (Rtsii.).

Kac da at Stod-luft Tshal-bde a subdistrict of Tö-lung of which the chief town is RIGHE Bde-chen Jong.

K BE WE Stod-lyn Mtxho-smad part of To-lung: BY BE WE MY 5 ST ue Swit at the time of visiting Stod-luk Mtsho-smad (A. 27).

Ka stod-k 1. a jacket. 2. the upper or higher past of a country.

15 and stud-geer gold from upper Tibet.

KY Stod-hor = K = Stod-sog the Tartars of Bokhara and Khoten (Loft. a 12).

野、口 stod-pa 1. vb., pf. and fut. 呼 to praise, commend, laud; 454 \$74 wannier praising of one's self; SK 84 a selfadmirer, self-flatterer; to extol, to glorify (men, gods, etc.), frq. ₹\% agqu'u to glorify and praise; 15 27 praise; 15 2294 mystic words of praise. 2. sbst. www. praise, sulogy, compliments; complimentary phrases, c.g., in letters.

N.B .- By native writers and teachers the verb in its simplest form is held to be ara not ra.

新聞 stod-glu hymn of praise.

Figs \$5.4 stod-par bued-pa to praise, to extol: Kan laudable, commendable, worthy of praise.

IN 1984 stod-dhyans the voice of praise

图 ston or 阿可 1. neg the autumn: #sing safe on as 39 may he live to see a hundred autumns! 599'ag 5'994'g4'54'g'9 न र अद्वीद मि नवे भेर s'arata the arrow-gift was formerly the name of autumn the fruitful season when joy sprang forth (Rtsii.). Man ston-yyi me-tog the flowers of autumu.

শিশাই ston-ka spyod বছৰ met. the swallow (lit. that pairs in autumn).

Syn. 4 A B3 ba-mo buehu (Mfion.).

野事 ston-kha = 野門 ston-ka.

554

क्ष के ston-thou= के बेन harvest, autumnal crop: May gather in the harvest.

#4. £2 81011-404 = #4. \$13. 84. 0. 444 2. 284.40 भ्यापाद्व the instalment of taxes in gold, silver or grain, payable in autumn just after the harve t time in Tibet (Rtsii.).

IN BIRES ston-zlu tha-chus unfon the month from the middle of October to the middle of November.

M 1 age u ston-zla Abrifi-po wifen from the middle of September to the middle of October.

#12'4' ston-zla ra-wa wigge from the middle of August to the middle of September.

My Ston-'jan n. of a district in Tibet containing the monastery of Mar an Au 544 (Ston-Ljan Bkra-cis d'on).

[[독대] 1 : ston-pa pf. and fut. 맥다. 1. to show, indicate. A vb. much used in ordinary talk as well as in books; the person shown anything taking the dat. c. and the object he is shown standing in the accus., s.g., < < < = 27 Au ga th an at #4 呼(or 阿ない) please shew me the way to Tashi-lhunpo : दे दब वीम सब दश्द अ अ ब इस कर जिन्द्रभाग व्यक्त में they showed the robber captain the provisions which they had. Occurs often with only the proximate object : दे मृत्यु दुश्य द वर्षेण हुर य दीन प्रमा if it oan be pointed out it shall be destroyed; and कुल नेज वस यह जान का यह पर हा Buddha will show the path of emancipation. 2. to show, exhibit, display : देनद् की ह न्यून हिन् के पानcles such as that should be shewn; #5 # 2 4

there was no limit to human life: (2) 14.4 species pantomime and frolics were displayed: Mr. fue a ar use use a fit and the bravery which you have shewn is exhilarating to me (Ta. 21. 13). 3. to teach, instruct, explain : स्मान अव अव प्रमुख है दूर वाची का व having taught the girl the doctrine, faith was born in her: 5 4 4 42 4 4 E 4 4 10008sary precepts having been imparted. From this signification of the verb is derived the important shat. The meaning that which has been taught, and, hence, religious tenets and doctrine, and so the Buddhist religion itself in its doctrinal aspect. 4. to exemplify by overt action, to show faith; to cause to undergo; to inflict: A or gar agar agardan having visited misfortunes on the man.

 14.64 ston-mun one belonging to the school of Hoshang Mahāyāna, the doctrine of absolute inaction.

By M ston-mo away, was a feetivity, feast, bunquet, entertainment: By Magya ston-mo byyed-pa to distribute the dishes in a feast; ARAW BY MAGYA to distribute the viands of the table to the common people (Mil.); By Magya ston-mo bdgen-pa to serve a feast; ARAW A ston-mo bdgen-pa to serve a feast; ARAW A a feast or treat to one's ears; ARAW A a feast or treat to one's ears; ARAW A a religious feast, or feast of charity to the poor (including monks); SAWA a periodical feast; ARAW feast given at the name-giving ceremony of a child; ARAW a feast after settling come important business (Cs.).

pd'd stob-pu and pf. 990 (acc. to Cs. pf. and fut. 990) imp. № acc. to Jā to put into another's mouth, esp. food, to feed; also applied to a mare that shows the graes to her foal; 47% 94 950 to press a person to accept a dish, etc. In a more general sense: 42% 95 974 71 rising to offer one's own seat, to make a donation:

also 4 35 and 87 34 144 to provide a person with every thing within one's power.

1. the semen. 2. strength, vigour, force, prowess, fortitude. Fourth powerful; 34 year bodily vigour, physical strength; 3c year mental strength, more properly moral strength; ag year digestive power. Four his is a post p. by means of, through.

pana stobs-ben and a Buddha is

he who is possessed of the ten kinds

of strength enumerated in the sacred books, viz:—(1) वस्त्रायः इत्य चाल्यस्य the power of reflection; (2) ख्रावादि समस्यवे झ्राम power of concentration; (3) at all इन्दर्भ प्रतियत्तिवय power of acquisition; (4) नेव ६६ प्रेड्सिय प्रश्नावस or जानवस power of wisdom; (5) क्रिंश वस है इंपन प्रविधानवक power of resolute prayer; (6) बेब धरे ब्रियम दालवस power of creed; (7) बुद्धविश्वय चर्चावस power of accomplishment or bringing to pass; (8) क्षायर क्षुवायर में इंद्रिक विकृत्येम्बक power of changing shape; (9) gc.eq. Janusque foun कोधिसभूवक power of enlightenment; (10) TH 引 elec 更 et 2 to a to but धनी वसप्रवर्ग नवस power of setting the wheel of religion in motion. Again we meet with 3.034.4344 us must or the ten moral virtues of a Tathagata; these are the following:-(1) सन्याद्रः सन्याभावित्यामहोत्यवे हृत्यः सामासामकामसस force of the knowledge of what is possible and impossible: (2) वस के दलयन हैन पन्ति वर्ष हुन्य कर्नोविपादकात्रवस force of the knowledge of the consequences of actions: (3) Marcy ळेंबास अदेव परे हुँवस जानाधिस क्रिजानयस force of the knowledge of the different dispositions of men; (4) Pass y Equago que नानाधानुभानवस force of the knowledge of different elements; (5) प्रदास अविकृत्य अविकृ अ भैद पर क्षिया रिक्यपरायरकानवस force of the knowledge of the higher or lower mental powers of men; (6) क्लब क्ष दुवर्ष वर्ष वर्ष वर्ष वर्ष पर्वे ह्रेपम सर्वेत्रजासिपनिपचचानवस force of the knowledge of the progress that leads everywhere; (7) quin assure as a se fe & uga de Bennine alla co da de de genicien ce de य दर अह य क्रमस कर आहेद यदे हैंयम सर्वधान विमोधानमा-धिसमाप्रतिसंक्षेत्रवदरान वदकान चानवच force of the knowledge of all which concerns the origin of miseries of every kind and which will lead to equanimity, mystic meditation, complete emancipation and dhyana; (8) हें इ के वहसाहेस सुद्दायाम्बेदयदे हैंपम पूर्व निवासान्waters are force of the knowledge of remembering afterwards former abodes; (9) ने वर्ष व ५६ के व अने ९ यथे हैंवन व्यालयातिकात इस force of the knowledge of birth and अवायाज्ञद्रयाअद्विद धर्वे हिंद्या व्याचयdeath: (10) wawisse force of the knowledge of the destruction of afflictions.

विकास्त्र क्षिम stobs-kun stobs n. of number (Ya-sel 57).

দুন্দান্ত্ৰীৰ্থ stobs-bakyed-pa ৰক্ষাৰাল the special qualities which Bodhivattess only can acquire:—(1) হৰ্ণই দুন্দান্ত্ৰীৰ্ণ demands pahi stobs bakyed-pa জুনিৰ্ভাগন memory; (2) ইপ্নিট blo-pos kyi সন্বিভাগন int gence; (3) ইপ্নাৰ্থ বিভাগৰেল্যাল di-crimination; (4) ইপ্নাৰ্থ বিভাগৰেল্যাল di-crimination; (5)



লাধান সামিৰ্ভাষাল faith; (6) লাইব্ৰন্থ সুত্তাৰৰ virtue; (7) শাহৰণ ই অ্যাৰৰ physical grace; (8) ইন্দাই সামিলনৰ self-confidence; (9) শাহনাই আবাৰৰ the recitation of religious charms; (10) ইন্দাই ঠিনিঃ-চ্চুতুৰ kyi ক্ষান্ত্ৰৰ delightfulness; (11) কৃষ্ট আবাৰৰ bodily grace; (12) ইন্দাই সামিলৰ mental powers; (13) ইন্দাই আহিবৰ magical knowledge; (14) ইন্দাইন্দাই আহিবৰ magical knowledge; (14) ইন্দাইন্দাই আহিবৰ vanquishing evil spirits; (16) ব্যুক্ত পুট্নাৰ বুব্ নামিলন বুড়া stoke bekyed-pa অভ্যাৰৰ a-siduity (K. d. 4 555).

producers of bodily vigour: हुआ कार्य क हर्न, ब्यूबर् मुख्य बुद्दे प्रकार कि duck—these three quickly produce strength.

paras Stobs-chua a n. of the son of king Bimbisara (J. Zaa.).

कृष्य देव stobs-chen वदावय a rammer, piledriver.

্ৰাজ্য প্ৰতিষ্ঠ- hijy ব্যালিব; প্ৰতিশ্বতী আ (D. R.) an epithet of Shin-je the lord of death, acc. to the Bon cult. [Indra, the alayer of Bala | S.

इत्याह्म stobs-fdan=वृत्ति चसुर, वस्त्रत् त्रस्य, ह्र very powerful; also नाराव्य an an epithet of Vishnu, Asura or demon.

paragrapus stobs-iden beneme an epithet of Kama (Maon.).

विश्वपृत्य Stobs Idan-bu विश्वपृत्र, वैरोचन the son of Bali.

मुनवास्त्र stobs-idan-ma विका a powerful woman, an amazon.

क्षिण मंत्रे stobs-po ohe अवश्य title of a statement for causing rain during a drought (K. gu. अ 474).

Panex. I globs man-po = met. iron; = Kig, with syn. anis 354 (Maon.).

How case: Stols-bead 1. www n. of the elder brother of Krishna. 2. = ac \ a spirit, alcohol (Mion.).

parque: a shobs head-ma with, then n. of a medicinal plant (Moon.).

विभावन stobs-las साइस courage, intrepidity

हैं ये stor-wa= वर्ष also वर्षा प to go astray, to be lost; द्वार a child has been lost; lug-dun sroys stor-wa to lone one's life; केस्प्राह्म to lose one's senses; हैं राम्यों it cannot be lost; ह्वाया प to lose an article; ह्वाया प to be misguided, lose one's character: वर्ष्य वर्षा प्राह्म कर्म प्राह्म प्

+ দৃদ্দ দ্বা ator-khuń 1. অহমবন a mirage.
2. defined as বইল্ড বন্ধান্ত হৈ ম, আদ তা হব মন্ত a ditch where all impurities are deposited; also a gutter or drain.

्र पहुँ पिश्वन्यत fut. बुवाय हव pf. ब्युवय to grow wide, expand; be copious, abundant. ब्युवाईएय id.; व्युव्ययम big with repentance; व्युव्ययम् inflated with passion.

अनुपद्धप hrtag-pa shus-pa to make inquiry, investigatition

पहल्यम blag-yas (ब्राय) u. of a number.

esquistion, careful weighing of all the details of a case, deliberation: গুৰুত্বত্তি ব্যৱস্থা বিশ্ব কর বিশ্ব ক

ন্দ্ৰী briajs আঁপাৰ briogs-pa বিশ্ব 1. dextrous, skilful. 2. ব্যৱা fickle, lightning.

 $\Box 55$ briad when a kind of formal curse, which consists in hiding the effigy and name of an enemy in the ground and imploring some deity to kill him: $\Box 5$ to perform that ceremony $(J\tilde{a}_{-})$.

+ 75, 7 brtag-pa = \$3, 9 glo bur-wa 1. new, recent; sudden. 2. haste, speed, (Sch.).

assifica brian khel-ua to be sure or certain of.

व्हत् इत brian-idan श्रोप steadfast, quiet, steady.

Syn. ang u bbad-pa; manu gnas-pa ang pag-pa; A man a mi gyo-wa (Maon.).

पहिन्य II:= हैंदिश or अवी the earth; है हेंदिबरिहा है अल्ल the physical or material world.

पहिन्द III: भूव the fixed star, polar

Syn. of III: व्योष्ट्राष्ट्र दृश्य-phur; क्राप्ट्र glod-phur; क्राप्ट्रिय than then-bu; क्ष्ट्रप्ट्र क्राप्ट्र-क्रिय snan-ldan çin-the; ख्राप्ट्र-क्रिय luge-bran skyre; व्याच्यांच्य द्राया-yi than; क्षुप्र-क्रिय tyyuskar toy; व्याच्या gan tyyul-bu (Maon.).

Asur. (A. A. lha-min).

व्यवस्थित brian-pahi ches विश्वके the enduring religion, i.e., Buddhism.

व्यवस्थान httan-par byas-pa ह्योकस; firmly rooted or established.

पद्रवाच brtan-po = अवस्था , केश्वा नेवाय (Meon.); व्यव प्रति देवाय brtan-pohi deeg-pa (mystic); for इदेव rdo-dregs. (Meg. 11).

व्हनपर \$\ britan-par byrd चापवति causes to be established; the establisher.

জন ইংল brian bycd-ma the goddess of earth; অতিত্ব স্থান আৰু সূত্ৰি আনু আনু ইংল the goddess of the earth who is thoroughly steadfast (D.R.).

ৰঙ্গ হ'বৰ ব brian hishol-wa in অধ্যাত্তৰ ৰ'ল কছ কিন্তু সাঁত্তৰ if you seek reliability, search for the daughter of a good father.

বৃদ্ধেশ brtan-shat a complimentary address or title of respect to good and honourable man.

ৰঙ্গ পূৰ্ব brian-gyo **আৰ্থেজ্**ল the animate and inanimate world; প্ৰতিশ্বত কুণ্ড ক্লিকাডৰ gyo signifies animated nature.

ৰন্ধ <u>brtan-mu=1</u>. ৰাধ্যক বিষয় বিষয় বিষয় বি

बहुत्य व httabs-pa 1. = पुष्य क्षेत्र. 2. = व्यवस्थ to be afraid of, to apprehend: हैप्य व्यवस्थ feared sin (Situ. 75).

द्वार of print part of the pa

এটুর্'ন hrtun-pa = এই ব'ব স্বালাঘিল assiduty, assiduous.

जुन देवप briun fee-pa = प्रश्चन ६ द्राय क्षेत्र वर्ष meh and self-sufficient; जुन देवपश्चप briun-fee hjug-pa to be self-confident.

प्राथम श्रित्यम-ps परामाम power, prowess.

THE hersel pf. and fut. of 454.4 (Bdo-ris. 45).

+ व्युवाय brital-pa or व्युवादाय = हुमाय or बहमाय बाह्य mild, gentle.

আৰু के brist-phod or जुन के वि = प्रश्न हैं। कि अ बीर 1. a hero, champion; जुन के प्रश्न के abode of a hero, a tiger's den. 2. (वस्प हैं) to subdue an enemy in battle.

us or) as gan 1. to conquer. 2. deportment, behaviour (Co.). 3. diligence, painstaking (Sch.).

स्कृतम httsl-ma or स्कृतमं=विकृष [not blunted]S. स्वत्रभेष वेकृष heaven.

बहुनहुष्य briti-shage यत, परिषर, संवानने, यति, परामान 1. vow; soo. to Cs. manner, way of acting. 2. soc. to Sch. exercise of penance; ब्यून्ड्यूच्युद्ध्य or ब्यून्ड्यूच्युद्ध्य चलेरिड to perform such exercises, to do penance. 3. penitent. জুৰ পুৰুষ্ট কৰি কৰিছে কেন প্ৰাৰ্থিক কৰি, কৰি an escetic; one who is penitent; a maker of penance; a sage.

Syn. 1848. deah-seoh; 3439 kun-tu egyu; 19834514 dkah-thub spyod-pa; 29 aysara hag dedams-pa; 462.48.49444 gesahuar gnas-pa (Uhon.).

বৰুপান্তৰ brul-shays duan = 94 থি বাৰৰ any novice monk or disciple of the Hinayana school.

জুলাপুৰাৰ *byful-shuys-ma* = টুলাব্ৰাই or টুলাব্ৰাৰ a house-wife (**ম্মি**fon.).

म्बेद^{्य} beten-pa विवित, निषय, ४. देद.

AFA betol=444 phug-pa a cavera (Mion.).

A bita fut. of #4 we will see, let us see; also shet. a view, prospect.

कृत्युष्य bita-na sduy-pa दश्रेणीय, इदश्रेण pleasant to look upon, n. of the city of Indra.

वह वर्षे के bita-wahi ched for seeing.

क्यू कर अन्तर hita-scahi methah limit of sight; met. death.

Syn. An hehi-un; Ang tshe-hdah; Ank tshe-hpho; and hehi-hpho (Mon.).

प्र 8 blta-bya वाच्य visible.

पद्भापा bitabe pf. of द्वार, भवावद्वासाध (Situ. 75).

प्रमाण bitams-pa pf. of हमय=बहुदस्य bkhruft-pa.

Byn. Fra skyes-pa; ntan hisah-wa; ntau hisas-pa (Mhon.).

प्रश्न bitas pf. of क्षा ita-wa.

क्षण वस hitas-nas concerning, regarding, as to; used as a postp. with व.

DEC' D betak-wa, v. Kara ptoks-pa.

beind = Zu Aus or 394 surface; direction: and the side of a cool hill (Ya-sel. 38).

225 beine demonstration, explication (Zam. 10).

+ and the betan dhab-wa hard to explicate (50 mm) a religious work or doctrine.

an iscellaneous miscellaneous collection of literary works, both sacred and general, consisting of 225 volumes. Very few of the Tangyur treatises belong to Tibetan authorship; they are mostly translations into Tibetan from Chinese and Sanskrit texts. A fine copy of this collection is stored at the India office.

ser awar betan-rayas glid a monastery presided over by one of the four incarnate lamss of Lhass from among whom by turn the Rayal-tshab, i.e., the Regent of the Dalai Lama, is selected. The monastery stands in the northern quarter of Lhasa within the walls of the city; and the title by which the lama of Tan-gye-ling is known in Tibet is of A 44 4 Bde-mo Rinpo-che.

ape वर्डेम betan-beos बाचा, चाराम, प्रति, बासन a religious commentary.

व्यक्तवर्डमायमा वद्वार वाद्यमा batan-beos las bbyuhnea rname and works relating to the S'astras: (1) द्रके देवक वर्ष don-med-kui batan-beos ; (2) द्ववविवद्धावरम don-loy-gi bstan-bcos; (3) \$4.52.84.48.484.484 don-daf idan-pahi betan-beos; (4) विभागक्त्रकेन परे व्यक्त वर्ष thos-va lhur-len-vahi betan-boos: (5) \$5 पञ्चर केद पार्व व्यक्त वर्षेत्र हtsod-pa thur-len pahi betan-bcos; (6) स्वायक्राचेदापरे व्यक्षावर्थं egrub-pa Ihur-len-pahi betan-boos: (7) स्तः वर्षः दृदः बहेवः परिः apa ata han-ayo dah birel-kahi belun-boos:

(8) at garfraga ata brise bral-gyi betan-bess : (9) Harafe Br Branagu sdug-befal spotbued-kui bstan-bcos.

디팅 시 betan-pa RTEN 1. doctrinal teaching in general. 2. a single doctrine or a system of doctrines. REW 34 3 7954 saferayaş-kyi betan-pa the doctrine or religion of Buddha: away thub-betan for awa and thub-pahi batan-pa id. : 4-54 पारकान : 844 साधन: विद्यास: अकृत्य परिनिकृति (Intr. A. K.). v. 144. 444 444 444 explanation of the real state (of the body of illusion).

यह पर के stan-pahi saron-me the lamp of religion, a spiritual guide, a complimentary title for a learned lama (Yiu. k.

and the stan-paki man-bilay the lord of religion. द्रम्म कृत न दे क्या सुबद स्थान HER THE THE THE PROPERTY OF THE FORE of his holiness Cri Narota-the matchless lord of the profound mystic doctrines (Yij. k. 10).

DESTUS G bstan-par byn-ua= 14484 भितपाल्य: to make intelligible, to elucidate.

A betan-ma seems to be a name given to certain female subterranean spirits living in mountainous districts. One such. in the expanded history of Gautama, under the title of along at Man tax 24 max 3 ax ma. ¥# hdxam-bu-gliA-sogs dwaA-chen geer-yyi tshan-mahi lha-mo, was, after his victory over Mara the devil. cited as a witness to his exploits. In both Milaraspa and Padma Tang-yig, we read of "the twelve bstan-ma" said to haunt the upper peaks of Mount Everest. Padma Sambhava constituted them protectors of the Doctrine in that region. Milaraspa speaks also of a at a mistress of the twelve betan-ma whom he describes as a khadoma able to raise mirages before worldly eyes. (v.



Mil. দ. 262). In Revii. mention is made of: অনুষ্থাই পৃথাৰ আই, betad-mahi geol-mehod the food offerings for the guardian deity of the monastery of ব্যাধুনৰ horas-spuss (Daipung) called ক্ষাম

relative to the year of Buddha's death; agrata follower of Buddhism, a Buddhist; an adherent of a doctrine; an obnoxious person.

तहर पास batan-yas विभिन्न n. of a number.

open to betan-sput 1. guardian of the doctrine. 2. a guardian in general.

নালুনে বা bataba-pa = ত্র্য ব লা; উন্পান কুল বন্ধক্রে লা সংস্থাক্তন gifts having been freely dispensed, food was set forth (Situ. 75).

Clean, cleanse; also adj. nice and elegant.

2. to appreciate; to be aware of (Liq.);
अवस्थान ubstar chog-pa=अवस्थान वेद्रावित्य to be able to comprehend, appreciate (Yig. k.
45).

Di a beti-ma = sa ati a to take rest.

of pr. beti-khaft private house, sanctum.

+ के खूब buti-butan = ने ब respect; स्वा त्रे जुल बन्द bowing, physically shewing respect. इ.स.च्यां के खूब ने प्रतिन के ने प्रतिन के स्वा sel. 34). क्षे अर्था क्षेत्रं क्षां क्षां क fellow religious student.

प्रदेश : १४ विकास का की वे ।

क्रियेन batis-takiy or क्रिया ने batisstakiy खख्या satire, irony; also reflecting upon conduct in polite language; censure concealed under sweet language.

Syn. an In bphya-tehig; In in in tehig-yis hetifis (Situ. 75).

A betir supine of Fig sti-ua.

দৃদ্ধি ই ঠি batir-med=1. ৰম্ম ৰ্বীৰ one of the infernal regions. ৰূম্মীণ্ডুৰ ব the hell of indless torments. 2. acc. to Ja. revilessness.

Disturna संदर्भ to bring together discordant elements; to collect in one heap things unlike one another. The four entities which may be so drawn together कुरु विद्यास्त्र को are:—(1) हुन पहाल; (2) हुन विद्यास्त्र का; (3) हुन हुन don-la pyod-pa विद्यास्त्र (4) हुन समान

lower (Sch.).

75).

agra bstud-pa, v. gra.

বাষ্ট্ৰ ম bstun-pa to be compared; বন্ধ ক্ষম বৃদ্ধ বুখাৰ বা মন্দ্ৰ he by skilful compari son imposed on them (A. 127); ই-২ে মন্দ্ৰ মুদ্ধ মুখ্য were compared as to size and height and depth (Yig. k. 1).

The being ranged quite closely together, quite huddled together; also sticking most closely (A. K. 111-3).

or person on which one wishes to rely.

व्यक्तिय heien-pa 1. pf. of sten-pa. 2. shet. बेलबन, vb. v. वृदय confidence;=

\$4.8 Asten-bya Two one to be served, waited upon.

बहुत्यंत daten-hos केन fit to be respected or served.

জান জান hetograph by prob. আন্ত্রা জ্বান, আন্ত্রা to praise, to compliment; in colloq. = আন্ত্রা কাল্ডিয়া: ক্ষান্ত্রা ক্ষান্ত্রা ক্ষান্ত্রা আন্ত্রা ক্ষান্ত্রা being greatly praised by the learned, noble, and good (A. 196). I : the the tenth letter of the Tibetan alphabet and the second consonant of the dental class. It is the aspirated form of ? te; and in English its sound might be found in the word "Thames."

1. num. fig. 10. 2. every thing, all, total (Sch.).

ব II: defined as ইন্থ-ক্টাৰ্থ-ব্যাৱনাৰ্থing foolishness and mental darkness.

री III: In Budh. ब tha is the entrance to the cognition of all things, of matter and phenomena: (a) विवासक त्रियम प्रस्ति के स्वासक कर्म के स्वासक क्ष्या के स्वासक क्ष्य के स्वासक क्ष्

A' tha-ko n. of a fruit, a species of walnut. For A MASS (Sam. k. 179).

tha-skar with 1. n. of a constellation represented in Buddhist astronomy by a woman on horseback. 2. n. of the goddess presiding over that constellation.

Syn. THEN rta fdan-ma; Ty Jaka byugu geig-pa; and un generadi bu-mo (Rtei.).

Tha-khab a large needle in Lh.) (Jä.).

र विष्य tha-ya-pa त्रमुवाय, धावनी = व्यव धावन व्यव्य 1. a weaver, one of the weaving caste in India. 2. in Tib. a term for the lowest class (१९७४ ८५) of people.

- 4 व े tha-yi= वेव shi-ua बानि, सम्म peaceful; mild aspect.

wreath, a short cord or rope; twine for making garlands; a chain or fetter.

a वृक्षे इंड tha-gubi lto-can बाजीवर an epithet of Vishnu on whose belly hang garlands (Maon.).

बच्च tha-gus kei under the weight of chains; bound by fetters or ropes: के न्यू द्वापने क्षापने के का an of wicked nature lies under the weight of the chain of fraud (Khrid. 9).

Type acc. to Jä. originally ang = 134 rgya-khyon 1. largeness, spaciousness; abundance, plenty. 2. acc. to Jä. extent, width, breadth: alwg 計學 可以可以 Holam-bu glif-gi tha-grukun-la in the whole extent of Jambudvija (Glr.).

*g * a tha-gra che-ma = wan a or g } a very wide, spacious; extensive.

• y usu tha-gru yaks-pa very spacious, abundant (Mseu.).

श कुँद tha-ryped obtuse, rounded off (Sch.).

4 शं ठेर्प tha-rad or वर्क tha-chad অভ, সনিস্থত, আমল, ভুত্র base, sordid, vile (Çer. 5).

Syn. *** tha-ram; * 99 tha-çul; ****
fun-pa; *** tha-ma (Mhon.).

The church 1. the last month of a season, e.g., \$\frac{3}{3} \text{\$\frac{4}{3} \text{\$\frac{4} \text{\$\frac{4}{3} \text{\$\frac{4} \text{\$\frac{4} \text{\$\frac{4} \text{\$\frac{4}{3} \text{\$\frac{4} \text{\$\frac{4} \text{\$\

a दूर u tha-sāad-pa दुरोस, चच one who plays at dice; gaining at dice; one who lays stakes at play.

बहुर वहेबन tha-shad gety-pa 1. of the same nomenclature. 2. n. of a school of doctrine.

■ 15 tha-shad glige क्रेच & writer.

HA thather = ** Is that ther a few here and there: ** Is have Is used the season of th

9.55.4 tha-dad-pa = waswa ma-hdres-pa हचन, माना, भिन्न, असचित्र distinction, serarated, not mixed up together. 455% tha-dad In the five kinds of distinctions are:-(1) \$50.55 difference in the teachers (founders) of religions; (2) \$4455 difference in the doctrines taught by them: (3) 54 95 57 955 dur-houn tha-dad difference in the classes of monks; (4) an a 55 las thadad difference or varieties in works: (5) \$55 lim tha-did difference in the ways. different methods or ways of reaching the 2081 (K. du. 4 88). 455 Days son the different sages or schools of sages (Yiq. 3). 155 ga 8 44 tha dad loga-wa ci-nin fd नानाकारकम what are the various doings or causes?

4 44 \$ E \$4 v. 44 & thar-nu.

भेज क्षण भेज हुं र अल कर even above the smallest insect, i.e., above the ants.

and tha-pay, v. as sug thar-dpag.

श्री दुरी tha-pi thu-pi confusion, disorder (Sch.).

प्राप्त tha-nea=देदभाष क्षम 1. (अर्थेष्ण) rigid, hard, compact, firm (J. Zaft.). 2.= १७ thu-nea bad (Mit.). 3.= १६६ anger.

ৰম্মৰ এই tha-be han-pa tlar ছু: আমীৰ or আলৈ one of the stages of yoga (v. ৪৭৭ বুঁব খন্ত্ৰৰ).

ाव tha-be क्रीवन a medicinal plant Terminalia tomento:a.

thrown out; ইবংৰ-প্ৰান্ত at the entrance of a house (Pay. 180).

tha-ma-la 1. adv. finally, at last. 2. postp.: at the end of, after=244.

isstly; and the utmost, at the end, lastly; and the mar officers united with the mar officers united with the mar officers. May lestly, there was talent (Horom. 51).

awaw tha-ma las : at the least, at all events, in any case

में शिक्ष कि tha-ma-kha tobacco: १९६६ वस मिल्या कि स्वाद

S अप tha-ma-ya also even tha-may 1. is a Mongolian word = Tib. भुष्य phyay-dam the official seal, or a warrant containing it; also tablet with the seal of authority: ५६६ भूष्य १६६ भूष्य १६६ भूष्य १६५ भूष्य

ষ্টা কি বি tha-mal-pa স্থাবাৰ ordinary, mean, coarse, vulgar, common, general, usual: শুকাবাৰ বুবি that is no usual thing, no common or ordinary thing (Jū).

ৰ উন্ধানি-lshij= ল্যান্ত্ৰংশব্ধৰ বা লক্ষ্ বিশ্ব yow, promise, solemn word: লক্ষ্ লক্ষ্ট্ৰ টুৰ উল্বিশ্ব forget not, forget not, reflect on your former yows! দুৰ্ব টুৰ উল্ লুগ্ৰ ই টুৰ ইল্ডাৰ in thinking closely on thy former rigid yows. In the common saying লক্ষাৰ্থ্য কিন-dpe la tha dam-tehig the words tha dam-tehig signify solemn yow.

STATE thank thore in W. wide asunder, wide; TRANT thank thore hadag-pa to scatter, to throw loosely about (Ja.).



TIM tha-rang = Town gtang-pa adj.

3'5 tha-ru the utmost limit (Schf.).

STAC tha-lost in W. a sort of red cloth (Ja.).

विश्व tha-çal पिग्नल, वस, क्रव्यक्ति 1. modest, lowly; base, ugly. 2. a misohievous person, one who is inferior, cruel, and misohief-making: क्रव्यक्ति कृष्टि प्रदेशका क्रव्यक्ति क्रियं क्रव्यक्ति

বৃদ্ধ I: Thay 1. n. of a place in Tibet: বৰ্ বৃদ্ধ বিশ্ব কৰ্মান কৰিছিল কৰিছিল at the time he was engaged in the acquirement of perfection at Ryya-to in Thay (Deb. 5). 2. for বৰ্মাণ the palate. ব্যাস thay-byram= ব্যাস byram-so বিশ্ব the human palate; swelling of the tongue.

Hall II: distance: any than ci-team how far; wan ma-than only now, just now, gen. with a verbal root: Anaropalay he that has arrived just now (Gir.); Europalay and (the passages) that have been explained just now; as an adv. gen. want han than to only wan ma-than fra, e.g., I want y as soon as he had heard; twent de-ma than-tu immediately (from Jä.).

ৰপুটাৰ thag ñe-wa or ৰপুটাৰ thag-ñe-mo পিছত near; proximity; ৰপ্টালপ্ট্ৰ do not be familiar, keep at a distance. ৰপ্টাৰণ ব্যাধিক ñe-sar sdag ait near, in the vicinity.

Syn.) ma ne-log;) an ne-bkhor; sc. an druh-na-mo; s glo; s an tho-bkhor (Maon.).

*4.4 thag-ran fibre from the bark of plants or trees, &c., v. 44.4 ran-ma.

व्यक्षिः thag-ris दूर; distance; distant : व्यक्षिः क्षेत्र thag-ris-po ma-byeg do not make it distant; व्यक्षित्र क्षेत्र व्यक्षित्र क्षेत्र क्षेत्र का neighbour is a hundred times better than a relation residing at a distance. व्यक्षिः दुर; १.६८.थ.

Syn. 13th dgyaks; 3th. rgyak-rik;

व्यक्षिण thag-ris-po or व्यक्षिण thag
ris-mo far distant, a great distance;
व्यक्षिप sa-thag ris a far or remote
country. व्यक्षिण thag ris-po nas
from afar, from a distance.

ৰশ্ৰেষ্ট্ৰ thag good-pa vb. a. (ৰশ্ৰুষ্ট্ৰ thag chod-pa or 49'45'4 thag-chad-pa vb. n. or passive) 1. to cut the cord, sever, disconnect: to abandon: 4543 5 5 5 4 4 34 44 455 14 वरे bdag ñe-du dan bbrel-thag boad-pas bde I am glad at having severed the connection with my family; a and a sequent the hope of going has been given up. Acc. to Schtr. इ. १९४५ केंग्निक good-pa=to wean (a child): # 47 5 blo-thag chod deliberation is cut off, the matter is decided or resolved upon. 2. to decide, resolve, determine: कुल विकारित कर क्लावस्त्र it was determined to murder the king; \$5 4} 4 x 4 4 x 4 44 44 44 54 This you both positively refuse to give me certain : Manua agrees as it is quite certain that he has died; 4544 you than-chod there are certainly: Murgarate chos dar hos thay-chod it is quite certain that religion will spread; #44444444444444 being immovable in contemplation.

बन्दर thay bead-ya is same as बन्दर दिय विका decided, finished. देवें दुवारेको देवच दिन्दे वेद Aa-ni phyogs de-la mi-thig thagchod ser (Bdes. 31).

Syn. Alar belas-pa; 35'25 phyak-chad (Maon.).

ৰণ্ড thag-shod certainty; surety, evidence: ব্যুক্ত বৃদ্ধি চুচা one should know for certain, one must be sure of it (Mil.); পুৰণ্ডি বৃদ্ধি বৃ

the fingers on a door, etc., an onomotopetic word; *** *** *** *** to knock on or at the door.

श्वाप shag-pa or व व । स्व a creeping plant, root. 2. To we a rope, cord; w bal-than rope made of wool; \$5 99 rtsidthan rope of the long hair of the Yak; gran risa-thag or agan phon-thag rope of rope: sara ras-thag cotton-rope, bandage (Ja.). and thag-mig mesh of a net (Sch.): 44 I than-so rope-work; rope maker's work; an Brut-nthon-wa lit. mistaking a spotted string for a snake; fig. to be helpless, to be very afraid of. squar कृत्व इर्प चावानचीनता to be attached or tied by a rope (A. K. 1-16). 474 84 किया ad a da fe de ! we shall watch, defending you in all sincerity (Surad. 124).

क्यान्त्रम thag-ps grum fig. the three fetters: (1) के क्वेद्रवाचेद्रवाच्याद्वीर to preserve an undisturbed or undeviated memory; (2) अवश्यक्षेत्रम क्वाचीर for a long time to remain unagitated and without expressing pain;
(3) মাৰ্ক্ ক্ষেত্ৰ অনুষ্ঠান কৰা ক্ষিত্ৰ to sit still for a long time unmoved (Bon).

ৰপন্থ thay-gru=গন্ত tha-gru.

aqaquu thag-byyah: = व्यूष्टः thag-rih distant, remote; also late. अन्येश्वर्षका वैन्द्रसम्बद्धाः व्याप्टे देवच important cases of long-suffering patients coming from a distance (D. cet. 11).

মান than-ma = আন্দাধ hjam-pa or কাৰ্য green-pa soft or fine (of cloth, woollens, etc.); আৰু মানুষ্যালয় আৰু of the two kinds of grey (woollens) of fine texture (Jig.).

squar. As Thag-han ris an epithet of the lord of the Asura or Was demi-gods.

thays-kyi royu angura any stuff with which to weave, warp.

ब्द्रभाद्वे thags-khri देश weaver's loom.

व्याध्यम् thags-nekhan ज्येतान, तस्याय 1. the spider, a weaver. 2. द्वार्थम् tsher hthag a fence of thorny plants (Moon.). व्याध्यम् वृद्ध thags-nekhan hbu lit. the weaving insect; a spider.

equips thag-sgru bu or \$3 gru-yu balls of thread or yarn to weave with.

बब्ब देवन thage-thogs impediments (Cs.).

equinequi thags bihag-pa 1. वदन to weavo. 2.= वद्या वदन व्यक्त thags bihag-mkhan a weavor.

sawys w thags snal-ma thread or yarn.

equige thags-spun was thread stretched cross-wise in weaving.

equips \$5.4 thags-bran dyed-pa to begin the warp (Ja.).

aga a thaga-ra weaver's yard.

+ equitage thage-ran = = thage-pa attached, tied, bound, fastened.

He had I:= 45.24 shad-cig we, we a moment, an instant; w 424 than-geig one moment, a very short time; as an aggiven momentary; be as tshig-than one moment; at as behi-than four moments; as the than-tsam= 35 the or 35 the a little while.

II: 1. a plain, steppe; but the Tibetan plain is never level and always of a basin-like or hollowed configuration. The ar aram-than a fenny or swampy plain (Cs.). Ex an span-thin a green grassy plain, meadow; g'es rtsa-than steppe; gs. es. Buan-than the northern steppes of Tibet, commonly called the Jang-thang. bye-than sandy plain or desert. 39'95' holthan ground covered with clover, pasture ground, grassy plain, (Ja.); -99 at cag-than a gravelly plain. 2. when used with the word 84, that signifies price, value. It is also used pleon. Ratax id. Ratax sa rinthan-can dear, precious; Scien yon-than in W. income, profit; in C. = the measure of anything. ** lo-than the measure of produce, i.e., grain; also yearly tribute; बंबर:ब्रॉइय lo-than geod-pa to fix yearly tribute; sa-thaf (a person's) measure of food taken at each meal; capability of eating. 3. clear, serene: 44 at nam-than a cloudless sky, fine weather; and at bkahthan clear order or command; as aqthanwig plain or clear decree or order. 47 was 24 pad-ma than-yig is the abridged collection of legends about Padma Sambhava. * than in #4.45 signifies potion, plain decoction, or mixture to be drunk after a medicinal pill has been taken; are ja-than plain tea. * " rkan-than on foot (Ja.).

and the field, alluvial plain. 2. reep. anal. thank a portrait, a painting; and thank a portrait, a painting; and thank-

sku or § 'ex' sku-than a picture or representation of a deity on cloth or paper.

45.545 than-dkar 1. white-tailed eagle (Sch.). 2. a greyhound.

年間 than-khrag cedar used medicinally (Med.). 年に日 than-rag coilog. of 年に関すためれたれた。 単二号 than-bbru ceder nuts (Sch.).

** § than-khrun 1. bastard (Sch.). 2.=

with that khrom were with that phrom a medicinal herb of white and black species; bears the thorn-apple used for intestinal worms.

w that-chu gum.

Syn. 544 Hu dpal-gos (Mhon.); & a tshiwa (Med.).

at at as a Than-chun gisan-po n. of a river passing by Thang Chung in Tillet (Deb. 9, 34).

* হৈ than-bran lit. a place in a plain, an encampment on a plain: বুলাই কুইছ ইন্ টুকা কুকাৰ্থ অৰুষ at night he stayed encamping in a (dried) water-course (A. 74).

a balsam; acc. to Cs. tar.

स्य 4 than-tshwa salt obtained from a dry place, quarried salt : स्य वृष्य दृष्ट्य कृषण नवणकुर rock-salt (collected from dry places) soothes evil-spirits and produces the three evils—phlegm, bile and wind (Med.).

survey; map or plan of a place (Rissi.).

* 41 than-gahi = \$4. price, marketprice; * 41-4 reduction of the cost price: the market price abates (Jā.).

EXI than-po enduring, able to stand fatigue; able and hardy, strong, tense; sig. tight, firm, also tenseness: Aquit ax as gauge-po than-ham are you strong?

As my than chad-pa or mily than chodpa latigue; to be fatigued, tired, wearied. Syn. Ku a hal-wa; za a dub-pa: Hinku a non-mon-pa (Unon).

बर-न वर्ष प्रकार than-ca good-pa to strain, to stretch: प्रवेश प्रवास कर न विष् exert yourself on the side of virtue (D.R.).

as if than-thod tight and loose; the fit of clothing. As if the than-thod med-pa neither strict nor mild or relaxed. As a sign of the things of the things of the things of the things of the strictness.

WE That ju n. of one the emperors of China of the great T'an dynasty. We'ge That the just emperor T'aijung whose daughter was married to king Stockbisan agam-po about the year 633 A. D.

portant; at the est of inferior, unimportant; at the est of the es

स्यु than-ds 1. in the opinion of ; स न् द्वारी प्रवास कर के although little reliable hope remained, yet in the opinion of some (J. Zon.). 2. for स्थान thanwig-ts.

int i had-la== the hkram-pa spread over.

≪'Àt' that-pid plate, देवराय, प्रतिकाष, fir, pine; deodar tree.

Byn. 吸入性 heud-hdsin; 实 管本 thakchu-cin; 資本學者 ljon-pa zer-po; 內學子 grom-cin (Mon.).

Than-sag n. of a district in Phanyul, W. N. W. of Lhasa (Lon. * 11).

SE'SE' than-than strained to utmost:

The factor of one's muscles.

表 thad 1. aside, in one direction. 電報 資金で発売する loaving aside body and soul, e.g., escrificing his body and soul (for the sake of his religion). 文章 電空等 記述はated on the direct west of it (A. 65); 未発する cut off from the flesh only. 2. in C. entire, whole, untouched (Ja.).

a प्रदेश हैं प्रकार that-kahi hjig-ten-yyi khamy तियो प्रविचात the animal kingdom; one of the twenty-four regions of the world (M.V.).

** thad-kar each for himself (Glr.) (Ja.).

*** thad-dgu n. of a number (Ya-sci. 56).

≣₩≣

wing thad-ds towards, in straight direction; over against, in presence of; exactly in the direction of a thing.

etist thad-draft straight, not bent or crooked: I always straight are two doors directly opposite to one another illumined the inside space (Jig.).

essed thad draft-na directly shead.

\$5 \$\xi\$ thad-do the remnant of the carcase of a sheep killed.

\$\infty thand abbr. of \text{conf} thang-cad whole, all.

श्री than = वन a reply (esp. in the dialect of Upper Tibet); वन वृद्ध than betur = वन वृद्ध than betur = वन वृद्ध than betur = वन वृद्ध व lan-betur = वर्ष वृद्ध व lan-betur = वर्ष वृद्ध व lan-betur = वर्ष वृद्ध व lan-betur = and come down back, he could not send a reply (A. 15).

eiffe than-ker or eiffe than-ker = 90 35 grams a vascal or feudatory chief; acc. to Sch. surrounding country.

45 34 than-thun a little (Sch.).

ষ্ঠান than-pa= ex দিবলৰ অব্যাদ rainlessness, drought, want of rain; also ominous: পুৰুষ্ঠান কুলাইব্ৰাইব্ৰু কুলাইন if the king (Cakravartti-raja) feels thirsty drought somes into this world (A. 26).

Syn. बहार है बोबबाय gnam-gyi brigs-pa; बबा है दें gnam-gyi skyon; करकेर होर ववर charmed steh-hbar; कंपन प्रेम tsha-was-ñen; स्वे बहेर mu-ge bekyed; वर्ष प्रेमेचन shod-kyi byegs; बहार है प्रेम युवाका-gyi üer-htshe; बहार दुख gnam-dmay (Mon.).

equ than-bys lit. the bird of drought, i.e., of ominous appearance and cry, defined as ६ व्यप्र भेद्द अव्यक्ष स्वर्ध क्षेत्र अव्यक्ष the owl and other monster birds the cry of of which prognosticates evil.

ধ্ব thab or ইম্ম me-thab 1. মেনছুত। resp. ক্ষমে geol-thab fire-place, hearth; gquae longs-thab iron-stove; क्या thab-cor the hearth is running over, i.e., the food placed on it runs over in boiling; हें क्या tothab a hearth to cook food; है प्रेय के क्या tosreg gi thab an oven to burn sacrificial offerings; व्यक्ति अध्यक्ति प्रश्लेष the burnt clay of a hearth purges intestinal worms (Med.).

বাশী thab-ka or আদ thab-kha আজিছ, মুছ hearth, fire-place; অপ্তর্কার্থন thab-ks tsam-yod how many fire-places, i.e., house-holds, are there? (Jā.) ইব্যান্ত্র্বার্থন বিষ্
ান্ত্রাধ্যান then the female Bandé pre-pared a hearth for cooking food for the lord (Atis'a) (A. 103).

Syn. ** \$\frac{1}{2} \tab-sgyid; \$\frac{1}{2} \tag sgyid-bu; \$\frac{1}{2} \tag sgyid-bu; \$\frac{1}{2} \tag sg sid-bu; \$\frac{1}{2} \

भवन्य thab ka-wa or भवन्य thab kho-pa =

Syn. অপুনং lay-bde; বংশকং hdren-than;
অপুনংন chay-tshan-ua; মাপুনং sas-gner; মা
দ্রাং sas-byed; বাংগুং htshed-byed-ma; মান san-ma; ব্যক্তাল gyos-ma; ব্যস্থ thab ka-pa;
ব্যাধ্যান gyos-dpon; অপুনাই মানু dag-bdehi dpon-po (Maon.).

ৰব্দশ্ব thab-khag different kinds of hearth: ৰব্দশ্বহাত বাৰ্থাৰ there were many kinds of hearths (Bissi.).

house = 44 thab-tshaft.

Syn. 在本 tehah-bad; 黃河 tero-khad; 黃河 tero-khad; a tegat yan htehod-pahi; gnot; 南河 gol-khad (根fon.).

ৰণ্<u>ট্ৰ thab-kiro</u> a canldron or large bellmetal vessel to cook food, tea etc.

and thab-spyid=and thab-ka hearth, a cooking tripod.

wherein cook's utensils, etc., are kept,

447474 that gdan-cha cooking furniture, utensils etc.

as as that be receiving a great man by waiting on the way he comes with cooking appliances, etc., to serve him with warm tee and cooked food.

the hearth. If milk or broth boil over, he must be appeased by casting butter in the fire; and, often, by more elaborate ceremonial, sometimes even by digging up the hearth.

क्षा क्षा निष्य Thab-lha se-çar (सप्त्य) n. of a hearth-god.

बणवा thab-thab flapping noise: अवश्या बणवा न्युशाह्य çog-pa thab-thab lan-gsum byaş its wings thrice flapped (Rdsa, 17).

earea thab-thib (यूर्थ) बीजन n. of a large number.

श्रीर thabs च्याय, योग, नि:सर्फ, चयकन 1. opportunity, chance, possibility; MEK or बबुव ब्यम अप्टूट I had no opportunity of seeing or going : 44 Aq 34 KE 44 A 49E 4 in W. if you offer no chance, if on your part it is not made possible: ** 1 am not able. I cannot: 454.554.448.444.25 there will be no chance of bringing (the princess); बर्बेभ:पवे. MAN A5 there is no chance of escaping : MAN a' बार्य क्ष्म भेर there is no occasion for tarrying on the road. aquique thabs-ashi the four resources are the following :--(1) \$95.55.03. यहर्भन्यवे व्यथ, (2) यदः अहर् देर हुभः मृदः यवे व्यथ, (3) **९९६ ५ वहममायर १९ पर्वे स्थम, (4) वहममा न**े स्टिस ट १९ पर्वे aqu. 2. way, manner, mode: # aqu way of reading; Many in a thievish manner, by theft; 99'44 sew 45 to give up the way (of life) of a king, i.e., to renounce royalty. aquadan thabs geig-tu together, in company with; ************ jointly

sat down, stayed, resided in company : 444 4845 going together to a place. 3. means, measures: ****\$57 to use means, to take measures: *** ha by (various) means: granuatan to contrive means. livelihood, subsistence: 3 20 494 24 by 14cific means, amicably, in a fair way; ana अञ्चलका or क्यमानेकाय चित्रका skilful, dexterous, clever, full of devices: ana ha thabsmin a stupid man who has no resources. resourceless: 5.55.5.45 sou garde now take steps, make preparations, for a journey to Tibet: दे व्यवस्था प्रदेश is there a means of recalling these men to life? 4. I'q cho-qa ritualistic observances, mystical operations: 444 14 444 45 4944 thabs-kuis gshan-nor haugs-pa drawn (gathered) another's wealth by (occult) means: \$94 Bangen thabs-kyi rnam-grans enumeration of skilful means (K. d. # 265); 494 9 u tanggra thab-kyi pha-rol-tu phyin-pa **SUIZUITHAT** the supreme skilfulness in TOROLLYCES.

aquiaq = siquaq a shift, makeshift, surrogate.

1. ritual and divine knowledge. 2. acc. to Jā. the mystical union of art and science; acc. to Sch. of matter and spirit (cf. Was. 144).

med-pa having no spirit for work or no ability to do any work; stupid, always blundering.

बाव वान्याय thans-la mklas-pa च्याव-चौचक ready in contrivance; possessed of resources.

बदाश अध्याप के स्टेस्टर thabs-la mkhas-paḥi mdo चपायको स्वाचार n. of a sūtra on akilful means in K. d. अ 405. कार प्रमाधिक thabe-lam च्यावनाने a resource.

क्ष्य नेपाइन्य thabs-çes [dan-pa चपावस possessed of resources (A. K. 1-4).

क्ष्यानेक स्पन्नि Thabs-çes bdag-संत्रं जीवास-वस=्थ्यनुवाने के Kálschakra dootrine.

SN' 4 tham-ya or and tham-ka a seel, sign (Cs.); incorrect forms and tha-ma-ga and and tha-mag, v. Sn' dam-kha.

SN SN tham-tham or seeing tham me-wa uncorrected, scattered, dispersed. seese \$\footnote{\text{C}}\text{Tham-tham by eq-pa} = \footnote{\text{S}}\text{Tham-tham by eq-pa} = \footnote{\text{C}}\text{Tham-tham by eq-pa} = \footnote{\text{C}}\text{Tham-tham by eq-pa} = \footnote{\text{Tham-tham by eq-pa}} = \footnote{\text{Tham-tha

33'4 tham-pa (sometimes seruthem-pa; complete, full—almost exclusively used as a pleonastic addition to the tens up to a hundred.

4 931 29 tham-lay = 45 man-kay procept, moral instruction.

হাইনি ঠে thams-caf মনত , মত shat and adj. the whole, all; added to the singular number it gives a plural sense: কুল্ফেল কেন্দ্ৰ কি whole empire; বুলাকেল কুল্ফেল কি whole body alls; ইন্ট্রেল কুলেক্ all the copper of Tibet; ইন্ফেল ক্রি all those; কুলেক্ ক্রি all of them one by one; কুলেক্ ক্রি ক্রি all of them one by one; কুলেক ক্রিক all of them one by one; কুলেক ক্রিক ক্রি or ক্রক্তিক all in all; everything out of the whole.

the third of the six earthly Buddhas, who succeeded each other prior to the appearance of Shakyamuni.

see screen than the all-knower, an epithet of Buddhas and Bodhisattess. The incarnate lamas of Tibet are also by courtesy addressed by this title.

general epithet of Buddha, lit. the deliverer

of the universe. 2. Vis'vantars, name of a prince believed to have been Buddha Gautama in his last-but-one birth.

बसवा र, देवब thams-cad rtogs = कावा र, ब्लोकप विश्ववीचि a general epithet of Buddhas and Bodhhatteas.

काशा-इर्ज़िंद thams-cad mthon समोदृष् lit. the all-seeing; an epithet of Buddha.

क्षण ठ.१४.वर व्येति tham-cad rnam-par blyed सर्वेतिचेतिन renouncing or giving up every thing.

कार ठर्व thams cad-pa सर्वेका, सर्वेक all.

क्षक कर है thang-cad take समेदा at all times; also, frequently (A. K. 1-2).

ৰাণ ক্ৰীৰ thams-cad grigs সুৰ্ব জ্বা ক্ৰম নাৰ্ক্ষী epithet of Bodhisattvas of higher order like Avalokites'vara.

enu ক্রিবের দুবাই চুবার Thums-cad yodpar smra-nahi sde-bdun the seven sections of the Sarvāstivādin school of early Buddhiam:—(1) আইন্থ Mahis'āsaka, (2) ইন্ত্রুমে ধ Kās'yapiya, (3) ইন্ত্রুমে Dharma gupta, (4) ব্যাস্ক্রের Tāmra s'ātiya, (5) ইন্তেন্ট্রুম্ব Vibhajya vādin, (6) ক্রেন্ট্রুম্ব ব্রুম্ব Bahus'rutiya, (7) Mūlasarvāstivāda.

क्षमा अत्वाद्य thams-cad las has चतीत-सर्च passed beyond all, out of the reach of all.

कारण क and a mystical treatise containing metaphysical discussions on the nature of the soul, etc. (K. g. ३ 207).

RANGE thamp-pa 1. to look together, to hold fast with the arms, either in love, or with anger. अवस्था का thamp-pa lock-jaw. 2. to stick fast; द्वार का प्रतिकृतिक के किया है कि बहुत है है विश्वास का किया है कि बहुत है कि

to the wall behind Atis'a's back (A. 106).

মুব বিষ্ণু বিষ্ণু Thahi-çan Lohn-kyun in Chinese = ব্যক্তিৰ the most excellent; or বুইলংক্তি the chief lord; epithets of the founder of Taoism (Grub. ব 14).

\$\frac{3}{2} \text{ than } 1. \text{ capsule (Vai-\$\vec{n}\$.). 2. peach (Wts.).

9X than for as is than-thon.

\$\frac{1}{2}\text{Char chus-pa} = \$\frac{1}{2}\text{S} \text{ khron-bu}\$
s small well (mystic) (Mis-7da.).

as is thur-ther scatteredly, not together.

Syn. ** The thare thore; Teen thorrewu; Teen co le-wa (Maon.).

There is a kind of medicinal root used as a purgative: ** \{ \forall a \fora

Syn. th re-mo; hat the me-rahi re-mo can; at \$5% be byed-ma; \$10 % khu-wa ldun: at \$1 % % tha-dud phreh-ldan; \$2 % % thaliphreh-ldan; \$2 % % \$20 char-kbab; \$20 % % byi-wahi lo-ma (Mhon.).

সংঘ I: Ther-ps n. of a place near Dong-tee in Tibet. কংগ্ৰাপ্ত স্থান ব n. of a Sanskrit scholar of Tibet who belonged to Tharps.

स्य II: लोख, सुन्ति, चपवने, निर्मोख, खिद, जिल्ला 1. freedom, salvation, liberty, emancipation, Nirodna, supreme happiness, escape: व्यवस्था के संग्री के serviceable for (my) liberty (Jā.). व्यवस्था कि सिंग के सिंग

Syn. 9K \$\forall byah-yrol; \$\forall a\shi-eca; \forall K\square aya mya-han bdas; \$\forall byah chub-pa; \forall a\square byah chub-pa; \forall a\square ayah chub-pa; \forall a\square ayah chub-pa; \forall a\square ayah chub-pa; \forall a\square ayah asya-med; \forall a\square ayah don-dam; \forall a\square ayah asya-hega (Mhon.).

exage thar-thabs the means of release, liberation; as a second means to escape from prison.

জন দেই বৃদ্ধি Thar-pa chen-pohi mdo the sutra on complete deliverance of the soul (K. d. a 328).

as a fin thar-pahi blo-gros= game the inclination for liberation; the metaphysical conclusions of religion; n. of a metaphysical work (Māon.).

धर व thar-po old, worn out; देर व दुनांतpa, क्य व दुवह pa (Mon.).

arch-devil (G. Bon. 22).

ধ্ব বিশ্ব thar-dpag or কৰে thar-blag a large plate, dish, platter.

AT thar-wa 1. to be freed, to be liberated, absolved. 2. escape, to get through, to be able to pass; garana chula thar-wa to get through water: ***parana through water: ***parana through at 3.4847 thar-du hjug-pa to set at liberty, to acquit; ***parana to pardon (a malefactor), to grant him his life, frq. to let live (animals) (Jā.); ***parana to be saved, fully released, gen. from any further transmigration.

** Thar-rise n. of monastery; also that of the residence of the lama of Nor in Tsang (Los. 231).

कर क्या thar-lam or कर वर्ष क्या बुश्चिमाने the way to Nirvana or emancipation.

one who has acquired the means to escape sufferings.

exter thar soft = extent. 1. has become old, worn out (Rtsii.). 2. has been saved, has escaped.

RU that we the trumpet flower.

বিশিব I: thal-wa মান, মুনি, মো: dust, powder, ashes; মুন্তুল gog-thal fire ashes; মুন্তুল thug-thal roasted barley dried and portable; প্ৰাৰ্থ bya-thal dung of birds; মানি- burning embers. ব্যক্ত thal-chu lye, ash-water used instead of sods for making tea. ব্যক্তি thal-chen ashes of the dead; also a sort of gray earth used for bedaubing the face in masquerades (Mil.; Jä.). ব্যক্তি thal-thag (Ld.) bread baked in ashes; ব্যক্তি thal-phyags broom, dusting rag (Sch.).

8714 II := 9994 hthal-wa (Cs.) 1. to pass, to pass by, to step beyond; to miss a mark : 5 99 99 % the waves come flowing past (Mil.), 2. to elapse, be passed; to change or pass from : 4 2 45 44 44 fifty years has been passed (Vai-sh.); E a qui aq qui SMS 35 changing or turning from blue to red : ह्वयाया है महिन मुंतिसम्बन्ध व र्यु हैं अन्य about nine years passed by, while he sat in meditation single-minded (Hbrom. P 10-12). peard, to be forward in speaking, bold. 3. to go or pass through: gararus sares sar to soar up and down before a rock: धर क्या ईर क्या 5 त्या प to pass actually through it (the saints not being subject to the physical laws of matter); to shine. to light through: eags 3 aff a to go

straight forward, to act without ceremony or disguise (Ja). 4. to come, to get to, to arrive at : 94 4 4 4 4 4 4 4 three years elapsed since they arrived : # # 45 44 45 where the parents have gone it is not known; asc. we safe arrival: we gram en barage to arrive at: to attain (a blessed state) in a pleasant and speedy manner. 5, to be over, past, finished, done: *** it is over, finished; 575 and the number sixty is completed: " a having disappeared, vanished: #4444 he is undone it is all over with him: ** ** ** by degrees it vanishes or dies away : #5'-5' 34 the former agreement is no longer valid (Jä.).

angs. different lengths, one object projecting beyond another; angland to exceed the due measure (Sch.).

য় শান্ত I: thal-kar or ৰণ্ডল a white elephant; মুং তীৰ কাৰ্যুগ্ৰেষ্ট নাত্ৰ n. of the fabulous white elephant with six tusks; also the leader-elephant in a herd (Yiy.).

Syn. Br. Tå gat glak-poh gyul-po; B. A. uda khyu-yi mgon-po; Br. Tå uda glak-pohi mchoy; Ar Far Tapos-kyi glak-po (natu) (Mhou.).

thal-hygur was adherence; association; connected language. ***\\$\text{thal-hygur-pa} one belonging to the Prasafigika school of the Buddhists.

and desired and that ches-par hayur and assence of connection; absence of adher-

Ray that leag a slap (on the cheek); angugar that leag rgyab-pa to slap on the cheek, to give a box on the ear.

क्ष्यक्षण thal brdab-ps a clap with the hands (out of joy or scorn).

and thal-thal on a particular number.

কাইন thal-dres বন্ধ n. of a medicinal flower of the lily species; also বন্ধনুত্ত; Anantamala.

Byn. स वर्षे श्र क e-stehohi bu-mo; अवव प्रसाह mthah-yas rtsa'; हें सत्य प्रहे नेतः क्रांठ-sahs hkhririn; श्रूपोष्टे klu-yi foe; अपूर्वा me-tog phramo; पश्चर पश्चरः ba-glan berun; हें सत्य अवव प्रसा क्रांठ-sahs mthah-yas (क्रांठा.).

* thal-byi the grey or cat-squirrel.

क्ष यदे हैं . य thal-bahi sñin-po चनच, मचनमीं a kind of sandal wood.

क्षा वर्ष क thal-war hgyur प्रकृत connection.

অ'রুং'র a thal byun-hyro-wa 1. to move or walk or rush fearlessly. 2. sbst. a hero.

Byn. ५७०व dpah-100; ब्हेन्याचेर hjigs-nucd; ब्रेट्स्प्याचन इग्रेंस-stobs-can (Mon.).

** that-ma through and through (Sch.).

পথানী thal-no the paim of the hand:
আইছুংব thal-no sbyar-wa সম্ভৌনাকাতি to
fold the paims of the hands in devicion;
আইছুব্ব thal-no suan-pa to give a slap on
the cheek, or box on the ear; অইজব্বইংthal-no thal-war byed ব্যাহি ব্যাহি separated the hands that were joined to show
reverence.

and Thal-la tshal n. of a place in 1997 to Nag-ron in Khamu: 997 to Land and at Thal-la tshal in Nag-ron

risis the chieftain and his subjects fought (Yig.).

marde that tshak (mak) closet, privy.

as we that-yas (950) n. of a number.

প্রথাৰ that to straight on; forthwith; (Hbrons. দ 10):

which the descendants of Jenghis Khan the great Tartar conqueror are known. According to Mongol law the fact of one's bearing the title of Thahi-ds' exempts one from taxation.

8 thi num. fig. 40.

ু thi-gu rope, string: ক্ষেত্ৰ ক্ষ্টিটি মুট্টিবুটি a golden cord descended from heaven (Yig.).

and thi-wa with 1. sandpiper, but see, to 8ch. stock-dove; also= $5^{\frac{1}{2}}$ plover, lapwing. 2.= $3^{\frac{1}{2}}$ in C. $(J\bar{a}$.).

द्विता thing 1.= अर्थिय "0" or numeral for zero. 2. a line: वैष्य वेदेश्य व अवस्थान to draw a line; अवश्येष वेद a black line; अवश्येष a red line; अवश्येष diameter. 3. also वेष्य के carpenter's cord or string to mark lines with any instrument used in drawing lines; क्षेत्र वेष shorthing a pair of compasses; क्ष्यायेष slate-pencil, lead pencil; also a line drawn with a lead-pencil (Jü.).

भेगहर thig-skid कर thread, yarn; also straight line.

In spe thig-maken water conver.

hot hells where the damned are sawn to pieces, lines being drawn upon them, v.

legist thig-team a little, about the size of a line, a drop.

देन thig-tshad proportion, symmetry (Cs.). देन देनुष्ट thig-tshad byed-pa to proportion.

thig-cist ruler for ruling lines; also a level.

देव thig-pa, v. देवपा thigs-pa.

thig-ma cotton or woollen chintz, on which there are different designs.

began thig-boum was the sea, ocean.

and thig-le (5 2 mm) 1. semen virile. 2. विन्त, चित्र; वेन् वेष्ट्रदेशक or अर्देश्य विश्वस star or mark tatooed on the forehead as an ornament; an eye on a peacock's feather. 3. the concentration of what is diffused ; par-excellence ; वाधी वेषा वे sa-vi thig-le wings the chief or supreme person, king (A. K. 1-4); painting, mark, spot: ३4 35 spotted, concentred in spots; इंक देव के इस देव the best or concentration of all religions. 4. कि:बेयक, विवेष [complete, special | S. 5. zero, naught (Vai-\$4.). 6. a phase of mystic contemplation in which the seminal fluid is supposed to be inwardly absorbed into the arteries; also, the mystic fluid, itself : * 4x 434 344 वेववेवववेद the semen of the roma and kuasima becomes increased (Mil.). 15 F उम्मे क्षेत्र में वर देव केम कर व वेन क्षांत-kha choekui hkhor-lo hdi thegs-le past-wa-yin that globe of the doctrine, his heart, has been filled with the mystical fluids. 7. said to = 2 ness the female monthly discharge. 8. as met. may= # 4 glaf-po.

देवने अध्यक thig-le mohog-ma facilian m. of a celestial courteman; a centre of all religions in which finally all the sects must units.

वेद्येश्वय thig-lehi lus a leopard, anake (Maon.).

it things poi also spelt by a = but a sit-wa 1. a drop (A. K. 111-26): by drops; and from every drop; in drops, by drops; and by rain drops; and by a drop or globule of gold. 2. vb. to sprinkle or throw in drops.

BE' this. v. age a halis-wa.

बैद नैद thin-cin राजपा n. of a dye.

देश thin-yi कि देश देश देश के कि u. of a line or succession of noblemen in Tibet (Fig.).

वित्युव thid-yug a number (Ya-sel. 57).

विवास thib-pa, v. ब्येवय hthib-pu and बीवय gtib-pa; येवयेव thib-thib very dark, dense; ह्रवययेवयेव smugs-pa thib-thib fogs thickening.

द्विप्ता र्सिंग्ड-po चनावाँन 1. vanishing, disappearing. 2. नएल, तिनिर dark, dense, obscure, v. बदेव व \$thib-pa and वृत्रिय gtib-pa; क्षेत्र क्षेत्र देवल के blessing devolving upon a person.

lan # thiby-mo dense, dark.

la) विचीन, चीन, नाम to be lost (in some thing else), to melt down; to be dissolved being mixed up with another object; = वीकाय क्षेत्रय and हैं कर ; gen. with व or वर्ष 5 to disappear by being imbibed, to be absorbed; to pass into, to evaporate (of fluids); of a snake; to creep away, to disappear in a hole; frq. of the vanishing of rays of light, of a god, etc.; ६५ १६९ विध्य to pass or sink into unconsciousness.

Syn. ara sim-pa; ara shu-wa (Maon.).

3N'3N thim-thim n. of a number (Yasel. 57).

13 715 2 53 This kean-this-mur n. of one of the Tartar Emperors of China belonging to the great Yuan dynasty. He invited the celebrated Karma Lama Rasbyus Rdorje to Peking (Los. * 10).

Tibet (Los. 8).

ই যাই thil-ston prob. for নাৰ ক্ষা muthil ston-pa to enter into the depth of a conversation or expression; to fathom a secret.

§ the 1, num. fig. 70. 2. spittle: § g a to spit out of scorn or contempt at anybody (K. du. 5 416).

3'4 thu-pa skirt of a robe, coat-flap (Khrid).

Justinera 1. vb. was to pluck or collect flowers. 2.=33.59.4. 3. 33. 34.4. thub-pa able, powerful, capable of: and any and (Shin.) in measuring the bottom of perdition (with a fathoming stone) there is none more capable than man. 4. malicaous, wicked, vicious: 34.22.4. adug-behal thu-na a malignant suffering or severe accident. 5. vb., v. 34.3 bhu-sa.

¶ ☐ thu-so 1. we chief, senior, an elder brother. 2. verye, was quarrel, poison. 3. = 14 a thug-pa very gruel made of barley flour.

Syn. I'l jo-jo; w'l d-jo; t'l phu-bo; iquiga thog-ma-skyes; kuga shon-skyes.

3'# tAu-mo lady, mistress (Cs.).

a king of Mongolia who was famed for his patronage of Buddhism, althan in Mongolian signifying "golden." (Lost. a 11).

3' thu-re uninterrupted (Sch.,

3 9 thu-lu spittle; 3 8 8 9 0 1 a 2 9 4 to spit, to throw spittle; thu-lu nuy-po occurs in Glu. 3 as = withered flower.

\$ QM thu-lum a lump of metal; in W. sec. to Ja. a cannon-ball.

इनि thug postp. c. accus. until, up to; in reference to time and space \ 3न until now; बन वर्ग का उन ति for forty days; \ १५० वर्ग मुख्य over against the gompa, at the gompa. Adv.=only.

and thug-syra or an area great noise:

5'type-alous 75'type-alous noise and rattling sounds
(Rdes. 9).

sque thug-raa (squeque) the hairy tail of a yak fixed with a flag on the top of a Tibetan house. sque thug-tahom the flag staff with a silken flag, or a yak's tail and hay attached to the top of a post and fixed on the roof of a monastery or house in Tibet (Rtsii.).

ANTI I: thug-pa shet. soup, broth; any 34 baras-thug rice-soup; any 34 bag-thug rice-soup. 344 and thug-pa bgrim-pa any are to make barley gruel; the cook who prepares such; 344 ryya-thug Chinese porridge, a sort of vermicelli-soup; 344 thug-thal=3434 thug-team flour of barley for making gruel or broth.

हुन्य II: 1. to reach, arrive at, come to; e. dat. or termin: हरे ल्या हुन्य to reach the close of life; 5य पद्म प्राप्त पर पर करते to the

very bone; A a squar or A average at the point of death; was gust on the point of seising her. 2. to interview, to encounter; to meet, to light upon: squared to have an interview with (Blrom. F 7); a quark square to fall in with robbers; a quark square shall might personal interview. 3. colloq to touch, to hit or strike against: aquar gara I shall not come near with now hand (Ja).

3735 thug-chad agreement (Sch.).

squam thug-yas 1. not to be reached, andless (Cs.). 2. n. of a very great number (Ya-scl. 37).

वृष्ण वेष्ण वृष्ण thug-pa med-par-hgyur प्रमुख प्रकृ possibility of the fallacy of ad infinitum (Gram.). ३९ वेष्ण वृष्ण में thugmed las hegres-pa चनवा-परिवर्ग chapter on the fallacy of ad infinitum.

धुवास thugs 1. चित्र, सनस the heart, gen. 3947 thugg-ka breast, the heart : 344 3 244 the incarnation of a deity. originating in a ray of light which proceeds from the breast of that deity. 2. heart (in a spiritual sense), mind, soul, spirit, used resp. for and; gan's 677= 944's 674'd to be kept in the mind, in memory. 3. purpose, intention. In this sense it occurs in the well-known compound word 574 2 5.8x.3 4.3 a.24.84.84.84m. mercy. a favour. A5'5' 48 if so born the birth will be useless and for no purpose (Lam.-ti.). 344 thuge-rab = → wisdom, good heart; 394'54 thugg-rus=\$4'54 assiduity, exertion; squidate thugs ges-pa resp. for as And wid-oct-pu to believe; to know one's mind. Thugs is used also like sems in the collog, pleonastically when mental feelings are expressed : 3/ er.mgr.d.a.rg.danaddea. K I am glad to see you; lit. "there is joy in my mind to see you."

Byn. हैर कांत्र : युन है र क्षेत्र । युन है र क्षित - akyed-byed; इक्ष नेषा हैन gram-ges gten; श्रेच के हिन stoy-gi eten; केल्य है क्ष्य व senis-kyi khan-pa; न के अर्थन ça-yi-mehog (Mnon.).

वृत्यान्द्रिः व thugs glon-ua resp. वसम्ब्राह्मः वर्षः व to muse, meditate, reflect.

394 d'4 thuga-spro-wa to be cheerful; to be merry.

भूषा बहुँ र thugs-takyed = नेवस बहुँ र जस-स्वार 1. imbibing faith, an idea dawning in the mind. 2. kind remembrance: ३वस बहुँ पूर्ण र केर यहर बनेब्दस सहार अटेड हर कर कर विद् वस्त्रीत। also may it please you to write me often as heretofore without becoming unsteady in your kind remembrance of me (Yiq. k. 25).

aquings thugs-mkhyen resp. for alka que fore-knowledge.

तुमा ब्युष्य के जोग thurse-taker che-taker to accept responsibility: तुमा ब्युष्य के को प्रतिप्य वृत्रप्य at the bottom there having been engendered a sense of responsibility.

agan agan thugs-bkhrugs rosp. for Me.

squisten thugs-dooks resp. for square consideration, thought, opinion, view.

394" 14 thugs-Man grief, sorrow, affliction.

वुक्यात्मा thuge-flat-wa क्ष्मेल्यात्म sems-flat to be sorrowful; sorrow: केल्यान्म वुक्यात्मा सद्देश be consoled, do not be grieved (Bdes. 19). इत्याह thugs-rie lit. noble purpose or heart; generosity, pity, commiseration, compassion; a grace, favour, mercy, blessing: रण पुर्वाक्षिण प्रमुख्य क्षेत्रण क्षेत्

squid lat Thugs-rje chen-po an epithet of Avalokites'vara; the all-merciful one, a Buddha.

squite Thugs-rie byams-ma an epithet of graft squite Skye-dguhi blag-mo aunt and foster-mother of Gautama Buddha.

aqui kakqu thuga-rje adsin-pa to be compassionate, merciful; aquikasqu thuga-rje indeag-pa to shew mercy, to behave kindly.

वृत्यकृति मु Thugs-richi tha an appellation of Avalokites'vara. There are four gods bearing the name of वृत्यकृतिकृति in the Bon pantheon of the later period; they are called by their attributes:—(1) वृद्धिः वृत्यक्षः देव्यकृतिकृतिकृति mercy flows to all the world uninterruptedly like a river; (2) वृद्धिः वृत्यकृतिकृतिकृति mercy inexhaustible as the basis of all things for the world of migratory existence; (3) वृद्धिः वृत्यकृतिकृतिकृति existence; (3) वृद्धिः वृत्यकृतिकृतिकृति existence; (3) वृद्धिः वृत्यकृतिकृतिकृति existence (4) द्वार कृतिकृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति वृत्यकृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति वृत्यकृतिकृति existence (4) द्वार कृतिकृति वृत्यकृतिकृतिकृति existence (4) द्वार कृतिकृति वृत्यकृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति existence (4) द्वार कृतिकृति वृत्यकृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति existence (4) द्वार कृतिकृतिकृति existence (4) द्वार कृतिकृति existence (4) द्वार कृति exis

39497 thugg-ñid = 100097 senu-ñid.

399 39 thung-thub resp. for 392 1. self-sufficient, not caring; thinking no

danger or injury will accrue from such and such action or steps, etc. 2. mirappropriation of anything to one's self thinking that no notice will be taken: aga \$35. gaugary grava a gaugary grava a gaugary grava a gaugary grava a gaugary grava a gaugary grava a gaugary grava a gaugary grava a gaugary grava a gaugary grava a gaugary ga

squared thugs-dam= अद्भ yielam 1. lit. holy opinion; advice. 2. oath, vow, solemn promise: इन्यद्भवस्य to take an oath, to make a vow. 3. a prayer, a wish in the form of a prayer; = विकास . 5. contemplation, the act of contemplating a deity (of. विवास and व्यव syrub-pa), meditation in general: इन्यद्भवस्य meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint: इन्यद्भवस्य विशेष स्वाप्त कर्या कर्य कर्या कर्य कर्या कर्य कर्या कर्या कर्या कर्या कर्य कर्या

394 thuga-bde happy, cheerful.

398'854 thugs-bdun=398'854'a thugs-byi bdun-pa or 398'854 thugs-bdod. 588' sacque 398'854'954'954' lei your affection to me not be cast aside that I may be permitted to have a gracious interview (Yig. k. 25).

बुष्य-वर्ष कृति thugs-nan gçin-pa very affectionate, loving letters: बुष्य-वर्ष कृति । विशेष कृति कृति कृति । I pray that your affectionate letters may also come to me unhindered as the motion of the wind (Fig. k. 87).

394'89 thugs-mug=0'89 yi-mug despair.

34 |

द्वया व thugs brise-res love, affection of the heart, compassion; resp. for हैर यो य; frq. द्वया के प्रदेशया, योज्या to look upon compassionately, to remember in mercy.

sque graffer things on agro-ma = as 3 is a to think well of, approve of; to be agreeable; also adj. agreeable, pleasant, delightful; also sbst. pleasure, delight.

394 Ma thug-eras spiritual son; an appellation given to distinguished disciples of caints. Mañju-e'ri, Avalokites'vars, Vajrapāņi, etc., are spiritual sons of Gautama aco. to the Mahāyāna School. Among the Bon, Ha-sho, Mdo-sdud and other saints are the spiritual sons of Shenrab.

gK'K' thus-se three years old, of animals (Sah.).

And thus no 1. short, low in size, of small dimensions: [E. 3. a short stem. 19. 3. distance in general; 92. 3. distance in general; 92. 3. distance in general; 92. 3. distance in size, a dwarf. 3. 4. 4. distance of the members of the human body which are regarded as defects, vis:—19. 4. distance of the members of the human body which are regarded as defects, vis:—19. 4. distance of the members of the lower parts of the arm or legs (Mr.). 3. 5. distance of the arm or legs (Mr.). 3. 5. distance of the arm or legs (Mr.). 3. 5. distance of the arm of the stance of the stan

Byn. 500.4 gnah-ua; \$550. szid-thuk; \$65. thuk-ku; Roll mi-mtho; \$550. ztsednan (Ukon.).

हुँ thud (ज्यो डोटर 1. the hollow of a pillar. '2. coagulated milk, thickened milk with butter a dainty with yak herdamen of Tibet. अस्त्रहुत बहुद बुहुद्या अस्त्रहुत वृद्ध का अस्तरहुत का अस्तरहुत वृद्ध का अस्तरहुत का अस्तरहुत वृद्ध का अस्तरहुत वृद्ध का अस्तरहुत क

a mess of rice, milk and sugar; \$5,40% five cakes of milk cheese (Rtsii.). \$5,500 thugsgrom a box in which milk-cheese is packed
for sale.

हाँ में प thud for we lit. careless; erring, blundering; defined as वयम विवाहन neglect of work, etc.; द्वामा अध्यक्ष not to be negligent.

35'35 thud-thud n. of a number (Yael. 56).

हुन I: thun=देव हैं बाल, सबर a period of three hours, the eighth part of a day according to Buddhist astrology. Acc. to Ja. a fixed length of time; as long as a man is able to work without resting; a shift of six, four or three hours. देव हैं दुव केंद्र the night-watch is over; इन वीक्य दिसीवयाल, दिसीव कच्य the second watch (of day or night); इन क्य विकीव यात्रों in the last watch of night; इन्दर्भ वाल वाले वाले in the first watch (of night); इन्दर्भ वाले वाले in the first watch (of night); इन्दर्भ वाले वाले in the middle watch (of night). दम्म है दूर इन्य वाला-प्रश्न प्रकार thun-to at or about midnight.

34. thun-ma are relating to the watch of the night.

\$4.000 thus behi-pa want the fourth lunar crescent, i.e., the fourth day after the full or the new-moon.

3547344455 thus-habibi real-hoyor an assetic who meditates or keeps the mind abstracted from worldly objects, &c., continuously during the four watches of the day; the meditation of a whole day.

34-32." them business to keep the watch, i.s., not let alip the time without fully using it either in meditation or in the performance of any other work.

35 98 or thus geom-ps forms 1. one who remains engaged in devotion three times during the day (twenty-four hours).

2. units the lunar crescent on the third day after a new or full moon. [3. night]S.

394 thun-pa= a to ding to, to adhere.

35 II:= endered 1. सन्ता, सन्ति, योग the junction of the day and night, twilight and day-break: endered and english, twilight and day-break: endered and endered and endered are four periods or junctions in which those called Taham-pa Grom-chen can relax their meditation (Çul. 8). इन्यान्य thin mishams the day and the night; at runset or at day-break. बद्दा मुन्यान्य व्यवस्था का auspicious conjunction of time. 2. state of abstraction and isolation, real or suppositional, of a lama sitting to meditate. Often even applied to the room where he is sitting.

' বুৰ্-চাৰ্কাল দুৰ্ঘ thun-natshams-rtogs is a দ্বিৰ্ or cannibal demon that longs for the gloom betwint day and night to be able to search for prey.

34 स्थान क्षिप (hun-mishams stobs समाज्य strong in twilight, a demon or Rakshasa.

35 III: (prob. for seqs) in sorrery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, sesame, mustard, etc. 34.4% thungtor offerings made to evil spirits. 34.5% thundon a hole in which magical articles are buried or concealed in Shaman rites. 34.4% thun-quads a magical arrow to shoot people or devils. 34.944 thun brab-pa to cast or throw enchanted articles, also to perform magical rites with them, also to slay people or evil-spirits.

343 thun-rws an enchanted horn on which figures of scorpions, alligators, etc., are engraved for witch-craft.

引 IV: one who collects; a gatherer (from 电响; 年初 one who picks up or

gathers sticks; \$'\$4 a gatherer of gra-s $(J\bar{u}.)$; \$'\$4 a gatherer of eass of corn (Cs.). \$4 M4 reaping-hook, sickle (Sch.).

34 MEA thun-mutchen a weapon that is fixed or stuck on.

ৰুষ্ট মে সাই thun-fias ma-mo the mother of the arch-devil, said to = বুং লুব বুং the long-armed devil. However বুণ য় is the demon who measured lances with Shenrab the Teacher of the Bon (D.R.).

34.XK. thun-mon or same and. Time, areres ordinary, general, common. usual; that which is done or happens every day. 14 Ma Tan thun-mon ches = 4 transmigratory existence, worldly life, the works that one does in ordinary life (Maon.). The 34 Me as specified in Buddhist works are :--(1) que 95 9 the four (Dhudna) kinds of meditation; (2) 4343 the immeasurable virtues; (3) बहुब्ब दें पर्वे बूँबब पर वहन प की the four kinds of sitting in abstraction in the formless state; (4) कर के पष्ट the five kinds of fore-knowledge. Again 34 Mr. \$4443 = the five sorts of ordinary ascetics which are :-- (1) 42 44 34 15 344 454 a your who meditates in the mornings and evenings; (2) } qq qq qq qq 44 43 a youi who propitiates a divinity by first offering him cakes; (3) assers and assets an ascetic who practises asceticism for getting food; (4) नुद्राय के के देव वर्षेत्र a thirsty ascetic who practises penance for the sake of liquor; (5) \$\frac{3}{4} \quad \frac{3}{4} \quad \quad \frac{3}{4} \quad \quad \frac{3}{4} \quad \quad \frac{3}{4} \quad \quad \frac{3}{4} \quad \quad \quad \frac{3}{4} \quad \q whose behaviour is uniform at all times (Bbum. 9 78).

Syn. 2 spyi; 24 spyi-ma; 24 spyi-thog (Maon.).

ga Maia thun-mon-sca = ga Mai

ga Mar Mana thun-mon ma-yin-pahi chog in Budh. extraordinary doctrines

raid to comprise:—54") as can all uses gar gar and any series and a series and a series and a series and a series and a series and a series and are incomprehensible to the followers of the Hinayana school.

बुर्जेट बुर्जेर thun-mon bud-mad= अर्वेट अ a public woman (Mon.).

34 Me. w thun-mon-sa unclaimed grounds, public gardens, a place for public sports and athletic exercises (Mon.).

34 Iqu thun-tshegs = 34 Iqu phran-tshegs.

3प thub बाज ; \$ १३०० blo thub-p: 1. capable; also shet. a mighty one. 34१९० one who is able to do everything, able to fight out all enemies (Yid. 124). 2. यूनि a wise man, a sage, a saint in general.

AD'U thub-pa I: potential vb. with accus, or root of another verb: 1. to be able, to be capable of, to withstand, be equal to: 34 garage as the poison could not do him any harm; केर ह्म केर व केर व व मिल हैन क्ष्य one able to keep off hail; व्या क्षेत्र के सुवा invincible; 5453 344 to be able to subdue all evil. A August TT is not easily borne by man, s.g., does not agree with him: war a gard to be able to bear a simple cotton dress; *** \$4.4.34.84.34 was not able to lie on his bed; Faca 4 at 3 and 4 at. Mr. I shall not be able to reach the passtop to-morrow. 2. the common Tibetan epithet of Sakya-muni-9.3.39.4. the mighty or capable one.

gain thub-tshod area courage (A. K. 1-24).

one of the fleros wild tribes of India that

did not submit to the Aryas; the lowest of the Hindu tribes (Macs.).

ह्मप् भू thub-pa ñid द्वि a tage.

दुवप के thub-pa che सहायुनि a great sage; an epithet of Buddha.

3व व्यक्त thub-batan स्थानवास्त्र the doctrine of Buddha: 3व व्यक्त रे अध्ये प्राप्त कार्य व्यक्त के कि the stainless doctrine of Buddha enduring to the end of time (Yig. k. 27).

\$975\$\frac{1}{5}\$ thub-pa drug the manifestations of Buddha in the six states of existence acc. to the Nying-ma sect:—(1) in the abodes of gods, (2) in the world of demens, (3) in the land of men, (4) as Sefige Rab-brtan in the world of beasts, etc., (5) as Guru Vairotsana in the abode of the Yidag or Preta. (6) as Vikrama in hell.

39739 189 thub-pa rab-mehoy Pravara muni; n. of a Tathagata.

दुवयक्ष्यकुष Thub-pa safiş-rayaş माणापुनि Sakya-muni.

तुर्वके च्या thub-pahi gnas चाया a hermitage.

९वपवेष thug-pahi-bu= १९७१.

वृद्यके दक्त व thub-pahi dwan-po वृत्रीक an epithet of Buddha.

तुष्य चतुर हैं च Thub-duah gauh-akyes an epithet of a Craraka, a monk of the Hina-yana school (Maon.). Also वेष्ट्र हैं चतु theg-chuh akyes-bu.

331 thum or swammade anything packed in a bag, a parcel, anything packed or wrapped up: agarteres bbru-than thum-boss together with a package of grained tea.

300) thum-ti= appear anything out into pieces.

3 A L thum-pa a while, a moment:

इसड़ thum-bu 1. a piece, bit: इंट्रड क्यू कर अद्योगाय द्वार द्वार देव देव क्यू कर क्यू कर का not accepting anything else, (but) this piece he would have; thus he expressed himself (Hbrom. 144). 2.= ब्याइ a large spoon, a ladle; द्याइल a brass ladle; म्ह्याइल a copper ladle.

gan thung=1. 94's spoon, ladle. 2. piece of cloth, linen (*4.54'ff ras-thum tta-bu); acc. to Ca.=94'' 3. cover, covering, wrapper of a book or a parcel, also the parcel itself. 94'' 47 to put (a cover round a thing), to wrap up; 94'' 54 having a cover, packed.

Ithur a slope; 37.37 adv. down; 37.38 thur-lam down-hill road, a steep descent; 37.5 thur-du or 37.8 thur-la downwards; 37.87 to cast down into; 37.8 ink down; sold down or head over heels; 37.87 thur-bgrod that which runs downward, as met. water (Mion.).

spend thar-mgo 1. the tip of a spoon grant thur myo-team about the tip of a spoon, a spoon measure. 2. = \$\frac{1}{2} \text{thur-myo} a halter; \$\frac{1}{2} \text{spend} \text{thur-thap the rope attached to \$\frac{1}{2} \text{spend} \text{thur-mthab} \text{the end of that rope.}

san thur-po the lowest part, the lower side (of a hill): sansanger at the very lowest possible point, in the bottom-most part (e.g., of a deep ravine between two hill-sides).

and thur-sel that which clears the downward passage, a purgation; and by thur-sel-gyi flux and the wind that passas downward, i.e., through the rectum.

358 thur-bu or 355 thur-ru foal, colt, filly $(J\tilde{u}_{\cdot})$.

stick; swagu tur-ma 1. www a stick, chopstick; swagu tur-ma krys-pa an umbrella which is made on a frame work of (lit. a hundred) many sticks (Maon.). 2. spoon. 3. a whole class of surgical instruments (Ju.).

3x 4 thur-sho a pair of scales.

34.74: thur-cist usual pole, the stick with which loads are supported (being attached to its two ends).

সংস্থা thur-syaf an ounce of silver (Yig.), সংস্থান বিশ্ব (Bisii.).

হুবা that from ৰহুৰ a fidul-ua used substantively: গুৰাইনীৰ besides that way of converting (people) (Jā.). গুৰাৰ কুৰুৰ that hog-lu hug-pa to keep under one's power or control; to keep a tight hand over a person, to discipline one; কুৰুত্বৰ বিভিন্ন (A. K. I-8) one who has controlled his passion; বৃহত্বিশ্বৰ্থৰ to clear land for tillage (Schl.).

34 34 thul-gyis suddenly, immediately: 3434 thul-gyis byon he arrived suddenly (A. 43).

30'Il thul-pa acc. to Cs.=3"Il thul-po dress made of the akins of animals, a fur coat or cloak; 373" lug-thul dress of aheep akin; "3" ra-thul dress of goat-akin.

ACIO thul-rea 1. imp. 9434 thul-rig connect to restrain, tame, curb, check: an acidemized the goblins having been subdued by me; early scarge of it is difficult to check a sinful deed. As a participle: tamed, civilized; converted. 2. rolled or wound up and thul-lu the common sheep-skin dress.

344 thul-le (Ld.) impressive.

it, appropriate: was a squared 1.= and a squared fit, appropriate: was a squared for the from the lips, i.e., expressed in words (Rdsa. 15). v. 43 a hthu-wa.

\$ the 1. for \$3 and \$30. 2. num. 100.

à B& the-khyim, v. 33 the-se.

Far the-chus the smallest toe.

And the-wa pf. In these (Sch.) 1. to belong, appertain to; have belonging to a thing; where anyward; his relation of owner-ship: have his my father has no claims. 2. to occupy one's self with a thing, to meddle with, to interfere.

is the pa or say theb pa = ayear pertaining to; to be applied to; to be of use: any age; an is at those who are fit to enter service (Ya-zel. 31).

and The-ho n. of a place in Khame-Amdo (Los. = 14).

the one resp. 944 (originally the thumb or thumb impression) a seal, signet, stamp. 44 the-tse id.

ই ঠিন the-thom নামল, বিষয়ি, বিশিন্ধিয়া, ছন্দিন, নাইখন, বিদ্যালি, হাম্ম, বৃত্তি hesitation; doubt, uncertainty, perplexity: ইউনট্নন doubt arises, or ইউনট্নন I am doubtful. ইউনট্নন doubt regarding alteration of signification. 2. মুনট্নন্ত্ৰীটা doubt as to the meaning remaining unchanged. 3. ৰাজ্যনাত্ৰীটা equal doubt in reference to both (Loft. * 15). ইউটিন

Syn. Mer') som-ñi; 라마트木 nem-nur; 라니 화 위 hphyah-mo ñug; 라르네 ma-hos; 리드바니 yid-gñis (基hon.).

*** the-rtog scruple doubt, uncertainty, hesitation.

ইউনেই the-tshom med unquestionable, certain = শ্ৰণক্ষে doubtless: শ্ৰহণু স্থানাই অইউনেই that the son should inherit the father's property is undoubted.

Notes the tehon sawa to doubt, to suspect, to be suspicious, doubtful. Notes a sawa the tehon sawa running sorupulous irresolute persons.

ইউন ইবাই the-takom tog-ge groundless doubt, false scruple, or suspicions: ১৯৯ ইচ্ বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বৃদ্ধির বিশ্ব বিশ্র বিশ্ব বিশ্র

वे देवें The-ban (Chinese) = नम्भ heaven. वे वर्ष वे The han-nu or वे व्यवह (Chinese) = नम्भ व्यवह वर्ष वे the lord of heaven (Grub. व 16).

At the-re col. straight, upright, film, smooth, without folds or wrinkles: At a the-re this or At 4 the-re then draw the (carpet) smooth (Jä.).

A'XL' The-raft, v. B'XX' thehu-raft.

हेन्द्र-विवृद्धिप्रवेद्ध्यानम्ब the-raft mig geigpahi egyal-khami the fabulous kingdom of one-eyed giants, of cyclops; के or हेन्द्रa class of demons (Yiy.). ARM the-rel in W. incomplete, defective, unfinished.

ha the le faura black spots tatooed on the forehead of Hindu women of Bengal. hayat 34 the le Ha-buhi rayan is rendered: ornament resembling the eye of a peacock's feather.

A The-se a king of the wand demigods residing in the nether regions. The-khyim n. of his principal wife. The wand The-se grum-bu one of the minor chiefs of Sa-bdag demi-gods (Risis).

ই ব the-le-le evil-hearted, vicious:
ৰৰ্থ কৈ মিং ইৰুৰ ই কুৰ্থ শুৰুত্ব কৰি কৈ some
said that the miraculous king Kong-tse
was blasphemous and vicious (D.R.).

विषा theg-pa I 1. to support: ५वेव्डन 545 44 always supports the clergy. 2. to lift, raise, hold up. 3. to endure, to be able to carry: 2 3qu as much as vou are able to carry: Au du sa sa as much as one man is able to carry; A and he was not able to hold him up: A 34 Ex 34 unportable, not to be carried; " Fq aR ma भर रंभ देव म जिंद देव देव है मेरे वहेद द देव में हुव the roof will not bear so much snow; it cannot be supported for the space of a moment : Manual and a not being able to stand their urgent demands; \$539 garden to be able to bear good fortune and ill fortune, of, बोब्यप, बरेक्यप, 4, शाम, पालन any vehicle for transit, carriage, conveyance, even riding-beast: \$2 49 0 4 49 7 he mounted on a carriage drawn by horses; five hundred conveyances (horses, elephants, chariots); aq qa qaq q mounts chariots. Not used in this sense in modern writings.

विषा द्वारा : बान 1. a method of doctrinal religion and conduct, a vehicle whereby one may be conveyed to higher and higher stages of progress to Buddhistic perfection and so ultimately to Nirvana Buddhism is supposed to be divided. primarily and also as a matter of history. into two great methods of observance and spiritual advance, these methods being designated 194 (Sans. yana) or vehicles to carry you onwards. The first or earliest was the squasar otherwise squar the Hingyana school or following, now generally estimated as the meanest because the easiest vehicle to go by. This school may be taken to have been now long since extinct. The second and later development, said to have been first authoritatively promulgated by Kanishka at the council of Kusans in Kashmir (about A.D. 78), is designated the Aquit they-pa chen-po or Great Vehicle, otherwise the Mahayana school. A leading feature in this system was the introduction of the series of Bodhisattwas (85.84 344 544), and eventually of Dhyani Buddhas (के अध्यक्ष) and Dhyani Bodhisattwas (4 Au daurque), into the curriculum of progress. As the Bodhisattwas are beings who have voluntarily and indefinitely delayed their own absorption into Nirvana for the sake of helping forward others on the as of an or path of deliverance, so much the greater and more noble and beneficent is a system deemed which has included such principles as part of itself than that of the Hinayana or Lesser Vehicle which is destitute of the idea. The Mahavana in all other respects, likewise, is a more elaborate and intricate method of advance and therefore is, Buddhistically, considered the higher and better; while the Hinavana is held to be as crude and unsophisticated as it is

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frankly selfish. Historically, the Lesser or Lower Vehicle may be taken as the primitive curriculum of Doctrine and Practice as taught in the early period in Magadha and transported thence into Ceylon and even to Kambodia. Nevertheless, Trans-Himalayan Buddhism, as propagated from North India into Tibet China, and Japan, has never known any other form than the Mahayana. Indeed all records of the prevalence of 34544 or Hinayana are so vague that theories invalidating its existence altogether as a practised sphere of Buddhism have been propounded. One theory allows to it only a paper existence set forth to contrast the greater glory of the Mahayana system, in the works of which system alone all first references to it occur. Another theory lately expounded by Professor Satis Chandra Acharya of Calcutta (See Journal Royal Asiatic Soc., Jan. 1900) endeavours to classify Brahmanism and Jainism with the doctrine of heretical Buddhists as together comprising the Hinayana system as referred to in Mahayana writings: and it is urged that Buddhist authors would naturally speak scornfully of the Brahmanism, etc., which had gone before as being a Hinayana, a less or lower means of conveyance to salvation. However. Professor C. Bendall, in a note on the last proposition, points to the matter-of-fact reference of the Chinese pilgrim Hiuen Teang to the two systems as being both of them schools of solely Buddhist practice prevalent in his own day in the countries he visited, describing in particular some of the Ceylon Buddhists as of "the Little Vehicle." We may add, moreover, that ** the well-known term for a Buddhist hearer or Br'avaka is always defined in the Maon-brief and other similar Tibetan

treatises as a large garg or large 4. If that is, a follower of the Hinayana school. 2. the word seems to have a second or more general technical meaning, signifying: doctrine in overt action, the practice of any doctrine, whether particular or part of a system or the whole system itself; also conduct.

केन पानमा theg-pa grum the Vehicles. Although the great primary division of Buddhism is ordinarily set forth as only two-fold, the trinitarian tendency arises here, as elsewhere, and we read, therefore, of a set of three doctrinal vehicles also. These are:-(1) or अविश्व केन्य Hinayana or Cravaka yana; (2) Kukugu or Kagugagu Pratyeka Buddha yana or Pradecika yana: (3) 85 ह्य बेमभ द्वार केव्य or केव्य हेद्द the Bodhisattea uāna or Mahāuāna or Ekauāna. " केम्बा इन बलका अर के देव के होर हैं जाका पर हार हवा है केका कहे र एवं हिर for the good of all sentient beings so that they may imbibe faith in the doctrine of the all-perfect Buddhahood." Again. the Mahayana school has been further divided into departments which under Tantrik influence, have assumed the position of independent and even superseding systems, deemed preferable to the generating source from which they took origin. The principal derivative of Mahayana origin is the Mantra yana (294 3 394) or Vajrayana (and which follows mysticism and deals in a measure with esoteric Buddhism. The Mantra-yana is divided into two classes called \$2 344 (Hetu-yana) vehicle of Cause and agaratiaqu (Phalayana) the vehicle of Effect. Acc. to the Bon and also the Rdsous-chan-pa sect of the Nin-ma school there are nine vehicles (केवपद्य). Of these को बुधि केवप are the four subdivisions of the doctrine of Cause:-

भुव केवा, कावेबाय, बहुत केवाय, बहुत केवाय; while कोव श्रवाधि केवाय = four subdivisions of the doctrine of Effect:—प्रवे केवाय, द्वावेबाय, कावेबाय, कोवेबाय; and lastly is हार्केट, or हार्काट्यकेवाय कावायां which is common to both the series just mentioned.

वेष्य भिष्य theg-pahi-stobs वामवा one of the ten spiritual strengths of a Bodhisattra so called on account of the superiority of doctrine, v. भ्राथावड stubs-beu.

वेष हेत् युका है केश्या एक theg-chen thugs-rje sems-dpah = केश्या केश्य a follower of the Yogacarya school of Buddhiam an offshoot of the Mahayana School.

They-mehog-glist n. of a monastery within the suburbs of Lhasa presided over by an incarnate Lama. Seems to be identical with the Tshe-mehog Ling.

ইন্দ্ৰীর Then-kwan = ইংক্ ক্রাইন (Vimala drefi) n. of a celebrated Chinese Buddhist scholar well-versed in Sanakrt and who is said to have compiled 300 works. He lived during the reign of Emperor Ming hûang of the Tang dynasty and was greatly revered both by the people and the Emperor (Grub. 5, 11).

At the the leg; in W. limping, hobbling.

ALM theas are time, times: desirable reservances in one drawing of breath; at a stretch, without intermission (Jú.).

ৰী then 1. explained as কংশাৰ tahur don-ryyu drawing out or pulling towards one: বঙামুলীব্যুক্তবেজাইব্যুক্তম্পতি (cadkhra bkod-lugs boas then-bkhyer mi-yok (Risii.). 2.= \$9 srib or \$9 \$4 krib-tsam

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33"4 then-pa tax, duty, impost (Sch.).

34'25 then-med = 4'8'25'4 (D. cel. 8).

theb 1. for an them full. 2. for and that (Glr.).

वेन में theb-mo or वेन केन the thumb;

AN I: thebs series, order, succession (Sch.). Ran 25,4 to do successively; Ran thebs-pa, v. adams hthebs-pa.

ইন্ম II: 1. signifies অন yon-nu coming out, issuing; thus মু ইন্ম ভূমান্ট্ৰন্থ, তান্ত্ৰ the coming out of snakes or nuyufrom underneath the ground. 2. = শিষ্ট্ৰন্ম, মুন্তন্ত্ৰম: so syra-can thebs = মুন্তন্ত্ৰম kha-fta phyoys.

विद्यास्थ मिक्किन्य I: 1. to reach, arrive at: १ रेक्ट वे स्वय वे स्वय प्राप्त हैं प्राप्त हैं स्वय प्राप्त हैं प्राप्त हैं स्वय हैं स्वय के

24.4 thebs-pa II: to adjust, to fit or cause to fit, to make appropriate, to make

suitable: unitable or appropriate reply; generals autilities feagure theby-son a rivet or nail has been fitted into it; sungalouser food and drink have been applied, fitted, distributed; figuratural does the lock fit or not?

SON XX' thebs-ran = 13 xx' thebu-ran or 19x' the-bran a class of demon.

विश्व I: them-pa 1. सोपाल, निःवेष, पारोपण threshold; वेध्ययव्यव to cross the threshold; वेध्ययव्यव to cross the threshold; वेध्ययव्यव to cross the threshold is a spot them door-sill; भावेश yathem head piece of a door-frame, lintel; अवेध्य ma-them sill, threshold. 2. rank, dignity. 3. series, set; वेध्यव them-skas staircase, flight of steps, a ladder; वेध्ययक them-rim the several steps of a staircase; दिश्य ydo-them stone-stair; व्यवद्या के histor-them winding stair (Cs.).

वेशन्त्र them-deb registration or record of the thresholds of houses with a view to levy house-tax: के केट हैं किट केट ने क्या का statement or list of tenants, villages and towns is set forth herein (Etsii.).

देश मा: 1. to be full, complete: क्षुण केम प्रतः when the (specified) space of months was fulfilled; व्यवश्रिक विकास one day being still wanting; व्युक्ति का one hundred being full or the limit of a hundred having been reached. 2. in W. to be sufficient, enough (from Jä.).

derg them-bu closing, shutting up (Sch.).
ders them-risa = Jangsa (Lo. 8).
dersa them-tehams stopping, a stoppage.
deen &4 thems-yig memorial (Sch.).

93'XE' thehu-rad, 1'XE' a set of demons.

Ather bare, denuded; also witherther unruffled, flat.

वेर एनुम ther-houm (क्रम) पह ; वेर बहुन ब ब्यूमा बहु, i.e., 1,000,000,000. वेर बहुन है हैं ther-hounchen-po सहायह := 10,000,000,000.

विर्वेश ther-sug= के द्वाप or बहु-सर्देश bgyur-wa med-pa सामत constant, enduring, unchangeable.

Syn. 1999 ştag-pa; 1999'd httan-pa, (Mon.).

वैयान thel-wa in W.=हेवप şleb-ps to arrive, of. व्यव thel-ws.

वेय' स thel-ma leather strap (Btsii.).

विश्व the take (कार) seal, stamp; केवले the lase के the take seal, stamp (Sch.).

AN'I thes-pa pf. to an the-wa (Sch.).

ર્સ tho 1. num. for 130. 2. register, list, catalogue, index, memorandum: વધ્ય જિલ્લા keeping memoranda. દેવનું માત biries to register, to make out a list or catalogue (Schir.); તેવા sleb-the or aga પ્ર છે bywd-the account of receipts; સ્વા schich, સ્પા bud-the, સ્પા કોશ-the account of expenditures; અમાં btad-the account of money or goods lent or sent out; પ્રતિ-the

Fifth the bkhor adj. and adv. near; shet. neighbourhood.

Syn. and thay he-wa; dan he-hkhor (Mhon.).

ৰ বাব Tho-ya: or ৰজ্ম tho-dkur n. of a kingdom situated N. and N.W. of Kashmir, including Kho-ten. Tukhara, n. of a place and people in the north-west of India; Ja. suggests it is the Togarmah of the Bible. উপ্সাধী স্থান বিষয়ে বিষয় বি

tho-co jocular talk, nonsensechatter; #\$\$\$\tau\$ tho-co bycd-pa to speak nonsense, meaningless words. This word and #\$ tho-cho are evidently identic.

IN A STATE S. tho-cho shen-takiy yasyru dan to speak with dissimulation; to speak gently by concealing one's anger (D.R.).

19 tho-phyi 1. in Pth. seems to signify the sky (Jä.); acc. to Schr. love. 2. dissimulation.

At tho-tho prob a Chinese word, signifying boundary domarcation; thus gards rgya-mi tho-tho is the designation of the boundary marks put by the Chinese between Nepal and Tibet.

the first historical king of Tibet; during his reign Buddhism was first introduced in Tibet: TYP THAT THE WASTERS OF THE COMMENCE OF THE COMME

H Kho-rdo stone boundary: Ka Tagas putting boundary marks of piled stones.

S'A tho-wa= wid a hammer; if a ware we blacksmith's hammer; utin, agant; if we give to hammer, to forge; if too-tho a stone hammer; in a continuous a wooden hammer, mallet; if tho-chun a small hammer, the cock of a gun; a soldering stick.

Talma the hisams-pa pl. of Talma the hishams-pa (Nag.).

ৰ্থকাৰ the-bisham-pa বিশ্বকাৰ shat. 1. contempt, scorn, a scoffer, also বিশ্বকাৰ বৃদ্ধাৰ্থ কিন্তু যা কিন্তু হৈ কিন্

ৰ্কাৰ the-yer pyramid of stones heaped up as votive pile, a cairn.

12.13. 44 Tho-ri sāan-çal another name of king Tho tho-ri gāan-bisan (Los. 8).

A TAN tho-rads or Face tho-rads war, way, way dawn, break of day, early morning; I TAN 3-3 early in the morning; chiefly used in W. 2. the following morning, also adverbially: TAN 1000 and TAN 1000 on the morning after having met him (J.). TAN 1000 at the-rads snad-wa to-morrow. A tho-re ace. to Ja. in W. to-morrow; = 45.

देश tho-re-wa 1. soc. to Cs. = देश thoteal. 2. अस्य a few: क्ष्ण ने हे बन्द स्वया देश विश्व स्वया according to the manner of speech of pandits, he said a few words (A. 104). दिश्य tho-re team a little while, time (J. Zah.).

ই'পুঠ tho-lum= হ'বুল thu-lum a kind of hammer with a knob at its head; পুৰুষ ট্রা বুলন্ট্রব্য a red-hot iron hammer (Sorig).

ৰিণীয়া tho-le rid কাৰ্ড্ৰেম্বাইন্দ্ৰেম্বাইন ক্ৰাৰ্থিত কৰা কৰিছিল diffused as white light in the sky it was projected in a long column (D.R.).

ই'বিশ্ tho-log hinny, offspring of a horse and she-ass; a flummel. শ্ৰেইইই একজন্ম মে প্ৰক্ৰিয়া two hinnies with the stupidest mule-colt of the lot (Jig.).

Tibet (Fig.).

3.53 tho-hun a Chinese word, meaning pale-white or grey colour.

ইবা I: thoy (কাৰ্ক) আছৰি, বন্ধ thunder-bolt, lightning; ইৰ্ম্ কৰ lightning and hail: ইৰ্ম্ কুৰ্ম্ বি damage done by lightning and hail. ইৰ্মণ্ড lightning descending, falling of a thunderbolt; ইৰ্ কুৰ্ম striking with lightning; ইৰ্মণ্ড অনুধ্ to arrive, to approach quick or suddenly like lightning; ইৰ্মণ্ড বি আৰু ক্ষম ক্ষম্ ক্ষম্ ক্ষমণ্ড by the touch of a bone of an individual killed by lightning, colic and diarrhosa are cured. ইৰ্মণ্ড ক্ষমণ্ড or विषय के बिश्त dying from a thunderbolt; to be killed by lightning: विष्य विषय कार्या व अवस्थ के किया है। I saw aix great lightnings burst asunder in the sky (A. 16).

Syn. Kāraru rdo-rjehi char-pa; kauşu chu-hdsin skyes; diarai alum me-char bphro bjoms; gara for bbar-na; hayin seprin-yi hod-ser; gunar chu-las bbar serin-yi hod-ser; gunar chu-las bbar serin-yi me-pan chaf-nams; hayini seprin-yi me-po che; thà dan rdo-rji bi zeys; gprin-yi me-po che; thà dan rdo-rji bi zeys; chus mi-snams; maying pan-class; hayini ser bphro-na; class; hayini ser bphro-na; adan ri-hjoms; adan sa bbigs-byed (Maon.).

If \$4 thog-rgyag = \$18 or \$18 suddenly; also any sudden rattling noise; fig. sudden accident or mishap at a time when nothing was expected.

In unit thouse the state of the

In Raises thog-ri hjoms thunder, the chief weapon of Indra with which he strikes the mountains (Mon.).

II; (A. 18 M) a roof, a cover, top; Imagana or Imagana to put a roof on a house; also fig. to finish an enterprise or task; Images and stamping down the earth or sods of which the covering consists; also fig. to impress (Jā). Imagan thog-dkar opening for smoke in a roof; win ya-thog ceiling; *Ima-thog floor of a room; Imagan dyu-thog having nine storeys or floors. The ii-sla or crowning finial of a chait or charten is also styled the thog; so, too, architecturally, the apex or culminating point of any structure. The following forty-

three terms are enumerated in connection with a storeved house :-- walls wakthog, & 49 49 chu skyob-thog, 595 944 gkargeal, un'm skas-ka, uz ga skyañ-nul, Maru khol-ma, J. B. arofi-khyer 840, 2 294 rayaphibs. # P. s.jo-khan. # dan sijo-alegs. # 454 ago-glan, TF ago-druft. THIS ago-mdun, Man suo-huhar. Man ano-uhus. Ma anomo che, Ta Ban sgo-ui khuims, Ta Ban sgoyi khyams, Bran glafi-rayab, Br Ta na glafinohi sen. and chab-soo. 98935 hjug-byed, 8 and ria-blab, 4544 glan-pa, angu them-skas, SAM dra-min. Mes un mdeh-nub. BE ab Ele. snah-wahi khuf, S.S. pu-çu, 3 34 phyi-rol eyo, 35.953 phred-gian, age 29 ba-glad mig गवाच. छ भेषण ठम् bya-skyibs can, वर्षण भूम hatsey skas atmunita hineg-pahi rten. wana shalshal was na-nad wya na-phub, wa wa wa wa wa yan-lag gahi-m lo, 45 44 lan-kan, 1 1 fluh-840. N'OSEN 84-beins. BE'ME sraf-mah (Maon.).

ৰিব III: head, top, in a general sense: ৰ্বিব্ৰু thog-hdren-pa to be at the head, to lead; বিশা or বিশাৰ on, upon, নুম্বাশাৰ on the ice; বিশাৰীয় at head of the army.

In and In In adv. up, up to, above; WE TOTA quite at the tor. मेमधा में कु के पर 35.44 lying heavy, weighing heavily, upon one's mind. Also postp. c. gen. 1. on, upon, e.g., to lay on, to place upon: 58 TTES finhi thou-tu bound it smote right upon me (i.e., on my heart). 2. towards. in the direction of : white mahi thou-tu towards (its) mother; वेंद डेद दे व्यवस समारे बेंद हु the Bon priest soaring towards the skies. 3. postp. c. accus. during, as long as, throughout; whilst (19 gen. without a) 535'19 dyun-thog throughout the whole winter : affer in bgros-thog during the walk ; ENG sas-thog, and phi-thog lit. during forenoon, during afternoon, as shat. in W.

morning, evening, or forencon and after noon. 4. just upon, directly after: জ্বা

ভ্রম্ম behos-thop bo-ma milk just after being milked (Ja.). ত্রম thog-nas above, more than; জ্বা আরু ব্যক্তি আরু they remained, e.g., lived, not more than fity years (Ld.).

ৰ্মা IV: 1. fruit, produce; ব্ৰহমাণ v. 5474; 44 shift-thog produce of the fields: 4 % lo-thog year's produce: 4. To cifi-ther fruit, produce of a tree or other plant; que iq gear-thog new produce, the year's crop; 1735 thog-phud first fruit, as an offering. 2. in W. fortune. wealth, property; \$ 19 common property. property belonging to the community or congregation (Ja.). 3. taus lit. red fruit. u. of a plant and its fruit. Has these synonyms: 9394 64 M gzuys-con-ma; & @& 440 piluhi hdab fugus : 4949 544 hbras-bu dmar : alass hasin-bucd; and walls beil-ua hasin; नाम बुद gshan-rgyal; इन्हों के म thog-gs lo-ma (MAon.).

বিশুক্তমান thog-grafit-pa 1. to be the leader of, to lead against, to lead forward, to conduct: পুরেন্দের্থন ক্রেন্দ্র বিশ্বস্থান ক্রিক্তমান কর্মান ক্রিক্তমান কর্মান ক্রিক্তমান ক্রেক্তমান ক্রিক্তমান the Dok-pa herdsmen of Tibet= अव religion. 2. or अवश्य during, as long as, whilst, quite: १ अवश्य विश्व विद्या के स्वाप्त के प्राप्त के whole day; वस्त्र विव्य के स्वाप्त के whole day; वस्त्र विव्य के स्वाप्त के अधिक quite full (of snow); वस्त्र के अधिक व्याप्त के स्वाप्त क

Types they mthah-war first and last, from beginning to end; at all times continuously (S. kar. 5). Massac g 3a thogmikals rgyu-rkyes the first and the last cause the entire cause or origin.

ৰ্থান thog-mahi lo-ma fresh shoots of leaves.

ৰিণাটুৰ 1: thog-ma-kyes ব্যৱহা the first born (of brothers and aisters); the eldest brother.

Syn. Frien shon-shyes; II jo-jo; High phu-100; Wif a-jo (Mison.).

र्मभाइत स: the first born (of Brahma), i.e., Brahmana caste of India.

बंदा सादा स्वया को को कि स्वीकृत thog-m: das quitab-ma med-pabi stos-pa-suid जनवारा-प्रकार one of the 18 kinds of emptiness (M.V.).

विकरिक्षित thog-maji ngon-po = द्वरी। बस्ट व or दृष्टिक्स । (Yig. k. 26) चारिकाय epithet applied to the Adi-Buddha.

बंब करे हैं, a thog-mahi byed-pa चादिवाच first rites, duties, or business, to be done at the outset.

Year thog-mer 1. adv. at first, first.
2. postp. c. genit. before, at the beginning of

ৰিক then-ished or ৰিক (ক্ষেণ্ট) storey of a house.

In start Thon-tha dpah-bon. of a section of the Sa-skya ruling family (Los. = 30).

ৰ্থান thogs v. এইৰ্মণ hdoys-pa and এইৰ্মণ hthogs-pa.

विवास thoys-pa 1. बार, सब to bear aloft; वन ह व्यक्तिय to hold up in the hand; त्र नृत्वस्थाय का स्वाद a king; one over whose head an umbrella is held as a mark of honour. 2. श्रीतस्य, प्रतिय, चेप to strike, stumble, run against, to throw against or on, to be impoded delayed: विवास प्रतिय कार्मिय कार्मिय प्रतिय प्र

Syn. anta hehan-ua; allau helsin-ja (Maon.).

Tqu'unt thous-pa med = Tqu'unt, Tqu'unt thous-pa med = Tqu'unt thous-pa med = Tqu'unt thous-qu'unt thous-qu'

A. thon 1. a plough. It was thonicage and, was the iron of the plough share. 2. a trunk, box (A. K. 1-14); It is thon-gog clothes in a leather trunk,

also the lining of the inside of a leather trunk (Rteil).

+ \$\vec{4}\text{T} \text{ thod-ka} \text{ or \$\vec{4}\text{ thod-ga} = \$\vec{4}\text{ thod-ga} = \$\vec{4}\text{ thod pass to breast to breast to breast to breast.}

4 AC CX thos. thur= 4.3 dense, thick; also shet. density.

AC thos-pa 1. an interpretable against the part two years old just entering its third year. 2. acc. to Cs. a ram that is contrated, wether; The ra-thos a cantrated he-goat; K-an thos-pahilo the years between childhood and manhood; juvenile years (Sch.). 3. The The last thos-po of. An in a plough. The analysis thos-pahiloches thos-pahiloches thos-pahiloches.

In those spu mane of the camel (Sch.).

Tamen then-gool unput, we the ploughshare: Tamen then-gool can one who ploughs, a tiller of the soil.

TANKE those-besin a receipt: 45.4. assure Tanke are the fuel having been supplied take a receipt for it (Rissi).

I: thod 1. postp. over or above; The prigate up, upon; also as adj. higher, upper: an angular in the windings of the higher ravines and gorges of Nepal are very considerable (Jig.). In plan thog-khebs = \$\frac{1}{2} \text{Pan the hebs} \text{cover}, anything to cover over. 2.=9 shha har, failum, failum also in bla-thod are, failum, failum also in bla-thod, with ma-thod a loft in the rafters of the upper and lower storey of a house.

कें क thod-rgal कुत्रकोष, काल्यक; अर्कन कें a thod-rgal che-wa angry, wrathful.

斯斯 thod-thod. v. s su.

A thod-pa 1. were skull; skull of dead person, death's head; Isw thod-skam a dry skull; Isia thod-pton a fresh skull; Isia thod-khraj a skull filled with blood; Isia thod-phor drinking cup made of a skull used by Tantrik lamas in propitiating spirits, ghosts, etc. 2. or Isia thod-dkris a turban, not however worn in Tibet.

3. were the forehead, brow: Isia thod-ryyan than vena frontalis. Isia thod-ryyan two or manner for the head.

ৰ প্ৰাৰ্থ thod-mo-khor = ৰাণ্ড বৃদ্ধ a species of conch-shell which when burnt makes fine lime. বিশ্বাসংগ্ৰহণ thod-mo khor-gyi phye-ma ভাইছা-স্থান্থ lime-wath for walls of buildings.

King thod-le kor or King thod-le skod said to mean alabaster (Ma.).

হৈ বিশ্ব thod-le dkar বছিল chalk; হৈ বিশ্ব ব্ৰীয়াল thod-le dkar-gyi phye-ma limewash or powder.

\$\$ then 1. v. 9\$47, 9\$47 80; \$4 sides d at the time of, also time of coming out, at the time of his departure; 55% khyad-thon=5544954 turning out excellent, particularly good. 2. n. of a village at the foot of the Khambala ridge on the south side of the Yeru Trangpo, famous for being the birth-place of Thon-mi Sambhota the father of Tibetan literature. 15 Thon-pa a native of Thon, also a member of the family of Thon-mi Sambhota: व्यवस्थित n. of a Tibetan minister born of the family of Thon-mi Sambhota (Loft. # 8). In Thon-mi or Ta A mer Te Thon-mi Sam-bho-fa, called also a war it c. the minister of king Scon-blane Sgam-po who resided for many years in India in order to study Sanakṛt and on his return to Tibet framed the Tibetan characters and laid the basis of Tibetan literature about the middle of the seventh century A.D.

ৰ মূল মিল-ka greenish-blue: মু- মূল মূল মূল মূল (Jig.) bright green-blue bears the name of thon-ka. মূল thon-thi n. of a kind of Chinese estin shot with green and blue (S. kar. 179).

বী thob, v. শ্ৰণ thob-ps, an exhortation as in প্ৰণাণ গ্ৰাণ কৰিছিল, v. এইবেল hdebs-ps. শ্ৰম thob-chu aco, to Schr. button (শ্ৰী).

र्वेदि'दि : thob-pa चानवा, वष, वात, त्राप्त 1. vb. to find, to get, obtain; is practically synonymous with 35 a ried-pa, which verb in the collog, it has to a large extent superseded, though in certain parts of Central Tibet raed-pg is often heard. In W. and Sikkim 1979 only is in use both conversationally and in letters. In literature 144 occurs in the sense of "to get, obtain, procure, receive"; but not in the proper sense of "to find, discover" which is the special meaning belonging to \$5'4. Thus in books a common phrase is 55'4' 49 Mr. they obtained or acquired faith; 539 74 at the end have got the 5'59 (in grammatical construction). व्ययद्भ बडेव जातासपक gaining [having a close adherence; closely connected; consequent on | S. 2. to become; and the to become king; and an Yaq to become a Buddha, to attain to Buddhahood; En Tau to be religious; En uta May to be miserable, to be unhappy; as a भवा to be saved, emancipated; बदेवभवा to become harpy, i.e., to attain to Nirvana.

ATA II: shet. www gain, profit, that which has been got or obtained; the sum, result, of gain. We in W. adj.

that which is to be got or received (Jā); বিল প্ৰধাৰণৰ ৰূপণ প্ৰধাৰণ কিন্তিৰ লা to draw or acquire semeshow or other another's property.

Ta' q thob-ga, v. Ta's.

IGFN thob.kka-ma=?waq also IGGwq immediately, e.g., In IGFN a directly he had arrived (Maon.).

19 thob-rgyn colloq. lit. anything to be got, as inocme, prefit, gain.

Taga thob-rayal 1. Tauxs: an a thob-pa dan rgyal-wa to gain and win; this expression occurs in the passage x 95.44. है भेरीय क्य, बतुषा सुर्जे क्य where it signifies वन Man, i.e., acquiring, finding, the way (to Nirvana), getting at the root or gaining the truit in the phrascology of the Nife-ma sect (Rhrid). 2. u. of a district with a monastery in Teang: नहेंद्र अविष्य के कि कि कि कि कि कि adm f. agr. adm g. mg. a. be. the temple of the River-bank Sands is situated on a hill on the further bank of the Tsangpo in the direction of Thob-gyal in Tsang (Loft. a 6). In Thob-gyal was born up 34 age 18 404 34 the Panchen Lama Tanpai Wangchug. who was the successor of the Tashi Lama Tan-pai Nyi-ma whom Capt. Samuel Turner had interviewed in 1786 A.D. 3. occurs in \$494\$54 thob-rgyal byed-pa nec. to Sch. to despoil, pillage, plunder.

Mas the-cha a share, due; the share which one gets. Also Man.

Tanks thob-bdod = and chays was expectation, longing for.

Note theo-tehir lit. the turn of getting; may be taken as = claim, right, due: Note; a wint theo-tehir ha-la yed I have a claim, a right to it (Jā.). Vara theo-rim the order or turn of getting.

ৰ্মনাৰ thob-yig reportory, index.

ৰণৰ thob-lo = ৰণৰ thob-ga vanity, false show: শিৰ্দুৰ্বি he is conceited, he is not talented but he makes a show. বৃদ্ধানি বৃদ্ধান কৈ কিছিল he who makes show of religion, of having acquired it, while just entered at the door of its exposition (Khrid.).

IGHG thob-seed prob.=IGH thob-tshir right of succession.

14.4 /hob-ça contest, scramble, e.g., for money thrown among people.

বিসাধী thom-bu, v. মুল্ম (in the dislect of Amdo) a large wooden spoon or ladle ordinarily called কুম্ম : ইউল কুম্মেমের বুল্ম মুন্দ্র বিশ্ব কুম্মেমের কুম্মের কুম্মেমের কুম্মের কুম্ম

ANN'U thoms-pa, v. almau hthoms-pa.

વિત્ર પાત્ર Thohu-kuan the last emperor of China of the Ta-yuan or Tartar dynasty: મામ્ય વૃદ્ધ પ્રદેશ મામ જિલ્લા સ્થાપ

ইং ther anything gathered into a single point; what is in a tangle drawn out fine. মং ৰূপ ther-coy or মং ৰেজ or মং ৰূপ (also মুণ্ড) কৰাই, মিজাৰুল a plaited tuft of hair, toupet: মং ৰেণ্ড মুণ্ড বুইনৰ he bound the tuft of hair with silk-string of five colours.

AT The Thor-khod or INT Thor-god in of a Mongol tribe. INTO The Thor-god appikhas in of quarters in the monastery of Tashi-lhunpo where monks coming from INT Thor-god generally reside.

दक्त विकास के क्षेत्र (Lon. 15) the most learned Ces-rab shyin-pa of Thor-god ûc.

the commencement of the dawn, of the morning.

ৰ ক্ষম ther-chage মাজ ক্ষম ক্ষম entered into the list; registered: মাজ ক্ষম ক্ষম the resident official of a Jong generously put into the list (Risii.).

+ \$3.5 thereto= \$15 the top point of hair, etc.

Is a thor-pa, also As a, small-pox (Sch.), pimples, pustule; As \tilde{a} sgin-thor cutaneous disorders, pustules, pimples on the skin $(J\bar{a})$.

ISA thor-ua 1. v. ASA hthor-ua. 2. ISA thor-pa.

You I: therebu I. acc. to Jā. denotes a whole class of diseases comprising dyspepsia as well as outaneous disorders. *Your there measles (Sch.); ***Your there measles (Sch.); ***Your there were therefore the skin (Ya-scl. 28). 2. single, separate (Jā.); ***Your separate (Jā.); ***Your separate little things, works, books, etc. (Schr.).

At ther-me the growing fat of cows, goats, etc., in consequence of sterility (Sch.).

ৰ্বংশপ্তৰ thor-gioug বৰীৰ;=প্ৰপূৰ্ক giougthor or প্ৰপূত্ৰ gioug-tor a turban.

ৰিং ৰিখ ther-tshugs মিআৰৰ, কৰ্মী = plaited hair bound up on the head in a spiral.

ब्रंट thor-ve or करारे ब्रंटरे, बङ्ग्वणयक्षे द्यानेन पुर्वे स्ट्रंटर $(A.\ 119)$.

Kita thor-re-wa, v. 45 Ki.

AU'U thol-us 1. v. ATT hthol-us pf. to FTT rtol-us what has some forth, what

has been raised, elevated (Sch.); Yaga: theibyus arisen, begun suddenly.

Thos I: or Two Thos-rus n. of a clan among the ancient Tibetans (Yiy.).

વિંચ II: (in Sikk.) = ૧ understanding; ૧ લ ૧ લાક those has of less understanding; ૧ લ ભાગા to express intelligibly; ૧ લાગ ફાય લેવા ૧ વર્ષા મુખ્ય absolute comprehension; fully understanding or hearing, one of the six ૧ ૧ લાક ૧ લાક ૧ લાક

NULL thosps 1. vb. to hear; now used in the ordinary sense of hearing anything with one's own ears just as is the verb भूव केंद्रान्त्र ; but दिवा seems to have had originally the meaning of hearing something at second hand, i.e., from others. This signification it still bears also. Hence we derive the further meaning: 2. to hear of, to have word of, to understand: व्याप्त केंद्रिक केंद्रान्त्र में अपने में बार्च के have you heard of the English or Europeans of Calcutta? केंद्रान्त्र विश्वापत प्रवाद केंद्रान्त्र केंद्रान्त्र विश्वापत केंद्रान्त्र केंद्रान्त्र विश्वपत केंद्रान्त्र केंद्र केंद्रान्त्र केंद्र केंद्रान्त्र केंद्रान्त केंद्रान्त्र केंद्रान्त केंद्रान्त्र केंद्रान्त्र केंद्रान्त्र केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्र केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्र केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान्त केंद्रान

Twiff these prof or Iwa 4. If y faylin set free (from the world as soon as he) heard (it); an abbreviated n. of a book called further y fayling a fayling the work by the hearing of which one is instantly saved. It is read over deceased persons or to the soul of the deceased.

in when thosppa legs with a follower of the Hinayana school (Maon.).

In a. those chuse of little experience; ignorant.

Twiffen thosegrops or Twiffer 1. met. g. Vq bya-roy the crow. 2. 34 Te wind a hearer; a follower of the Hinayana school (Mon.).

Tage thosertal less read or imperfectly informed.

In eq thos-iden view learned man.

Syn. And mikhas-pa; Andres con-rabcon; Andres rig-pa can (Moon.).

Tage 54x those dand duant the chief among the learned; complimentary address for a learned man.

Tara 1999 those-pa-dgah n. given to the Buddhist saint Mi-la ras-pa.

स्वयोद्ध thos hadein = १ व ma-ka पृतिपर hearing; also स्वयोदों the organ of hearing. स्वयोद्ध कुर thos hasin rayan = १ कुर ma rayan वर्ष क ear-ornament.

শিক thos-to hear-say; hearing (a thing) but not understanding: ইপুত পাৰ্থ কাৰ্থিক কিবল কাৰ্থিক কাৰ্থক কাৰ্যক কাৰ্থক কাৰ্যক কাৰ্থক কাৰ্যক কাৰ্থক কাৰ্থক কাৰ্থক কাৰ্থক কাৰ্থক কাৰ্থক কাৰ্থক কাৰ্থক কাৰ্যক

of the body; अवस्ति the lower part of the body; अवस्ति कार्माति क्षा कार्मात a vestment for it, a sort of petticoat (Cs.); acc. to others: a toga worn by the lamas. अवस्ति कार्मात क

अश्री authang = 34 all: अवदवा के स्टेंद् व perceived by all, heard by all.

संस्ति, mthah (of. वक) 1. the end, whether relative to space or time; so = edge, margin, brink; termination, conclusion, limits: अवस्योप to go round the confines (of a place); अवस्योप mthah-hgrit skirts or edge of a gown or vostment tied up; अवस्या वस्या वस्त्र व exceeding all bounds, very great; वस्त्र स्त्र स्

round him that sits on a throne (Glr.): were water not returning to former works: to the last karma: 3 and de-mikak round that (mountain): #44 584 757 at the frontiers and in the interior, everywhere (Ja.); any border region : and all the four borders, i.e., all the surrounding territory, frq. *** Ts. the treasures of the border-country : *** 4544 mthan haul-wa to conquer or convert the people on the frontier; were against 454 \$ 464 44 PS: the monasteries (founded) to convert the wild people of the borderland and also those beyond (Misii.); mthahi-dmag border-war, i.e., the invading armies (from China, India, Nepal or Khoten): GMC-WENTE A FINE BE MON WINGE if the lower lands are seized, tranquility will be reduced to a minimum (Rdsa. 22). 2. In grammar: terminal letters; 4 na, # mi, a ra, a la antena; masa mthab-can words ending in n, m, r, 1; Twee ga-mthab a final (4 yn). 3.= a - au cha-cas. 4. apparently is sometimes used as adj .= the utmost, the last e.g., square warm squareque having been delivered from misery and from the utmost prosperity (Khor-de).

sec व्याद्ध mithab good-pa 1. final sentence or judgment, a decision. 2. to adjudge, decide, come to a conclusion: अस्त्याद्ध के कृतिक good-pahi physic in order to settle it definitely, to come to a

conclusion, or decision. The second publical value the true end, the farthest limit. 3. the rest, remainder: १९५५ हिल्म हिल्म having given up the last remnant of hope and fear.

क्ष्य वीर कुष्य कार्राको-behir 17948-pa बहुष्य-रिकोश one who expands even unto the four limits of the universe; an epithet of a Cakravarti Raja (M.V.).

see gu mthah-klas = see £ q limitless, boundless.

also as shet, the whole circumference, the perimeter.

see Man pairah-khob or see a Man border, outskirts, etc. see Man has in man border-land cocupied by uncivilized people; also one of the eight unhappy states, v. A Mar see a Man and man and man see a Man and man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man see a Man and man

अवर देवा व muthal gebs-pa 1.=व सुद दे दे अ a raddish leaf. 2. विषय rule, regulation.

mese; spacious, extensive.

nee Her mthah-group = 200 Her or 454.
Here lit. friend to the limit of life, i.e., spouse.

modesty.

mirror, etc. (Schr.).

MAN 34 mthap-can will met. a branch.

border or edge; the border of a robe.

namely, 9474 at a ring-pa dan chad-pa. In

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최영소.회

ancient India the sages held that there was either immortality or total annihilation, Buddha discovering the golden mean or middle path. and space with the golden mean or middle path. and shall golden who is noither man nor woman (Moon.). and space space with the golden woman (Moon.). and space space with doubt.

men's mthah-ni the sun at the end of summer and winter.

म्बद several, sundry, all;= व व.

see ६व में कार्य inthib-day min fiq. अर. विवासका ६व mah-tshig mthah-day the plural sign अवर ६व mthah-day (gram.).

મારાદ્દમ mthah-dam or અવદ્દામ દેવ mthahdam-tshig=the difference separating ruler and subject (Yig. k.)

see আৰু mthah-brdul n. of a number (Yasci. 57). ভাৰণ মুন: mthah-snafi নিজিল n. of number of twenty-eight figures; ভাৰণ মুন: ক্ষান্তিল n. of rumber of twenty-nine figures.

ees às mthah-ber আর্থিকা a kind of lasso with which the body of an enemy is entangled.

boundless; as with the ocean (Maon.).

large number (Ya-scl. 57).

মান্ত ম mthan-ma আন, নিবল 1. the end; the outermost or extreme side or thing. 2. border, hem, seam, of dresses. ইনেমার্ক ব্যক্ষাত্র to-day we see (him) for the last time.

ser A mthah-mi urmann border people; barbarians.

one also method betan-pa = 394 associated phuge.
brian-pa secure future, eventually for good.

energy method-behic angula the four limits

man wa mthah-yas 1. মনিষ্যাঞ, অনত, ইব infinite, endless. 2. n. of the king of Kashmir during whose reign Kehemendra wrote the Avadana Kalpalata. N. of a king of Naya demi-gods (ধ্রনিতা.). 3.=

an name of the goddess Paldan Lhamo (Mion.).

स्वर अभा ह mthan-yas rtsa चननाव्य n. of a vegetable medicine.

Syn. 44 Augs that dres-sman; 44 5 44 a-ta-pal (Mnon.).

see we mithal-ray piece-goods imported from border countries such as India, China, Kashmir or Nepal (Risii.).

sec as a state of the eighteen kinds of emptiness (M.V.).

444 44 WH = 4 H44 4 3 4 (Minon.).

अवयम्भव mthah-geal wholly clear, illuminated.

अवद क्येम milhah-gerb = अवद विभार.

AGN nather 1. adv. at last, lastly, finally, in conclusion; acc. to Ju. perh. also: to the very last, wholly, altogether. Also postp. after, behind; garage garage was ryyal-rabs sum-bryyahi nather after three hundred royal generations; where Arthe progressive particle Artificial is (to be written) after a final w. 2. or sum of mathematical towards the end, at the end; frq. Advance quality with number of those that reach the natural end of life; sum garage was made-pa not to be got through, inexhaustible; sum garage reached the extreme limit or sum quality nather

thon-pa fully crossed or passed over the limit; as a shot, a perfect holy person, a saint who has acquired all virtues and has gone to the farthest limit of learning or has acquired all that is knowable. ***
\$\frac{3}{2} mthar bycd-pi to end a work, to destroy, to put an end to, to demolish. ***
\$\frac{3}{2} mthar-physin or ****\$\frac{3}{2} mthar-bycd \frac{3}{2} mtm, fractan the sky. ****\$\frac{3}{2} mthar-bycd \frac{3}{2} mtm, end to every thing. *****\$\frac{3}{2} mthar-hybin \frac{3}{2} mtm, going to the limit.

અલ્દ નું મ સુધા વધે ફિંમાયલ વક્ષ્મ વધ્યું mthar-gris gnas-pahi sñons-par hjug-pa dyn the gnadually-arquired nine stages of tranquil posture. They comprise the states of વધમાં સ્કાર્યને the four Dhyma; ચર્ચમાં ક્લાર્ય તે વધે the four Araja and વર્ષન વધ્યું સ્થાય વધુ

merifer mthar-thyel-we to corry out fully; to depose without reserve, to dwell upon a subject exhaustively.

wax gu mthar-gyis = angu rim-gyis adv. by degrees, gradually, at length.

was gas a mthar thug-pa and A. grand gas a, D. Fague, S. see sanger of a see an integral and fish-mishams spyod-va med-pa are attributes of the gods of the highest heaven (K. ko. a 237).

thug-pa touching or carried to the limit as regards quality, good or bad.

sian yn nahas-klas, v. 1940 yn nahah-klas. Man agana Uthas atuas-ron. of a place.

মানি ক্লানার 1. কীৰ sky-blue, asure. 2. n. of a flower, used as a medicine for eyedisease. 3. acc. to Cs. = indigo; কার্মানি নার indigo plant. 4. indigo colour (Ja.).

offer a mithin-skua light blue. mthin-kha blue colour. sak a mthin-na n. of a bird of deen-blue colour (G. Bon. 12). ale. a mtkin-klira a kind of silk-scarf with white spots on a blue ground (Rtsii.). अवेद में mithin-ge (हैंद है में दवस) n. of an anciont dynasty (J. Zun.). wik gu nithinrayus a kind of stone used medicinally. and Is mthin-show n. of a blue-stone used in medicine, lavis lazuli (Med.), site 24 mthin-ril acc. to Sch. wild duck. wir 34 mthin-hal fafts a smaller bird (Ja.) [the fruit of the marshy date tree! S. : ARE E mthin-rdo = 194 C leags-rdo superior steel. of bluish-red colour, highly prized in Tibet (Jig.).

Syn. Anne fa umig-sman shon-po; \$ 35. bya-khyuń cho; nenn z gral-lidan; nenn z gal-pa-can; A fa da pa mc-tog mig-sman; J ga rem ku-cuhi khams; 5 n ga fa dus-kyi mc-tog; A fa d mc-tog ce (Mhon.).

ada a Milhif-shun n. of a place on the Tibeto-Chinese frontier; अवेद कुद समुद्धे ए एव on a hill of turquoise-stone (shone as it were) melted lapis laruli (Yig.).

अवैदः निदः कृतिमंग-çin राज्यसङ monolyth of turquoire.

անց mithihu, v. անց mthehu.



palm of the hand as on a plain) (Khordel). 3 the centre, the principal or chief part, of a town; the principal place: 45% with Galacian withit the capital or the central place of a country where the government is located; also n. of the chief monastery of Tibet in Yar-lung, three day's journey to the east of Sam-ye.

अपू quthu = क्याव, चतुभव, अस्ति, तेकच्, an and force or power of an inherent nature : innate energy : capacity, resource. Is a word chiefly used as denoting magic nowers: but not invariably so. #355 #44 strong, powerful, efficacious; 49 494 allow un the capacity of suppressing the powers of darkness; # 44854 Mc. w. तल रहूमा चा बंभवा ताम अंदालता है तह वह रहे because he has abandoned the taking of life, he shall be born in a land of great resources and fine natural productions. * \$ \$ mthumed also 955 \$5 powerless, feeble, unable; MAN miling by virtue of, frq. Ma Watt or Ma 54 for mere, magie, witcheraft : #3 4 44 4. agaqua to cast magic spells, to bewitch.

स्य व्याप्त कृतीम-beyying विश्व क्योंनि rearing expressive of one's might and prowess अञ्चल्या कृतीमा कर्मामा क्याप्ताय ; अयुवेद अप्ताय क्रिका क्रिका क्रिका क्रिका क्रिका क्रिका क्रिका क्राचित्र conjuring, raising tempests, exorcising ghosts, these three I have learned thoroughly.

mg #2 mthu-mo che n. of a preta (4 344): yi-duaga mthu-mo cher phys; was born as a powerful female preta (Khrig.).

मपुष्टम mihu-risal==भद्रावन, mihu-risa rmad-du byuh-wa rhah-regyoye riuh-dah man-pa geig appan-death brought in one who in walking was swift as wind and wonderfully skilful in feats of arms, &c.

अनु जेंद्र व कृष्टिस yod-pa = सूर् वर्ध्व प्रतिवस्त्रोभवति efficacious.

মপ্তवा मा mthug-ra, v. व्युवाय पन thick, deres

*13. 35 mtheh-byed, v. 3. 34 yer-yum (Maon.).

अर्दु य method, v. १९५ a behod-pa.

MBS is milled-med, MBS is blhud-med.

Mag'el mihun-pa (a. fina. aka ung) प्रदक्षित, समादान, समान, पहलोगी, पशुक्त, पशुwy (blo lta-bu) with to agree with, to be accordant, to be on a par with : #344% \$5 4 to make agree, to bring to agreement, reconcile; to be in a mpathy with. Fuge a unanimous; Langa q, quaranga q to live in harmony, unanimous in judgment : ** and was a scoordant in form of religion. ₹4.शव्य व कार्यशास merchants, men of one and the same avocation; 44 44 Mag'u mutual agreement. Bullyan Magu similarity or agreement in acts and behaviour. Dead to age on harmony with other men: Manage or Marce segarate in conformity with one's words, expressions; %4 5 4 44 4 agreement in reference to time and place; awaged personal union as of husband and wife : AN 15 M34 agreeing in the habits of life, in the manner of food and drink, etc. : Ranga mga of equal birth and extraction : 94'454'9 of the same or similar profession, also persons whose karma is similar: musaga mental unity, of the same thought or mind, agreement; aga us ? mthun-paki sde unuu same or equal rank

or class. अपूर्वपर क्षेत्रप समस्त्रकात similar extraction or birth. *35 qx 75 q equal or similar culture or culiphienment. Sausa MEA 44 Eq. 444 Q paving taxes according to law: अर कमा अवदायर है बेर पारी रूप Ur है बेर रूम मे At the news being contradictory I do not know what to do: शिविश्व वृहेव दः ्टिय संदर्भ का। क्रिमाम विमाने क्रिया है विमान विमान स्वाद पर प्रमान the two men having disagreed, they did not go to law but a friend made them agree; समाताक्ष्ममा है। हेवा ही। ब्रेंड ही होंड वा भवेंचे, यह भावेंच तक देहूंचे, द वेद्या दश अधून प्रकृष में because the villagers could not agree on question concerning their common property, the headman of the village came causing them to agree. It will be noted from certain of the foregoing examples that #35'44 may be used as a postp. coupled to the word it governs by the affix 55

सन्तप्त है व mthun-par rise-ua चतुनीइति playing without disagreement.

अनुव्यक्ति mithun-pahi phyen or अनुवृत्ति mthun-rkyen necessary articles; also, as predicate, requisite, indispensable : ******* भवाक वर्ष व्यापन हैन food and drink, &c., are the requisites of living; To a Man and al. was 74 clothes, etc., are the articles of necessity which one must have; 45754 बर अवन तेन, बेसम बरे व समद दरे अवन तेन health is a requisite of domestic happiness and a peaceful mind is necessary for inner en-ब्रद्ध है क्रियाया शतुन् यदे हेन दशन वन्त्र है joyment. lading on the two elephants all the necessary articles (A. 22), व्यवप्यति में भाववे अध्यानिय ngna betan hasin ekyes-buhi mthun-rkuen begrub-pg to have secured all things requisite for a religious man (Yig.). *35'15'55 mihun-rkyen bued= Kan Ku \$5.4 to cooperate, to help, to be-friend (Mnon.).

anga sa mthun-can in W. gentle, peace (Ja.).

organization mithum hjug-pu or sign un again to cause to agree, to fit in, to bring in accordant elements (Yiy.).

শহুর এই শ্বৰ mthun-puhi group friends of great mental affinity; অনুধ্বন্ধ দুলি ব letter of recommendation.

अपुन वर्षे दृष्टिक कुर्यासमा-pahi वृत्रेका-grab wished-for blessings.

अनुत धरे सुव दुःक्तव क्राhun-pahi yul-du guaş-pa प्रतिस्थ-देववास residence in a country of congenial characteristics (M.V.).

sign und for a vessel sailing).

requirements of time, and the matrimonial relationship around the coincidence of time, circumstances, etc., particularly when matrimonial relationship is formed.

Syn. Man fem mthun-phyogs; Man gr mdsah-byed; In Man fe-war sbyor; Mann gr mtshams-shyor (Mison.).

ભાવ-દુવલ muhun-phyogs વદ્યાન ; = વદેવ દુવલ relations, friends (Mion.).

भवा क्रिय क्राhun mon-pa or अव्यक्तिक सामान्य ordinary, usual; also=क्षेप क्षाप्रा-pa general, common; also common property.

eqq. ? a qthun-rtsiq the astrological calculation to ascertain if a bride and bridegroom will live in harmony or not after marriage.

or rope for a horse's head to which another rope is tied to fasten him. अनुरक्ष कृष्टिकान कर्माता कर्

Man method instr. of भार, by magical power, by dint of (A. K. 111-16). अनुसा करूप method between the subdued; gen. overpowered by witcheraft.

ঠাই বা mithe-bo আৰু ছ; also col. এই ইব, ndan or ইব the-bo the thumb. কং এই এই ক ckuń-pahi mthe-bo the big toe.

Syu. 東京新音首 sor-mo the-lio; w音道: nthebon (Mnon.).

Maga: mthe-chus = Mag or अंद अंदुर व चनाचिता the little finger; the little toe.

मने प्र. mthe-bon = भने प mthe-bo.

with the torma (offerings made to gods and demi-gods, &c.) (Rtsii.).

সইবু mthehu or শা a little hammer. Also, the little toe.

eff in mtho-gon a little triangular receptacle into which the effigy of an enemy is placed, to whom one wishes to do harm by witchcraft (Ja.).

milgau mtho rgyab-pa to give earnest money in W. (Jä.).

ed an mth-hag = ed any mtho-brad grandiloquence, high speech with little meaning. अंश कुन रेवे द्वा कुछ स्व को स्व भी कि doctrines of the time of that Buddhist king were only high-flown theories (A.??).

시험'다 ŋulho-ica= 리 : 매리, ŋ닭, 영영, 영영 1. sbst. elevation, prominence; height; also adj. high, lofty, elevated, raised. Ju. makes it primarily a verb: to be high. Ran's ac mara being of high and noble birth: < 944 MT a higher than that: 44444 देन्य स्व मे बाद प्रभाव चापेन the sacred invignia are high up above the roof; মৃত্ৰুলৈৰ্ अर्थेन रेम प्राचित्र वा बहेदम a reight of Potala reaches to eleven stories; 5 alf 5 fia-mthona when I am high, when I rise in position. अवे व व्यविष्य to lower what is high, to bring down, to humble, frq. es mil mi garder (m. car. car. gr. the more I was aspiring, the more I was brought low (Ja.). 2. for Ta hammer: at a 74 stone used as a hammer (Cs.). at mtho-khyad height, highness.

अर्थे हैं। mtho-spyod in W. haughty manner (Ju.). अर्थे द्यर metho-dpan occurs in [कर य जैवास द्यर आई व

aff as at the sear brisegs-pa n. of a lofty mountain in the fabulous continent of Uttara Kuru where there are trees with leaves of gold, lapis lasuli, coral, diamond, ruby, etc., and trunks of silver. At night light is emitted from the leaves of trees, etc., to enable the gods and nymphs to make themselves merry and to rovel, &c. (K. d. 509).

alf पर केश्याप mtho-war sems-pa पद्मान् to think highly of, to extol (one's own religion, doctrine, &c.). ऑप्युड व mthowar bya-wa to oulogise, to flatter, to praise, to oxalt; == केश वहुष्य, बहुब्बय प्रवृद्धिय, also as sbet. == वहुर्भय, बहुष्य प्रवृद्धिय,

of equal height; of two and undulating; having high and low lands,

Syn. Mi'asun mtho-htshans; Mi'asun gnod-sems; Ai's htshe byed (Mhon.).

अर्थ भ mtho-ris I: चने, तिहच, नाम, देन, च, नी: heaven, paradiso, the abode of the gods: दन्धर मुख्य प्रदेश होत्र अर्थ देश सुद्धेश प्रदेश: persons gone to the three sphere. of damnation being very many and persons gone into bliss being few (Khor-de.).

eif रेव है जेंद रन ज्या mtho-rig-kyi yon-tan bdun the seven attributes or advantages of paradise are:—रेक्ट हैंने great enjoyment, नेकट fine form, बेटवाईंने great enjoyment, नेकटवर्ग क्षा mental accomplishment and merit, नेकट बेच हम power and prosperity, का के freedom from disease, नेन्द्र के बट extreme longevity (Máon.).

अबे रेस प्रें कर mtho-ris-ky mtsho the lake of heaven.

Byn. 4 3 chu-kluh mteho; din ni rtee-wahi mteho (Mhon.).

off the state of the Mandakini (or glacial streams).

ऑर विषय क्रांतिक mile dge-wa worldly virtues, good, etc., (heaven being inside such world).

आर १ का का mtho-ris theo इस्यान the spiritual guide or teacher of the gods,

Syn. 4. 9 phur-bu; **T^{aga} egra-**nkhan; **T^{aga} egra-**nkhas; **T^{aga} lha**-yi ble-ma (Mson.).

Management of the gods including the planet Rahu.

सर्वे रेश हुन्य mtho-ris sman-pa चिनोड्नगर the physician of the gods.

Syn. *** ** tha-skar skyes; *** *** thahi sman-pa (Maon.).

काँ देश हुद्दहः mtho-ris smad-htshoft = वृदे हुद्दहः a celestial courtesan (Moon.).

মাইনি mihosi-kha or নাম-ৰ chest, breast; নাম-ৰ ব্যাহাৰিণ to seize by the breast (Ju.).

레이드 I: mthon-wa 1. to see, to view, in the broad sense of the term as an ordinary faculty; to look, to see, in a general way: अर्बेट-देव दृष्टा having seen; अर्बेट-देर-श्रेट चयानस was seen; Mix ax \$5.4 to cause to see: Land hade le hade ! he sees only when the object is near, not when it is far (Sch.): HOLE MELLE BEL OUR CON VOIL see to a far distance at night time? 2. to perceive or behold any particular object : वर के र अवेद वर्ष र an eminence from whence one can see the mountains of Tibet; A - 444 वैभागवेंद चद a place where one can be seen by others: 3.8 Mar alk on safe it visible to the girl, he made her see it; with a A was if there is one that has seen it, if there exists a witness; 3 MK 2 4 seeing this, I came to know, i.e., from this I raw. I percieved; Mar. Mar. Sa. Sa. frq. seeing. hearing, touching, remembering; soc. to

મહિલ્લા II: slight; in Budh. અલ્લાલ લાક્ષ્ય વર્ષોના જે mthoń-uar la rnam-pa gñis-te of two kinds: 1. અન્ય સ્થા અલ્લાલ perception by inference: કુદ નગાડી વાર્ષા વાર્ષા કુદ સ્થા કુદ વાર્ષા સાથે કુદ સ્થા કુદ વાર્ષા કુદ સાથે કુદ સા

নান প্ৰথ ক্ৰানিন-phyogs= হ'বিশ explained as ব্রন্থান্থ বাং নান প্রকাশ applied of sight; a view, scene, aspect (Ya-scl. 41).

ऑब-६व mthos-dug दृष्टिक ('sight-poison') evil eye (Sch.); envy, grudge, jealousy [e snake]S.

wife \$5, mthos-byed= and mig 1. that which sees, the eye (Moon.). 2. a species of kite.

 Was. (139): the path of obtaining the power of sight, a mystical state.

a thing; notion, theory, opinion.

mage of Buddha, the sight of which brought merit to any one (Yig. k. 21).

भारित द्वार mthon-na dyah = बार्य भारति । very handsome, of beautiful form.

Manya & a mithon-phul chuh-wa = Manya & a, as in Manya & a timest thing visible or faintest thing audible (D.R.).

स्वेद व हुन्। केद य mthoft-ua bla-na med-pa = वदेन प्रस्ट व इज्जे सहस्राच्ये perceiving the supreme truth v. इ.न. केद य

अर्थेद यहेद् य method-rea nud-pa समाहित

নাই নেই জন mthon-wahi chos ৰুম্মন্ত actions of present life, নাই নাই উন্নয়ন্ত্ৰীং নাই বিশ্বনাধী কৰিছে কৰি জনি কৰিছিল কৰিছে ক

শ্বিৰ স্থাপ্ত a mthons-was span-bys that which is renounced when seen; শবি বন বুঁব ক্ষানিজ-was syrol deliverance at sight.

अवेदः वेद mthon-tshor यक्षण explained by अवेदिर वेदा के ब्रेश व्यव व देव य वक्ष कर के ब्राइटर (K qu. K: 90).

pillow there came a solitary white man opening wide the cleft-holes of the bamboo house (A. 129). But aliku an opening to the sky in the middle of a building. Falku = aliku 3. aliku = nthons-kha platform on a flat-roof. aliku = nthons-ka silk ornaments, fringes on the borders of paintings (Cs.) aliku & a nthons-che-wa = autou dome.

MAKATA mthohi-pa 1. to lose one's senses; one who has lost his senses. 2. acc. to Ja. perh. = AMATA https://doi.org/10.

A বি mthon-ka or মাৰ্থ ৰ also মাৰ্থ ৰ বি mthon-ka chen-po 1. মহানীল blue gem of great value; acc. to Jú. one of the five celestial gems. 2. নীল azure, sky-blue.

भावित mithon-te जतीयां coming out successfully, surmounted, climbed up.

মাৰ্ক মান্ত mthon-po high, elevated, exalted; deep, loud. Practically the same as আৰু and in colleq much more frq.; occurs also as আৰু ম নানানানান.

Syn. Ma mtho-wa; alexand geeksmtho; ema's rhams-che; sucured dpaksmtho; & K.R. rtse-mo ris (Mhon.).

भवेद अवेद mathon-mathia 1. रचनीय ; sapphire. 2. the high blue colour (of things).

अविद्यासम्बद्ध muthon-pohi tha an epithet of Vishnu (Maon.).

अर्थे प्राप्त mthor-hthus चापन washing the mouth with a potion of water.

শ্ৰীপূৰ্মি mthol-wa or বৰ্ষণ অ-বৰ্ষণ a to confess, confession; from the word কৰ দ্ৰা thal-mo; and is defined as বৰ্ষণাপুন বৰ দ্বাইন বাং বুঁৱা t signifies joining the palms of the hands in contrition: সুন্দাৰ্থৰ বংকাইন if you are guilty make confession (Hirom. P. 19); কাৰণ বংকাৰ বিশ্বাৰ বন্ধা সন্ধান বংকাৰ চিকাৰ্ড্ৰাৰ MEN miles abbreviated form of MER.

दश्य bthay a mill; mill-stone; colloq व्यव में hthay-yi anything pulverized in a mill; व्यव में वर्ष grinding or ground in a mill.

QSC TN httai-goz= war Tw umain the under-garment or petticoat woru by the lamas called also 4waqu.

१६८ व bihan sprad-pa कायसंदर्भ bodily union as in conjugal relations.

ৰহন delian-po lower parts of body: ব্যুক্ত ব্যুক্ত বি bodily defect or personal deformity.

Q\$\(\) \$\(b\) thad liking, pleasure; good will; joy (\(J\) a.\).

Qश्र्रं म I: hthad-pa (विर्वादर्भ) रच 1. to be delightful; pleasant, agreeable, well-

pleasing. A acque A a tou not agreeable. repulsive: 48r. 4.24.34.9.3mm. 4.44.7.4 34.8r. all these sayings have pleased me very much. 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted. A 444 44 MAR ! I see that (this reading) is not generally accepted (Zam.): 44 TAK AS & it occurs also in this form; A 4453 wrong (Was. 294); to be fit, proper, suitable (from Ja.). Ban A again as it is not proper to call it soul, as it cannot fitly be called soul. 3. ses is a familiar word very frq. in W. almost the only word for dyah-wa: केमधायकादे cheerfully, joyfully; वक्षांकु देन्य अपनेष्य as it was not agreeable (to him): 495 995 95 95 though apparently rejoicing. 4. at pleasure, at will: 49 495 let us turn back: 55 35 95 9 voluntarily, spontaneously (Ja.).

মন্ত্ৰ hthad-legs n. of a large numeral (Ya-sci. 58).

Q वि देश II: aco. to Sch. = व्यव bthan-pa व्यक्त hthad-ldan = व्यव bthan-po.

Q 83 Mikan = 44.74 nan-lan pressure; urging. 44.43 Mikan-hdre a demon (Sch.).

ৰুষ্ট httm:po steady, persistent: মংৰুষ্ট mi httm:po a steady man, a resolute man (Cs.).

to fight; to quarrel, to dispute, to brawl.

ह द्वार वश्य to struggle with snow-storm
(Mil.); वश्य में कि. ने व to die peaceably
without a struggle; also used when quarrelling persons are reconciled (Ja.); ह वश्य
verbal alteroation. As abet. also वश्य में
bthab-mo a fight, a battle; वश्य में क्रिकेट-कर्ता
dispute, contest (Lex.) + वश्य में वस्त में क्रिकेट-कर्ता
बुवय one who quarrels is one who produces

cause for mischief. **** \$7 \$thab-hkhrug
wat fighting, war.

ৰূপণ athab-ya antagonist: ইণ্ডিগাইইবৰণ পাৰ্থপুৰি you must be my rival in fight; বুপুনার বিবাস a fighting cantankerous female; কুলা মুবলা টু বৰ্মণ occasional rival; a rival for the time being; acc. to Jä. the antagonists of life, i.e., the family and relations a secular man has to struggle with.

hthab-rage intrenchments, breast-work, ramparts.

and 30 htheb-brai 1. thus explained: a Ra § and § 7.5. 30 and 30 and 30 if one is free from troubles with the Asura, it is Thabdal—signifying that one of the heavens of the Buddhist theogony is free from strife. This region lies above the Trayas trimes heaven. 2. acc. to Bon=att mashe-ma.

and all hthab-bbu silk-worm.

Qश्वाद्य I: htham-pa pf. बक्का htham; बारस 1. to seize, to lay hold of, to clutch, to attach oneself to, to realise mentally 2. to join together, to enlock: भ्रवशास्त्रकाय or भ्रवशास्त्र बक्काय to unite in friendship; इ.स.बकाय to join in any undertaking (Ja.).

Qश्राय II:= वें व spyo-us परिवादा blaming, scolding; to scold, to blame.

수 Q 위치하고 *ệthams-pa* to clasp out of affection. 독적학생 역 to seal friendship under a solemn cath.

Q8Q1'A hthal-wa. v. = thal-wa.

QUN'U hthas-pa me 1. not straightforward, double-dealing. 2. hard, solid: gram sra-hthas sinewy, strong, robust (Soh.).

to drop, to fall in drops, to drip from:

ह्मन अविकास without any blood dropping out. 2. vb. a., pf. जीनम, fut. जीन to cause to fall in drops, to distil, etc. (Ja.).

4 Q智に置く hthiń-slad=新さ smod-pu slander, a term of blame or abuse (Cs.).

द्वित्याय hthibs-pa, pf. बेबस or क्षेत्रस gibs to be covered, darkened: निः वैश्व क्ष्या क्षेत्रस्य विश्व क्षया and mind being covered with disease; नद्वन विश्व त्र वेवस्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्मस्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्य क्ष्मस्य क्ष्य क

वरेषण कं hthips-po dark, close, dense. वरेषण sbst., a covering.

विशेष hthim-pa fut. of केश्वthim-pa: भ ब्रावकेश में । it would vanish into the earth; also would be absorbed in the soil.

Q3'A hthu-ua 1. adj. v. 3' thu-ua.
2. vh., also 394'9, pf. 334, 354, fut. 35, imp.
34'35 or to gather, collect, pick up: 34'54'
34'34'5 to collect wood and roots for
fuel; 34'34'5 to pick up things strewn
about; 34'3 an assemblage of men,
council (Cs.).

Qব্বাম bitug-pa= লব্দ্ব also ব্ৰুম্ম adj. and abstr. sbst. thick: বৰ্ম ব্ৰুম্ম athick skin; শ্ৰুম বৃদ্ধ a thick hide; ক্ৰুম্ম a thick rug. ক্ৰুম্ম athicker towards the margin or edge, gen of woven stuffs, opp. to সুব্য stab-pa (Jā.); সুম্মুম thickness in consistency, as of liquids; also adj. dense, strong: ব্ৰুম্মুম্ম dense forest; ব্যুম্মুম্ম a sound alsep; ক্ৰুম্মুম্ম a strong inclination (Jā.).

QGE'A blhud-wa pf. agen bluds or egen blhuds to drink, to imbibe fluid: Knara-age a to drink one's fill; agrand's gu immediately after drinking; eagrand one who will drink water; a water-drinker (Situ. 84); agrand drinkable; allowable to drink; agrand they were engaged in drinking; have drunk; agrandst drink; agrandst to drink (any) liquid: aparagrand and drink; agrandst food a

(he that drinks, i.e., draws out moisture by his heat) (Moon.).

Qৰ্ব্য hthud-pa = মধ্য a to add on, make longer; to piece on, to prolong; মধ্য বাহন বাহন কৰিব piece to a string when a part of it has broken off; ট্রাম্বর্ম মার্ম he has no need of an additional re-birth.

ৰহ' # hthud-ma 1. assistance, help in general. 2. an added piece; prolongation: মুং ক্রেব্ডু ক্রেব্রু ক্রেব্ডু ক্রেব্ডু ক্রেব্ডু ক্রেব্ডু ক্রেব্ডু ক্রেব্ডু ক্রেব্রু ক্রেব্ডু ক্রেব্ডু ক্রেব্ডু ক্রেব্ডু ক্রেব্ডু ক্রেব্রু ক্রেব্রু ক্রেব্ডু ক্রেব্ডু ক্রেব্রু ্রু ক্রেব্রেব্রু ক্রেব্রেব্রু ক্রেব্রেব্রু ক্রেব্রেব্রু ক্রেব্রেব্রু ক্রেব্রেব্রু ক্রেব্রেব্রেব্রু ক্রেব্রেব্রেব্রেব্রেব্রেব্

વૃદ્ધિ 1. hthun-pa, v. લ્વનગ. 2. a gatherer: વૈદ્યવન a gatherer of wood; ૪ વ્યુન a gatherer of grass.

QQU'II hthub-pa pt. 2300 hthubs or aga, fut. Aga 4, imp. 230 to out into pieces, to split: 50030 2400 one who cuts into pieces, a splitter (Situ. S4); 47900 to out mest into pieces, to mince; 42 4300 to split wood in chips.

Q 3 N' I httm:-pe a form of there, pf.

agen or agen, fut. agen or agen, imp. agen or

agen to cover or lay over, to put over, to

cost; to wrap up, to envelop. v. 954'4; नेवा प्रेम अर्थे ब्युक्ष प to cover or wrap up the head with clothes.

Q 3 N hthums barren, sterile; addled (eggs). E 4344 stupid.

QAX hthur supine of 43 for 43 44 in collog. नैद बबुद वर्षे = नैद बबु य व वर्षे goes collecting wood.

Q 9 21 Athel-wa 1, adj. volatile. 2. shat, the subtle particles that are carried by the wind to produce the sensation of smell. 3. to raise, to spread; to smell of : 5 magain to raise smoke; \$ wast to age a to diffuse good or bad smell; # 85.430 it smells of camphor; द्वा के बहुब वद हुआ वह देवा है after having laid the dust; a au as a war 454 some persons were spreading perfumes (Ja.).

Qवेषासाध hthege-pu 1. to prepare for a journey, to pack up. 2. to depart; it prob. signifies the same as 44, to lift, raise, take up; cf. क्षे क्ष्मक or बदेवम a to shift, to change (lodging), to remove; 1939 carpet bag, knap-rack.

QEE hithest or alk a www adi. lame (person or animal); to be lame, to go lame, of dr. D: mr.u.n.am.adr.mr.ge.u became lame the leg being maimed.

QBA'I hthen-pa 1. to draw, to pull: 44 urada u to pull a rope; 34 a ada u to pull up. hoist : 454 5 add a to pull towards ; 45 6 ada to bull this way and that way; ada da ada they pulled to and fro; &" Bushau pulling by jerks, by little and little: र्वायव्येत्य to draw a curtain. 2. acc. to Ja. to stop, to stop short, to halt: ada wask it will be advisable to stop. 3. in W also=\$5'q to lean, recline upon (Jä.).

ব্র্ব্র্র্য II: acc. to Bon terminology is the line of a 4 % or dynasty, the term being thus applied because each member was metaphorically drawn towards heaven by his ancestors. eleven dynasties of Bon kings or 4443 ada a (lit. heavenly lines) were called म्युमायनेम्ब्रे. (2) विश्वाचायनेत् (3) मामसमा बारहेत. (4) शास सहसामाणेतास रहेत. (5) माणेता सरमाञ्चाय वर्षेत् (६) वासरमार्थेयाच वर्षेत् (७) वेश्व सरमा तीम व. वहर्ष (8) समामारमा मूर. व. वहर्षे (३) समामारमा पूर. वायवेद, (10) हिटासटसा बॅदावायवेद, (11) बॅदावासवासः a also called 58 also (G. Bon. 23).

य श्रेय htheb= 294 overplus, extra. supernumerary : क्यावरेव a supernumerary dress: हिंद व विश्व रहेव चेंद्र द वदन व नवर देवस क्षेत्र if you have an extra dress please lend it to me; अब क्षाबरेद प्रेश ब्युश्न to wrap up in an extra blanket; aq q3q ala one day over. or too much. (Ja.). Alaq htheb-pa acc. to Sch. to have too much (?).

QQUN'U athebe-pa pf. and a pass. form of atam a 1. to be thrown, overthrown: seized by or with: 45 3 and and seized with disease; alouge instrument for holding fast cloth etc. in sewing. 2. to be opened out, be spread about: qua alque to be opened out clearly, made plain : व वेंद बरेबबय seed having been strewn; aquida gu dau वरे अ इन hard soil which had been broken up with iron bars. 3. sometimes occurs as act. vb. instead of atoms.

QBUN'CI hihems-pa 1. gander the completion of a specified number; pas age a que down completed counting the number of charms (mastra). 2. to shut in, comprise, cover, include, v. sessara, 3. to suffice = sessara (Ja.).

বৃথি ন hther-po or ৰখন amooth and glossy: ইৰপুৰ বুটুনাৰ কৰেলৈ dril-buhi dhyibs hther-hther surface of the bell well polished (Jig.).

QA atho sometimes written instead of wi mtho a span.

QUI I: hthog-pa acc. to Cs.=9\944
gtog-pa acc. to &ch. asqu hthag-pa.

बाँब किवीद है कु Hithon-mi h!riñ-po rgyal n. of a descendant of king Lde-phrin bisan (Yig.). afor hthob-pa sometimes as a fut. of for thob-pa: aforecast a hthob-pa dan hbrel-nea years with the accompaniment of what will be gained; result of gain or profit. aforecast hthob-pa med warfs not getting, not to be got.

Qব্ৰান httom-pa, pf. aleemu also মান্যা to be confused, puzzled, to grope, to be stunned. কৰ্মান্তিৰ দেশৰ ক্ষিত্ৰ ক্ষাৰ্থিক বা ক্ষাৰ্থিক মান্ত ক্ষাৰ্থিক ক্ষাৰ্থিক ক্ষাৰ্থিক ক্ষাৰ্থিক being turned, puzzled; বি ক্ষাৰ্থিক মান্ত বুংলং আনিল being devoid of the eye of fore-knowledge he groped in darkness; কৰ্মাৰ্থক his head becomes dizzy, confounded (Horom. 16). Acc. to Jā. is now used in W. for to doze, slumber.

Q ইনি Athor-ica pf. বাদ btor, fut. বাদgtor, imp. বাদ 1. prop. v. n. to be strewn
or scattered, বিভাগৰ, বাদৰা, গুৰাই; ৪ বাদ to
sprinkle water; বুংবাদ to scatter grain:
ক্ষেত্ৰ বাদি বাদ comes diszling down. 2. to be dispersed, desicated, to burst (of a gun): কুমান্য or
who throws or sprinkles water (Situ. 84).

ATS \$5 Mihor-byed a parrot (Minon.).

aus age hthor-hthun urung libation = 4 aus (Co. : Sch.).

बॉर को hthor-mtho तुष्ट्रमा lefty peak.

হৈবি hihol টাইবে or কৰ্মাৰ revealing, giving out, confessing; same as এইবন mihol-un ব্যাকীৰ confession.



5 du is the eleventh letter of the Tibetan alphabet and the third letter of the third group of consonants. It is equivalent to the Sanskrit 7, being more dental in its pronunciation than the English d.

I: num. figure for 11.

5 II: ₹, ₹7 1. metaphorically it symbolises a gift: Bauda a Baull da a da. व भेद वर्ष bestowing great charity is the Mahavana (personified) (K. my. 7 208). 2. the signification and virtues of this letter according to the fancies of mystic authors may perhaps be gathered from such statements as these: < \$ \$ \$ \(\cdot \) = 1 \$ \(\cdot \) = 1 \$ प्रधानमधान्द्र ज्ञेष the letter 5 is a symbol of being deprived of nothing; it takes away nothing, hence it sets free everything, i.e., gives salvation (K. g. 42); also इस क्षमा कर है हैं है। इस क्षमा द्वारा दर ने य नेर द हैं य being the state of entrance to all Dharma (i.e., source of knowledge), it explains all matter and phenomena both in their passive and regulated or active states (K. d. 4114); दुवायादर दुवायरे व्यक्षा शुः विदयासु देश एरे ब्रेट डेश कामा as it fully makes sure the Vinaua (moral discipline) and the objects of Vinava. it is called the entrance to all Dharma (Hbum. 7 282).

5 III: 1. now, at present, just, esp. before the imp. mood: 5 45 2 45 in C. just go home! in W. now go inside! In later works and especially in modern colloq. the 5 da, now, is 5 \(\pi \) da-[ta, usually heard in colloq. as "tanda." Other combinations

are Symmes: "tanda lanuang" at once; Symmes, "tanda t'eltu" directly, immediately. 2. this time, the present: Si this, the present year. Side in Simps da-chog tta-bu then, now, we.

「青り Da-ko-ça n. of an island called the Sandal-wood island (Kuthan. 121).

5# da-kha 1. now, just now, presently. 2. acc. to Ja. a horse-shoe: 5#394 da-kha ryyab-pa to shoe a horse.

5 An da-syot = 5 P da-lia or a now hdiskabs now, this time, this occasion.

s da-ci 1. then what: ব্রিকাশ then what do you think; ই) লালুলি চালুলি করে-চল khos. ব্রক্তার সিন্তুলি কুলুলে ক্ষাক্ষর বুলেব্ছি (Khrid. 78). 2 what was, lately: ব্রক্তার দিলের কিলোন কিলোন briars (Jū.).

5's da-cha in future, henceforward.

5% da-ñid or 5%% the present time; but just now; 5%% da-lta ñid-du instantly.

5 ₹ da-lta, v. 5 III.

The da-lia-wa or The war da-lia-yah even now: The war and the present, at the present time; The Bar da-liar-gai bya-wa or The Arab dhos-po a person's experience or actions during the present period of his life; The ada-liar-wa the present time, present; the present tense; The Bar da-liar byuh-wa sayang presence of mind; also, born or grown for the current age or current times.



57 da-ste henceforth, from this time forward. Also 53 da-physis.

534 da-dus or 535 da-rus still, still more; but in C. this latter form is in common use for 55 and 535 in give still more: 535 in again and again.

In collog, 5's often stands for da-ruf.

1.=5.494 \$\frac{3}{4}\$ da dyah-mo red that is good. 2. a term used in grammar for the now obsolete 5 da when second final after the letters 5, 5, 4, c.g., in 35 or \$5.5, changing the terminative 5 into 5, also \$, \$ or \$5, into \$. Thus in the place of \$3.4 \$ was formerly in use \$35.7 \$ byord-to; now, although the final d is no longer used, a relic of its former uses survives in the concluding particle \$10.

5.955 da-gdod=5.55 still, still more (Rag. 25).

5.48 da-nas or 5.484 da-nas 1. presently. 2. this morning; lately this day; 5.48.294 da-nas blags read just now.

্রূৰ da-tsug=্- শব্দ da-gañ : প্রশ্রে datsug byed now what to do, or what is to be done; সংগদ লিখন, বিশ্বিশ্ব প্রশ্রেশ কর্মাণ্ড লিখন কর্মান্ত ক্রেক্ট কর্মাণ্ড ক্রিক্ট ক্রেক্ট ক্রিক্ট ক্রেক্ট ক্রে

ና ማኛ da-good = ና ማኛ ዓመር now (at last)
I understand: ፫ና ያካና ማሻና ቪና ሚናር ምህ ደዳማ
now (at last) you have understood and
accepted the real doctrine (Horom. 17).

5'3X da-hur=Mas glo-hur suddenly, instantly: A-A-5'44' 35'44' fell suddenly from humanity (D.R.).

5.44 da-ran=5.44 da-lun this time (in Sikk.).

5'55# da-rafe this morning.

६२ da-rr=१९२: this day, to-day: ६२ वृत् ब्रॅडब्स ६८ २ दुर हेलू हेन् हिल वॅट ट ३ वेद्। what is this terrible noise and confusion to-day (Rdsa. 17). ६२ or ६२व in W. means also: heretofore, sometime ago.

্ৰম da-lam=ব্ৰেম্ম now-a-days: ১ ব্ৰমন্ত্ৰ প্ৰকৃত্য প্ৰনৃত্ৰ প্ৰকৃত্য প্ৰনৃত্ৰ প্ৰকৃত্য now-a-days in the country of Urgyen in the west (Ya-scl. 11).

the plant Cassia alata, the root of which cures ringworm; several synonyms for this bulbous root, called of in Bengul, are mentioned: said rab-mtho; hariful glass po dkar-po; and which harmers; hariful shyd-hjuy; and har kha-ra; hariful shyd-hjuy; and hariful shyd-hariful; in said shab-thub can; hariful shiful ‡ 5 जु. मा दे da-nu ka-ri or 5 इ. व. ६ da-nu ka-ri e दुवरि, or दुववरि u. of a flower (K. d. 4 368).

5 A 264 Da-khri bisan-po the name of one of the sons of king Mu-khri bisan-po.

5 & da-chu=55 & déul-chu mercury (Sman.): 5 & 5 & 9 & 9 & 9 & 5 & Da-chu causes fractured bones to unite.



5 39 da-phrug or 5 39 diea-phrug or 5 3 da-tse an orphan.

६ विद् न वेश र ह दर भागा है प्रियम वर्ष Ladak :

Syn. m'elle sa-hdsin; m'elle zu sa-hdsin skycs; fizie'a tehu ic-uu; czezu hday-skycs (Mon.).

र्'वेर da-ber, v. १के ta-ber, अरके mdah-ber.

5' द्वे dahu=द्वार rgya-tshad Indian fever, typhus fever: दे 5,44 दु वृद्धि दे वेद द

5' \(\frac{1}{4} \) and a class of headless ghosts. 2.=5'\(\frac{1}{2} \) as buttermilk which is half or three-fourths water.

† 5'3'5 Da-ra-da n. of a country to the N.W. of India. prob. the modern Dardistan (K. d. 23).

‡ ১ থিম da-lis (prob. from নৰিখ) same as ব বুই ঐপুৰ a species of dwarf rhododendron with fragrant leaves: ১ বিশ্ব স্থায় হ ব আছা হৈ স্থায় বিশ্ব Dali cures phlegm, gonorrhoes, and gives longevity.

draug: gent awile and gent dwawah; Itea-was aringsed rus-heter hoos the root of da-wa kills worms and checks bony excrescences (Med.). 5.64 dwa-tehur vinegas of dwa-wa plant, which made into a gargle removes fetid smell from the mouth and heals diseases of the bone (Med.).

52. Car. 2.5x Dwahi-hchin ba-dur a

Mongolian king who reigned over Tibet for seven years (Los. * 12).

5 'UN' 8'55' Deca-lay bel-dur the Mongol name of the son of king Mi-wak
Phola Brodnams Stob-ryyas. His real
Thetan name was Hyyur-ned Ruam-Ryyal,
and the Emperor of China conferred
on him the title of Wang (Los. 4 18).

Tild day 1. sign of the plural, eleg. for smarr rnams; often added to the pronouns and and sometimes to numerals; also in the combination and adjusted day-rnams. 2. in translation of Sanskrt denotes the dual number: and we two; is a you two; acc. to Ja. often used for any and any equals. 3. in college: certainly, it is true: any are. it is so.

रण प्राप्त के dag-ga dog-ge 1 uneven, also adv. unevenly; anything placed not quite on a level. 2. acc. to Já.= ६९ देव dog-dog.

5व व day-gu=3 " phye-ma powder.

्रेवव-pa I: (prop. pf. of बर्ब व hdag-pa) ग्रांक, ग्रांक, प्रांक, प्र



become clean, purified: 54 us \$5 u to make clean, to cleanse, to purify; 59 45 48 4 to wash clean ; 59' at 84 ga, wate, urania. जोचित made clean, cleaned; देवका अदब impure or defiled blood or caste; awsk-kg इस विद् के बाब विस्था सुद्वाय | quite pure in the works of the mind, in word, and in body; 58 0x a a to lead a pure virtuous life; #4 बन्द्रवय a right and proper prayer; इक्ष्यद-६व-व fauls, faus quite pure, most holy, also the state of purity; A 547 impure; impurity, defilement; व्याभाव मे द्वाय मेद्र bkrus-na midag-pa med-do when they have bathed they are freed from impurity. 3. www, ww. माचित bleached, bathed, washed clean, rubbed, dusted, swept out: ब्रॅड अड अवाद्यव his face washed with tears; 544 44 454 dag-pa woffs-su dag washed completely clean.

त्वव्येष dag-hgrel=त्वव्ये व्येष्य a commentary on orthography.

543 dag-ci mint, aromatic plant, Mentha royliana (Jā.).

बर ५व'य yah-dag-pa सम्बद्, ४. बर yah.

त्वय दे dag-pa जांबे द्वावता, पावनी the state of being pure; purification.

त्वय श्वय dag-pa rig-pa संवितः; = ६वय नेवय pure consciousness.

হৰ বৰ্ষ dag-pa gaum the three requirements of purity in religion as explained in Tsong-khapa's Lam-rim Chenmo, vis.:—
(1) শ্ৰৰহাত্ত্ব হৰ্মৰ purity in the speech of a spiritual teacher; (2) শ্ৰৰহাত্ত্ব হৈ বুদ্ধাৰ বুদ্ধাৰ purity in the innate nature of a pupil; (3) বুন্ধু ইম্মৰ্থ ব্যাধাৰ in the doctrine to be explained.

द्वाची दुवापीर dag-pahi dkyil-hkhor the disk of purity, the immaculate orb, i.e., the

for mercury, quick-silver (Mhon.).

द्वापवे अवत dag-pahi muthah or द्वापवे दव =

54 08 24 dag-pahi shift the region of purity, the pure mansion; hence Dewachan the heaven of Amitabha Buddha where there is no impurity.

५वा छेऽ I: dag-bycd पानक, पदन 1. water, air, the wind-god, fire, and the sacrificial grass kuçd. 2. fair complexion (Mino.).

र्वा देते II: also पानने, पविष 1. holy. 2. a holy river (as a purifier of dirt and sin). १९३१ में the four holy rivers, namely, Sindhu, Puksu, Sitá and Ganga: ३५० दे र वर्ग के १९६१ में १९६१ म

বৃশু উ III: correct spelling (in a composition); also any revision, correction.

বৰ্ট dag-sbyor or ব্ৰথইট্ডৰ dag-pah; sbyor-us holy combination; also exact coincidence (Cil. 6).

১প্ৰ dag-ra হয়েৰ a species of garlie.

বৰ্ণীৰ dag-yig orthography; ইণ্ট্ৰণীৰ or অংশৰ the earlier (now obsolete) orthography.

বৰ্ণৰ পূৰ্ব dag-lat-gyo = ব্ৰণণাইন ব not holy, profane.



54'34' dag-çiñ my 1. small splinter of wood or bamboo for cleansing the teeth.

2. bark of a tree. 3. scale of a fish.

openness, oheerful appearance of a place:

argg: Iquaras, aga qualitation of a site for building are four chief
points, the frontage, back, openness and
the shade (Jig.).

Duage-toof the upper or higher portion of the district of Dwag-po in Tibet. \$49 \$4.5 Duage-stoof kan-ra n. of a grove in the upper portion of the district of Dwag-po (Rtsii.).

5्यास र्थे Dwags-po the district of Dwagpo, situated between the S. E. of the province of U and Korte-po, the birth place of the present Dalai Lama Lobzang Thubdan Gya-tsho. 544 4 49 45 Duagepo bkah-rayud a section of the School of the Kah-gyu-pa which was powerful in Tibet before the supremacy of the Dalai Lama was established in 1644 A.D. इक्क व a व व क्या Dways-po sla-hod gehon-nu n. of celebrated lama of this school (Lon. ब 9). इन्हाबंद duays-phor wooden cups turned in Dwag-po. 594 49 dwags-cog Daphne paper manufactured in Dwag-po. squi dwags-sle the striped woollen wrapper cloth manufactured in Dwag-po.

大二 I: das is a peculiarly-used word taking the form and position of a conjunction but really being a postp. or commitative case-sign of the meaning "with ""." Thus 電子にていることが is not properly "sheep and she-goats and yak," but "yak with she-goats with sheep."

However, in such enumerations, the rendering "and" is legitimate, as well as in mere couplings, e.g., TTE Q 494 shaving the hair and moustache. Acc. to Thon-mi-Sambhota, the father of Tibetan literature, this word has the following five significations:--(1) अन् हाने जनमा नहेन हा हुए पु as a conj. for connecting a word with another following it. (2) M-MX-RBS-4 as an analytic term to separate one word from another :-- 500-20 इसमाने मेनादर इ.म.दर इ.दर के दर समाने the Duanpo or the organs of sense are the eye and ear and nose and tongue and the body. (3) 4 HE4 7 4 HE4 7 T T 4 because of, on account of, by reason of : ब्रन् रेंस व दर वर संस स because of having taken medicine the disease was cured : अंश स्ट ५ वेश य ६६ छन अर्थेद विशेष के on account of hearing many religious discourses his perceptive faculty increased; 5 a mile a SEE AND by seeing smoke he could know (there was) fire. (4) 5 % वर्षि पा के स्वयं की दें when, as soon as, occasion, opportunity: d. Mr. da. aver. a. er. Ma. 2. en. M. proceeded to the country when the constellation Pusya appeared: 3.844.4444.454.Eu.H454.88 800n as the sun rose on the mountain-pass he performed the religious service. (5) न्द्रभवादनावाद्दिवरे देव वायहवार्चे it is used to signify exhortation, advice or entreaty: वेबशःकः वेवःदरः do learn well; मः प्रिनेशादरः and read loudly (Situ.). This last usage. namely, the annexation of das to the imperative, has become common with certain verbs in the colloq. being then used almost as a sign of the imperative. Thus Marce "toi tang" look, see! WIMTE eat food. That "with" is the general signification is evident from many phraseological usages of dan :- in using was 5 "in equality, on a level," dast connects that word with the consequent, e.g., Fix. ট্রব্দেল্পন্ত ৰ্যুত্তিৰ he must go with you:



so with the formative 24 q Idan-pa signifying "possessed of," "provided with," e.g. 43.55.24.4 provided with wealth. wealthy; grace act a king possessed of (or with) five sons. explicitly in its true sense does it occur with many verbe: - A dx 5c agg u to meet with the husbandman; Eq 455 344 to fall in with robbers; ৰুগাইই মুখ্য কৰেল to salute the king's person: 494 \$ 45 54 145 4 to agree with another's opinion; **** 35.55. 24 414 to be in harmony with all: भावत्वाद्र वक्षाव to he in opposition to or with the local god: 59'55'444'4 to fight with an enemy; Figure 1994 to struggle with a snow-storm : साहि वृद्धि व स अपदर क्रिय 84 made dispute with the lama about the prayer-wheel: wasawaaaaaaaaaaaaaaa to contend in miracles with the saint: 95 %; 55'34'4 to lie with a woman; \$5'34' 54.34 near the town; \$54.454 equal to that. Some particular ways of using 54 dan are the following: -- 4945.54 ५६व ६ व्याप्त व स्वापाय gold, and silver, and iron, and the other (metals); whence note that in enumerations 55 is employed in different ways, arbitrarily, e.g., after every single noun or pronoun except the last one, or also after the last: it is used or omitted just as the metre may require it; or when a sum is mentioned. in the following manner: - 454 4 44 the four elements; #'54'6'54'A'54'54'54'54'4 sadan chu-dan me-dan rlun-dan behiho earth. and water, and fire, and air, or esp. in col. language, thus area age, area and oto.-55 is frequent also in the sense of "from." especially with certain verbs which cannot indeed be used apart from it. Of these are again to be separated 55 from, e. g., ar, and are separated from lust; also and hohral-wa to divide or from: again: PK'455 RK'4 far from the house. In general, however, 44 or 44 is the sign of "from." A further employment of 55 very habitual in the classical treatises is in the manner of a continuative particle at the end of subordinate and co-ordinate sentences; so it is annexed to the verbal participle which concludes the clause, but never in the older works to the root of a verb standing thus; it can often, of course. be rendered by "and" as if it belonged to the following clause, but not always so. One example of this very common usage will here suffice : देव अ व व व वे म देश बद् gierar Benter! gigier Bu, agai Dige abant. बदेवमा देव बंद thereupon the snake terrifying the householder, two boys together with that man, throwing up cries, escaped, Finally, the one conclusion derivable from the various usages of 55 is that the word must be always technically regarded as belonging to the words or clause which may precede it and not to any word or clause subsequent; which thus negatives the notion that it is a true conjunction.

ζζ' II: a meadow.

5८ व dan-ga (col.=९८ व dan-kha) appetite: ६३ ९८ व ववच nay appetite is gone; ६८ व वेद अध्या of appetite (though wishing to eat, cannot eat); ६८ व वेद व dan-ga bde-na good appetite.

Syn. a lto-che; La a grod-che; 55. a dak-kha bde; La a tehim-med; La a a chog-pa med-pa (Mhon.).



as a work of first importance (i.e., considering it as the first of duties). 5.5.78 and dafi-du mi-len does not accept; does not apprehend.

CE'A dafi-po wife, un, wunn, wifen, आवृ, पुरवाबृ, चवत:, पुरतस्, प्रवृत, प्रवृत 1. the first, earliest, with respect to number. time, rank: ६८ वर्षे अध्य कृष काविश्व the first or the earliest Buddha; 55.25 mgm 3 gm 34 who spoke (raised) the first rumour? who was it that first got up the rumour? 52.28. ३५ वर on the very first day : न डेंद् दर में ब ब्यूना व being still in the prime of life; 54 54 the two first. 2. the first beginning, outset; also signifies aboriginal, fundamental: अन अवे दर में ब at the beginning of the day; 55.5355 in the first place, above all, at the very commencement; 52 5 44 from the beginning; 44 5 2 4 las dan-po-pa a beginner: 44 4 5 4 4 5 4 4 as long as he is only a beginner; SE 5 SE W dast-po dast tha-mu the first and the last; sale dan-pohi rayu frem the original or primary cause: 52.48 daf-pohi sgra preceding word : दर दे म व व्योग म हैं बा बरे दें द केंब be knows the meaning from the context. 3. as adv. 52.55 firstly, in the first place; at first; in the beginning: 52 45 45 happy from the beginning.

৭ চেই ৰূপ তর dan-pohi dul-cun a bride (just passed out of virginhood) (Mnon.); ৭ মেই ৰূপ তর শ a maiden; a girl at puberty.

Syn. giásan hu-mo dar-ma; pangan kheñs [dan-ma; na saan kah-teho cun-ma (Uhon.).

ন আই বন্ধ dań-pohi hdag সমাল [1. a noble man]S. 2. in Gram. সমস সুৰব the first person.

5K'A dafi-wa wi, ww 1. to be pure; to be clear; gen. as adj. pure, clear;

बबुध दर्भ cleaned or sifted rice. 2. sincere, single-hearted, guileless: केम्बर अनुस्व दर्भ दर्भ truly sincere towards all creatures; द्वे केम्बर्ग दर्भ a pure, sincere disposition to virtue (8. o.). ५८ व १५ वर्ध-स्व तंत्र वंद्र 55 8 dan-tse 1. n. of a kind of Chinese satin. 2. in W. a field-terrace (Ja.).

ুচ নিপান dan-sas ma-sa অবিশ্বনাদিব do not eat with a doubt; also do not entertain doubt [a suspicious man]S.

 $\nabla \mathcal{L} \subset daA$ -ra stable for cattle, in C, and W. $(J\tilde{a}.)$.

+ 55. A Dan-la 1. a A Fr a a tank, a pond. 2. acc. to Sch. a tract of land abounding in springs. 3. n. of a long and lofty mountain range in N. E. Tibet, running from long. 90° to long. 96° E. and keeping mainly to the 33rd parallel of latitude. Travellers to Lhasa from the N. E. must cross this range. It is Father Hue's "Tant-la"

glare, lustre: 5500 A ega dounds-pa 1. abst. glare, lustre: 5500 A ega it has no brightness or glitter; 5500 A ega it has no brightness or glitter; 5500 A ega it has no brightness or glitter; 5500 A ega it has no brightness. I ega it has brightness, lustre, glare, clearness. 3. adj. aparkling, pure, clean, clear: 65500 aparkling, pure, clean, clear: 65500 aparkling water; 2000 A ega it has been in the body) perfect health, looking bright; 3500 A elear sky, fine weather; 5500 A ega it in the clear crystal mirror" or directions for the guidance of government officials.

3

KEN'A dwass-ma = B'akhu-wa ta juice, gravy; fig. relish, taste: = 9 3 5 5 4 4 the relish of food (Maon.).

८८'य dad-pa वहा, मान, वन: 1. sbst. faith, devotion. 2. vb. to believe, to have faith; acc. to Ju. a secondary form of axxu to wish; hence in compounds: 4 55 thirst, etc. Referring to this word Milaraspa द्राय दर वहद य बादेश देर हें बाध केंद्र यस. remarks: दे बीके सदर दर या द्वा करें शुक्ष भद्र अ क्रेंड व बाव के 88 it is to be foured that 55.4 may be mistaken for axx4, it is important that these two and the object of one's 55,4 or faith should not be confounded. The first is what may be called divine love, the second, i.e., axxu, is love for one's wife, children, and worldly things. द्र्यक्ष्य परि मे इसमान, द्न्य देवे इस इसस मे 95.01 to men who are devoid of faith, holy thoughts (religious ideas) would not occur (Lam-rim. 25). देवद्यकाम ठ्येवपर में व्यूट में। स्वर केर वरे सेंब रेंब पर हुई all believing in him shall not be destroyed, but shall obtain everlasting life. There are three kinds of \$5.4 dad-na, viz:-(1) \$5.00 \$5.4 मृति sincere faith; (2) भेद ने स वर्षे दृद्ध प trust. full confidence: (3 क्रेड के क्रूब परे रूप unflagging devotion, unalterable belief. 55435 did-pa nid shat. was faith, love, devotion: ५८ पुत्र dad-que reverence and faith: कि ने वेंद इन इंस पान कोन नम ५६ जुम ईस on hearing of his high virtues I meditated reverentially on faith (Hbrom. P 2). द्राय बेंब्य dad-pa log-pa warfavs impaired faith, want of faith [also, the man who is wanting in faith | S ; 55 ags a dad-pa phyirheyyur-तत दर्भाश्रम्भ व सन्द : प्रमुदार change or modification of one's opinion, (regarding another person). 55.4354 dad-pa byed-pa to confide in, to believe; 55.0345 in fuith; 55 u aga a did-pa bbul-na offer of

faith: 55.4.2.35.4 dad-pa mi-phyed-pa unflagging faith.

६६ चुक छन् dad-que ldan अस, चहावान, चटाan, ware faithful, loyal, devout, respectful.

Syn. 9#44 35 gus-par byed; 9#25 gus-Idan : 4 4 95 she-sa byed ; ME UK WE mhonpar idas ; Ra 35 sten-byed; 34 5 984 kun-tu beten : san and rab-tu beten : Awes mosldan; 55 94 dad-ldan; 55 644 64 dad-chagecan: 55 4 85 did-pa can; 484 3 ann geig-ta sems: ६६ व defi-wa: मेंब व mos-pa; वुष प पुन 354 gus-pa phyag byed-pri; 94%5 ban-daru were (Mhon.).

44.4m.al. 34. 3. ag 4.4 dad-dam bpho-medkyi hdan-pa love with unflagging faith and unflinching devotion ; as in अ वस व्युद्ध क्षेत्र यहर प्रभादर दम वर्षे मेर ने वर्ष य हेर मेर व in a remote land though separated by distance his unfailing love and devotion remained undiminished.

55.955 dad-hdun love, faith, devotion. reverence, veneration. 55 254 34 a dad-hdan med-pa faithless, irreverent, unbelieving.

55 ways dad-pa genm the three kinds of 55 4 dad-pu or faith acc. to Bon : __ se 445 1 44.4 44.44 444 : 94.34 3 44.4 but see. to Buddhism, there are two kinds of 55'4 (1) बहेब हेद पवे ५५ प faith in a worldly sense; (2) ala ta an asm ud sa a faith in a spiritual sense (K. d. 4 310).

दद यदे हैं अ सु बबुद व dad-pahi gjes-su hbrañ-no च्यादशारी one of the stages of a Buddhist monk who is a Cravaka. ५६ वर्ष मुद्द य कर क्षेत्र व परदेवम य सन्दर्भ : योगसमारोचयति । pray to perform the uposatha (religious fasting) in faith; ६५ पश्चाम च्यापुत्र one ct the twenty stages which a Buddhist monk attains to in the order of Cracaka.



53.95° dan-gos balls made of wood, cloth, stone, or glass, with which children play (K. du. 5 146).

53'5 dan-ta n. of a fruit yielding a medicinal drug.

53.39 dan-ācy in the dialect of Amdo: precious, important.

55.3.2.7 dan-thu li-ka n. of a kird of grass which grows as quickly as it is cut (K. mu. 7 228).

53'5 dan-da n. of a medicinal herb.

5350 dan-da-li in Ld. a sieve, gen. consisting of perforated leather or a wooden frame; *45454 ray dan-dal a sieve made of cloth (Jā.).

53.25 dan-bdra ve n. of a medicinal fruit. [the castor-oil plant]S.

55. On Dan-bay or serve Dam-bay no of hamlet situated below the great monastery of equipment Hibras spuns or Daipung mear Lhasa, about 4 miles to the W. of that city (Lon 2 3).

্ব বিশ্ব dan-rog অ্যান Croton euphorhia; or rather its medicinal fruit: ১৭ বিশ্ব নং ন্যুব্য কৈন্ত্ৰী dan-rog nan-nad dray-po s/yon-na byed croton heals serious internal maladies.

To your mois a medicinal plant: We've worker, which was a considered the plant called Danda Utpala taken with cow's butter a woman will in proper time become preguant (K. g. 3 44).

SN dam bound fast: SNEWBENGSTON fit or suitable to be bound by promise or under an oath, v. PARE khas-blass: quegrafte dam-du beift-pa fare well bound; also bound tightly. 545 935 9 dam-du bzuñ-wa to hold tightly, hold fast ; चे द्व yi-dam or ३५वद्ध thugs-dam a solem: promise, vow, oath, confirmation by oath; Swaragara dam-la gnas-pa to shide by one's own promise or words: 54 344 dam-name a violation of promise; a violator of promises; Sugar gam gam violations of duty. Swartawa to exorcise demons, to bind them under solemn oath, etc.

5 M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M | M |

a seal (Mion.).

ন্ধ নতন dum-beah or ক্ষেত্ৰৰ dam-beah-un fara, ৰুম, বৰিং , ন'গং, ৰুম a promise, a vow; the act of promising; almost equivalent to what we might term a sacrament. ক্ষেত্ৰৰ বুধাৰ dam-beah hbul-ua to give assurance; to make a promise; নি বুজাৰই ক্ষেত্ৰৰ আ-beah a promise from which one will not shrink.

is a Tantrik deity introduced by Padna S'ambhawa and mentioned in Pth. He is of the 5445 or terrific class of deities and is usually portrayed riding either on the Tibetan imaginary form of lion or on a he-goat. He is known also as Bdor-legs. Probably the same as that in the next paragraph.

serbassing Dam-chen chos-rgal is the tutelary deity of the Grand Lama of Tashi-lhunpo, and is supposed to be

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under a solemn oath to defend Buddhiam against all infidels.

Serasura dam beas-pa a promise made; to make a promise; 54 \$5.0 dam spuh-wa to keep one's word or vow; sarasara sara age a not to violate one's promise.

58158 dam-dum 1.= 348 phran-bu or 35 35 nun-nun small; a little quantity or bit. 2. various (Sch.).

द्वारी dam-pa जनम, परम, सत्, इ.इ.1. excellent, superior, the best. 2. steady or firm, tight. 3. holy, sacred; which is the most frequent usage of the word : Burgara 34.34 a holy lama has come: 48.07 and 4. 5.35.494 he is a holy one who has become the very best : 54 49 & 14 dam-pahi blo-gros holy intention, pious inclination, seems to be also used as a term resp. for: the deceased, the late, e.g., wasnut is he my deceased father; #454544435 the late teacher himself, etc. 5. also stat. the good, the holy, holiness: 5 44 4 444 3 of the holy ones.

इम्प्याक्ष dam-pa rayal for हेवायु-इम्प्याक्रमका उद

Sway Tar Dam-pa log-dkar n. of a Deva-puttra; acc. to some Gautama Buddha hore this name in the Gahdan heavens.

द्भाय मे सूर् dam-pa mi-ldan=द्भायभाष्ट्रिय

sund gandas sur gan dam-paki grib-baildan idan-pa are possessed of the grateful shade of sanctity.

qu'ad La dam-pahi chos or qu'an anni holy religion, Buddhism : Garaf Earge Eagle नर्ने अन्ते अने अने विश्व करें अने विश्व करें किया करें करें करें करें करें करें करें religion and worldly wishes there is none that can accomplish these two together (Lo. 7), दमयवे अस्य अद्भादमा विका lam-pahi chos pad-ma dkar-pohi mdo बहचेपुक्तीयनुष n. of one of the well-known scripture: of the Mahauaua school.

Surud anguruse dam-pahi grugs-befinn the image of holiness.

Çară dam-po ₹₹ 1. strict, firm, strong, tight; adv. as in Swassata to hold firmly, to seize securely. 2. acc. to Ja. narrow. द्रभावाभाषिक dam-po ma-yin विश्वित not strongwilled; not strict; relaxed; 54 45 35 4 dampor byed-pa or भूपर के प द शीकात making firm, tight, or strict.

44484 dam-hbyar 1. = 244444 custom. usage, official practice : व वभर वेद विदेश बहुद 45.25 the customary allowances of the new year, etc. (Risii). 2. the affixing a seal; also a letter to which a seal has been fixed

50 34 dum-takiy word of honour, h sacred or solemn vow; words or engagement made solemnly; 54 34 35 dam-tshin #id promise solemnly undertakeu.

Sugu dam-rasas or Sulla Bu dam-tshiggi rdsas objects or articles of religious utility which one carries about; for instance, the bell and the dorie are the sware of a Tantrik lama or a Buddhist exordist which he always carries with him: व्यान्द्रेतालामा वेत्रांतात्रा स्थान्तात्रा देवे हरणा करः वहेता स्थापन because he consulted the holy opinion of the naljorma (female ascetic of the Tantrik school); her desideratum (5% 2%) which was beer was kept concealed (A. 61).

·बद्धा हुवे 🌬 Hdam-buhi tshal n. of a place beyond Suvarpa-bhūmi (ancient Pegu); it is located : कु साई डेन में सक्त अ बन है नकेर हैंद हैं न A 1 44 344 soon after crossing the occur to the west of the groves of Suvarnabhūmi (.A. 20).

ANNEX Dam-stuy relsoft described as as being a district in Tibet (Rtsii.).



Sa adm-sri a species of gnome mentioned in Pth. as causing plague and cattle-disease.

53 dahu a kind of fever (typhoid): \$4.4534 day 44 being laid up with typhoid fever. 53.3 dahu hu-tsha = 53.3 dahu hu-tsha an orphan boy, orphan.

إلا I: dar هام, درم, usa silk; also a flag: sea 55 lit. meeting-scarf, is resp. for ₱ 4544 silk-scarf presented on meeting; presentation scarf; 4 55 Chinese or Indian silk: 53 595 white or plain silk scarf; 55 ** silk stuff or dress. 995'55 Aphyar-dar a hoisted flag: 55 65 a small flag: #55 55 mdun-dur a silken strip attached to the top of a lance. 55 45 dar-skud tings silkthread: Mais say as without dress; naked like a silk thread (stark-naked). tar-ktera fewer painted or coloured satin; satin with figures on it; 55 \$5 dar-phon a course kind of silk; 55B dar-khru small square or triangular flag (made originally of silk); 5539 % dar-gyi ida-idin usein silk-lace or fringes: ১ম দ্বী জ্ঞাইন কমে ই ফুর্মার dar-gyi lda-ldin mah-po blags-pa Ascinasia decorated with a large number of silk fringes, lace, &c. 53 m dar-zab win the finest satin, silk-stuff; embroidered silk kincol: LE ME HAM AM BELO (LE D'AN BELO) बीचेय the finest satin : ५२ मा वेंच देर व (वेंच देर ने बद्द। अवदे हैट के बूब (A. 4) let Chandragarbha sit on the satin-robe spread out. प्रशास के विश्वास के विश्वास के कि के विश्वास के कि विश्वास के कि विश्वास के कि विश्वास के कि विश्वास के कि व present consisting of the finest embroidered satin, etc. (Blui.). 52.2.2.4 dar ri-mo-can ferrors figured satin imported from China.

্ৰ dar-la ঘহ, (শিল ইণ্) আৰক্ষাবস্থ [a kind of satin cloth used for protection against frost]S.

६२ है वह dur-gyi bbu or ६२ है मैं व g dar-gyi arin-bu बीमबीट silk-worm.

Syn. 45.49 skud-pahi hbu; 55.49.49 dar-gui hbu (Moon.).

\[
\text{Y} \quad \text{dar-koy} a flag-staff about 10 or
\]
12 feet high (with inscribed flag) fixed on house-tops, piles of stone, or on votive cairns.
\[
\text{cairns}
\]

Syn. 53 5 dar-po che.

55.25.49.49 dar-blags-pn to bind silk scarves to the neck or throw them on the necks of parties to be blessed.

হৰ শ্ৰিম a dar-thogs-pa one with a scarf in his hand; হুলৰ্হন্ত্ৰ শ্ৰম a the general (when given command of an army) being presented with a silk scarf as a token of office (D.R.).

६६ वस्तु अन्यः, dar hthag-mkhan silk-weaver; ६६ वस्तु अन्य चे पुर्वे daughter of a silkweaver.

55.9 dar-bu a kind of red cloth made of either coarse silk or cotton, manufactured in Amdo (S. kar. 174).

\(\) \(

TATGER dar-dpyads or TATGE daryugues a narrow ribbon-like piece of silk, a kind of silken ornament. 2. the silk scarves or coloured cotton cloth attached to a flag-staff (Risii.).

Byn. 55.8 dar-bu; 55.65. dar-chus. (Jä.).



इस III: बीयम youth; ६८:००० or ६८:४।

०००० कामण ; इस youth; youthful age;

॥०० के १९ १६:५०० कामण ; इस youth;

०० ६८:०० कामण ; इस

इ. पहेंच dav-geig= चुर्र हैंग or रे नेष्य a little while, a moment; इ. प्यूचित करण a after a while; adverbially: for a little while, for a moment, directly, instantly, in a moment; इ. हैंग dar-team about a moment.

5.54 dar-κa vb. 1. to be diffused, grown up; to spread, spreading; λα(5.4 to gain much ground, to increase exceedingly; 5.5 3.5 γ 4.5 γ

Syn. & g chu-skya; sa g chab-skya (Máon.).

্ৰেম্পন dar bab-ma= মুক্তিন নৰ্বী a maiden; a damsel.

इर व्यवस dar-babs= ६६ व व्यवस्य youthful.

SNAME Dar-rgyas glin n. of a Buddhist monastery in Upper Tibet. Ja. mentions this also as another n. for Darjeeling.

55 # dar-sga the walnut-tree.

5 3 dar-dir feelwerfen humming or buszing; wailing, lamenting $(J\bar{a}_i)$.

5x \(\) dar-rdo = 5x \(\) rdar-rdo, \(\) \(\) \(\) as stone on which any steel implement is sharpened; grinding stone.

する。 dar-dhi, v. T. f kn-ça (風kon.). など dar-po an adult. दर है 8 dar-po che, v. दर हूँ व dar-frog sail; large flag fastened to a flag-staff: हैरू दे बद दर ये डे हुद वैच और ए वहेद दु दद यदद and that ship quivered like as a flag when moved by the wind (A. 16).

5.3 I: Dar-ma n. of a district in the province of Hphan-yul, with a small fort (Rtsii.).

र्रे आ II: तत्त्व, तंदर, तत्त्व, also गैर, middle age (in man or woman) after the 40th year.

५६:अवे ब्रिक्स dar-mahi stobs the strength of full-grown man, that of an adult.

इर अवे शुध dar-mani lun चचनरोर the body of a bull; youthful body (like that of growing bull).

६९ अप्रेन्डिये Dar-ma rin-chen also called बुध्यं बिप्ते the disciple and successor of Tsongkhapa; ६९ अप्रकृत सम्बद्ध Dar-ma head-name n. of a disciple of Tsong-khapa (Lof. व 11).

্ৰেট Dar-mo an abbreviated n. of a Tibetan physician called ব্ৰক্তিব্ৰক্তাত his work on medicine is still extant in Tibet.

54.482.4 dar dmak-pa raw-silk (Schtr.).

5×184 dar-sman = 55.65 alum.

इ.स. dar-team= देव का का बेव का का इस वहन a moment; very short time.

\(\sigma \) dar-\(\text{teag} = \sigma \) wide cloth used for sifting and filtering: \(\frac{1}{3}\) and filtering: \(\frac{1}{3}\) and filtering: \(\frac{1}{3}\) and sifted wheat is like barley (in price) (\(\frac{1}{8}\) to ii.).
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No. 2 and Dar-rise-sado Darchendo, otherwise Ta-chien-lu, situated in the southeasternmost corner of Tibet and practically out of all Tibetan jurisdiction. It is the transport place from whence brick tea is brought into Tibet.



52 dar-takel 1. the fat of youthful growth. 2. acc. to Sch. grain.

र्र भागी dar-ya kan a medicinal herb growing in clefts of rocks: ९२ च गा है। इस विवा कोवर के सबसे देवें पुत्र क्यूबेंट केट कुर व विवा

🤫 🕶 dar-yab a silk-fan.

silk dress (Ja.). 2.= arr n. of a plant, prob. the plantain.

> ६६ नेट dar-çid 1. a medicinal fruit. 2.= ६६ ब्रेंब नेट flag-staff. 3. नेट ब्रु वेदश्य a very fine wood (Jiy.), prob. the satin-wood.

*

observances where religion flourishes.

53.85 dar-sak a thin satiny muslin used for door-ourtains and screens by lamas and great personages to prevent the public gazing on any ceremony or entertainment.

53.53 dur-han a Mongol word signifying a man who is exempt from the duty of furnishing labour, &c., to the State, and also from supplying ponies, &c., to those who travel under official authority.

्या अन्य adj alow, leisurely; १व वरdal-rhan alowly walking; १व कि लेद य dalthom med-pa = कर नेद य without leisure or rest: . ६ १व ६ ६ वेद य प्रतिक केद यद the mouths of crows and little birds, etc., have little rest (Khrid. 45). १व वैस dal-gyi; = य वे alowly, softly, gently.

्य क्षेत्र वस्त्र व dal-gris blab-ps जन्म क्षित्रे n. of the river Ganges in the Himalaya; any sluggish or glacial stream. Also dullubs.

द्वत्वे dal-bgro or द्व देव व्या स्वास्त्री, श्रीमहोत्त्वम् स्वेत्वर alowly or gradually moving; that moves in a prostrate position. Met. for the planet Saturn, the white awan, or a tortoise. — \$\text{14} \frac{1}{2} \frac{1}{2} \frac{1}{2} \text{dat.} \\
\text{agross} \text{ rgynn-bessin meandering, as great rivers of the plains which flow aluggishly: \$\text{14} \text{eq.} \text{24} \text{25} \text{pray permit your instructions (letters) to come to me uninterruptedly. like the flow of a river.

প্ৰেশ্ব dal-hyros 1. a mode of dancing v. কং এই ৭২ উৎ 2. described as ক্ৰাক্তিব হা to walk or move slowly.

54.4 dal-rgym slowly moving, aluggish stream.

५व देव dul-cig = व्य देव Im-cig 1. once: ६व देव देव देव देव I shall be coming over once 2. चव a moment, cf. ६६ वृदेव dar-geig a little while.

\[
\begin{align*}
4 & \text{int-rten} = \begin{align*}
4 & \text{the human body} \\
\end{align*}
\]
(which is very slowly evolved).

54 14 44 dal-thog hjug-pa to attack, disperse an enemy (Sch.).

্ৰংক dal-day this term and গ্ৰাক্ত and গ্ৰাক্তি occur in astrological calculations of ক্ষাপ্ত the five planets (which term probably implies the planet Saturn).

qu's war dal-du phais-pa fig. to work or to study assidueusly; not to be lasy or indolent: \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \] then learn some science not to remain idle (A. 32).

বেই dal-pe ক্ষা=del aluggish, slow. relaxed; weak, with but little energy.

Byn. Fr. Mog-po; Ann en a çugs chuhua; Ana bul-na (Mhon.).

ianguor, case, quietuda, leisure; also the state of delice, and so the being at ease or in state of leisurely comfort or repose: 94% when at leisure, when the mind is disengaged or at ease, dolce for niente.

केर हु विभागतु क्षेत्रमा चक्रिया मा हो सावर राम पत्र हुना वहा द Man u & 54 4 44 a generally, not being born in any of the eight states of restless existence, one who finds rest by religious practice is said to be Dal-wa (Snin.). Seres the eight states in which living beings are at ease and happy as being possessed of many blessings; they are: (1) 14 35 45 4 a religious person : (2) 505 4 4 one who is fully developed both physically and meutally; (3) granted not a heretic, ic., one who is a Buddhist; (4) as a # lha or god; (5) as a gracula thurner gin or Asara an antagonist of the gods; (6) an enlightened man (i.e., not a savage or wildman); (7) and (8) those not born in space or in my animated nature outside humanity. These are also called May 4 aqs. The tollowing are A for a ags mi-khom-pa bryyad verager, i.e., the states in which living beings have no case or rest, who suffer from continual work, and are therefore called restless ones or a few a ;--(1) 5942 नरकोषपणि hell-beings; (2) भे इन्य प्रतकोबोपपणि those born in the form of pretas; (3) 55 9 नियोगपपनि those in the animal kingdom (humanity excluded); (4) भुव अवद वृद्धित प्रत्यका-जनपरीपपत्ति wild tribes living in the border countries, i.e., outside the pale of civilization; (5) 📲 klu-klo चेच, or यवन lit. one of indistinct speech, i.e., Moslems; (6) श्र अध्यास दीर्वास्वरदोपपनि the gods who on account of desire to live long are born in spheres of the heavens where there is no opportunity of entering the state of Nirrana; (7) sac E's ec a glas alassan those who are defective in their internal or external organs; (श) श्रृष्य विवाद विकाद कि those who are heretics or infidels, i.e., not Buddhists. In Sanskrt and Pali works we find विकोतपादविशासिका indifference with respect to the purification of heart, instead of (5). ६४ वर्ष कु क्ष्म dal-wahi tha-fdun-nu रेडिकी-ज्यम the lunar mansion in which there are five star-gods, a constellation appearing in the shape of a chariot.

Syn. Al bi-rji; R. W. R. W skar-ma sharma (Mñon.).

<q=q= qal-war dyak-wa to like doing things slowly, not rashly.

্বৰ dal-bn=ব্ৰৰ dalca সৰ্ slow: ব্ৰ ব্ৰাণ্ট্ৰ সক্ষালিনী she who moves slowly. ব্ৰাব্ৰ=55 টিৰ slowly; gently.

বৃশ্বি Dal-Jon a sect of the Bon: ব্যাধ্য মুখ্যাৰ্থ বিশ্বনাথ বিজ্ঞান বিজ্ঞান বৃদ্ধা came from the soft regions where the lambs dwell (D.R.).

द्व बच्च इस वर्षे dal-blab runn-bshi the four great rivers which have issued from the glaciers are:—(1) कियु the Indus; (2) वर व स्था the Ganges; (3) व्या पष्ठ the Pakshu: acc. to some authors, the Yamunā; (4) के इ किया the Oxus; acc. to some authors the Brahmaputtra: वेदस विवाद इस द्वाववव इस व वर्षे वृद्ध विवाद विद्या होते (Yig. k. 28) may your letters also be like the flowing streams of the four Mandakiul rivers.

ব্ৰণ্ডৰ dal-bbyor an abbr. of ব্ৰণ্ডৰ্থ and ৰষ্ট্ৰণ্ড; and when these eighteen conditions are complete in a Sattra, i.e., in an animate being, it becomes a human being: ব্ৰণ্ট্ৰণ্ডিই, বিৰুদ্ধে ক্ষিতিই I having obtained the noble body of a dal-bbyor man (A. 3). ব্ৰণ্ড্ৰণ্ডিৰে বৃশ্ণ dal-bbyor red-per dkab-nea humanity, i.e., the state in which the eighteen bleesings are with difficulty acquired.

set 3. and shyin-ma weet 1 n. of a feetival. [2 night, giving relaxation or rest] S.

বৰ dal-ma = প্ৰাণ্ড a nautch-girl or dancing-woman (ধূnon.).



54 # dal-mo quiet, calm; also the chine, loin (Ja.).

প্ৰাৰ্থ dul-mo=ৰ'ৰ alowly: টুং মে হৰ সংখ্ you walk slowly, proceed slowly. গ্ৰন্থ আইন্দেৰ্থ বিশ্ব dal-myur mtho-dmun-yyi hyrot slow and quick, upward or downward movement (B. ch.).

square dal-bised square 1. one selling articles at his own residence, who has not to move here and there for their disposal: all blook is pl. of all heahon. 2. in W. the people of securement are not seldom forced by their rulers to take goods from them at fixed prices. When this is done underlings appear before the tents or houses with a quantity of goods (which nobody else will buy) and throwing them down tell the owner of the house or tent that he now owes so much to the Government for things received. This is called 54. gr. orthogr. of 54 not certain, but it appears to mean to spread, distribute—to spread trade by force.

द्वासीन dal-hdsin=्वाव्य or द्वारीन सन्दार flowing in a low stream. द्वारीन कुल dal-hdsin Aa-rayal सामानार the pride of Mandhara; the pride that I am more happy than another person; द्वारीन कुन्ति कुन्ति किंदिन

to some dal-yang = \$\frac{\chi_{\text{Ann}}}{\chi_{\text{op}}} a \ \text{pestilence of the worst kind, with the following symptoms: \$\frac{\chi_{\text{op}}}{\chi_{\text{op}}} \ \frac{\chi_{\text{op}}}{\chi_{\text{op}}} \ \frac{\chi_{\text{op}

\$ di num. fig. 41.

 $\P di$ -ki in mysticism=an assemblage; all or some brought in together $(K, y, \P 215)$.

Rem di-mur a certain worm or insect (Sch.).

the wind, the rattle of thunder; also buzz, murmur, hum, low confused noise as of crowds, of number of praying people, of wailing prisoners, of birds on the wing. (Glr., Ja).

₹\$ di-hi=₹₹84 drunk (mystic) (K. g. ¶ 215).

Re dig in 1984 or 19844, v. 844.

देव इन dig-इन्बन क्योत a pigeon.

Syn. 49'44 phay-ron; & Fife cu-ro sgroy; againd haish hphral-wahi miy-an (Mhon.).

Rqu dig-pa uses 1. to stammer, also \mathbb{R}^{3} qu a stammerer: \mathbb{R}^{3} qu a stammerer: \mathbb{R}^{3} qu stammers ($Y_{u-n_1}I_{u}$, 35); cf. \mathbb{R}^{3} qu dig-pa. 2. staggering, intoxicated (Ja.).

RE dis for REME distant.

** idia-khri a descendant of Gnuhkhri htsan-po, the first historical king of Tibet (J. Zua.).

RERS dist-dist the sound of the drum; acc. to Schr. THERES = langhing aloud (Ta. 158-4).

R. A dis-phon n. of a superior kind of Chinese satin embroidered and worked with needle: *** R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A | R. A |

RE'SE diff-hur wie a sound, noise.

PART Differin. of an extentive tableland situated N. E. of the confines of Nepal in Tibet and where there is stationed a Chinese militia. It is commonly called Tingri Maidan. Is more than once mentioned by Milaras-pa in his Nam-thar.

\$x. ws. dist-sat weafts, abbr. \$\frac{2}{x}\$ and wx. to-day and to-morrow, hence just now, now-a-days; also written as \$x. wx.

was explained as: Here he was explained as: Here he was explained as: Here he was the stage wherein the teacher renouncing his home enters the religious life (D.R.).

5 I: du 1. num. fig. 71. 2. terminative case-sign after final 5, 5, 4, 4, 5, 4.
3. how many, how much: 5' আঁও how much is there? ইবং are বাৰ্ড কি how many months ago was it that he came? অন্যাপ্ত প্ৰস্কাপ কি বাৰ্ড কি ব

Syn. 454 ga-tsam; 854 ci-tsam; 854 ji-tsam (Uhon.).

5.5 du-du how much, how many each time?

5 d du-ma ঘলৰ, নানা many; also various, several; শ্বাচ many days: ১ আই ই it divided itself into several (parts); ব্যাচ many a time, often. Occurs for "many" in Mil. Gurum 795. 2 and 182s. 3.

5'49 du-shig about how much?

5.5 du-ru how much, what extent ? 3 a garak a

5 II: in mystic sense 1.=^{ξ} taste (ξ also=dead body). 2. a woman of bad morals (K, g, F 179).

\$5.3 at a du-ku-tahi ras or \$3.3 at a the finest kind of silk cloth manufactured in very early times in India

‡ 5.43 a du-pa tri-ya (mystic) a cloud (K. g. № 28).

5 व du-usa पूज smoke; 5 व ब्युच du-usa क्रार्थात पूजावते it smokes; 5 व दुर व के du-usa phyur-usa byed smoke rises; ५ 5 hordu "Turk's smoke," signifying the Turkoman Lob-nor or nomad's tents each containing a stove from which smoke rises.

5.4.484 %. du-wa mjug-rid di comet.

Syn. K. 34 phod-can; man K. 34 mingphod-can; nan 37 st. 34 gtsug-phud-can; nan 38 sbrut-can; nan 38 skag-las-kyez; nan 38 skra-güis-pa (Māon.).

5 and du-sa-pa acc. to Ja.: in Spiti very poor people that pay but a trifling tax; proletarians ('smoke people') that have nothing but the smoke of their fire.

5 a h = 7 a du-wa-mi sad-pa = 55 a n. of a hell (in the Bon mythology).

5 a agas du-un stahubs ar the hornet.

য় ক্ৰী ক্ৰম du-wabi skye-gans 1. মুন-মান, fire (as the source of smoke). 2. acc. to #4on.= ট্ৰ sprin cloud.

5.48 \$4 du-wahi tog भूमकेत a comet.

5.44 du-shag sec. to Ja. the smoke or vapour hanging over towns and large villages in the morning.

* 5'5' du-ru-ka 1. a kind of fir from the sap of which a resinous incense is produced; 4. 4'5' 13' 14' 14' (K. g. 5 358) the resin is considered good for the sacrificial fire. 2. 3' 5' 14' 19' gya duru-kaşi yul n. of a place in China inhabited by Musalmans (Lot. * 18).

\$5.8 du-hum Mr. 3. 4 a reply saying "it is a town" (a phrase used in mysticism) (K. g. F 27).

5

5.4.445 Du-har sag-po n. of a celebrated Chinese astronomer and mathematician (Rtsii.).

\$ 3 w a w da-pa kā ya arama 1. = *** \$ 3 an image either inscribed on or deposited in a stupa or chaitya. 2. a name of the great temple in the Daipung monastery near Libssa.

54 dug poison, which is of several kinds, viz : _ << 414 9 54, natural poison, such as anake venom, vegetable and also moral poisons; 35 9 substances that have been converted into poison; are grafig poisons applied and also made by mixture; wit of 54 sightpoison, poisons which are visible as such; देव वर्षे 5व poisons of contagion and infection, those of fatal or ruinous consequences. The four figurative poisons in Budh. are:--- रेक म्याभ वेंब पर नेभ पड्ब & numtra or charm known in a wrong manner is poison; इर् ब क्रद्र ब्रॅन्स दुव य रूप indifference to an illness is poison; कर येषा वर्षे र इ.स.यहेन य इ.स. old man's keeping company with a young woman is poison; 599 534 9534 954 a poor man's sleep during the day-time is poison (C. dof.). In medical works: 3 and a com-48 59 the hot sun acts as a poison to the skin; ex 4 4 4 5 4 44 5 beer acts as poison to the flesh; ब्रेट्डमायवे हुमायेनाच table-salt acts as poison to the bones. Again, we read of 59 98 dug-gram-ni the three poisons :-- attaqu ana [lust]S. 4 ec. mire [hatred] S. बहें दव बोच [ignorance] S. (A. K. 111-21). Acc. to the Bon there are five moral poisons:--(1) * 3 pride originating from an inordinate sense of one's acquirements; (2) a 5'aqua love and lust originated from objects that fascinate the mind; (3) 4 F anger as the poison of the

mind which embitters everything that would otherwise be charming; (4) अन ४ न jealousy which does not allow the mind to bear the sight of another's prosperity; (5) केंग्रव = अ४ व darkness of the mind. The five gods who acc. to the Bon can suppress the above five poisons are:—(1) कोंग्रव ४५५०, (2) कर व्याप १५५३ (3) १६६ व्याप १५५३ (4) व्याप १६६६ ६,

549494484 dug-gis byug-pa-can whatever has been poisoned or besmeared with poison (as an arrow point) (##on.).

59 में के इव dug-gi me-tog 1. generally the plant Vangueria spinosa, the blue-lotus. 2. also चलती Linum usitatissimum.

্ৰণীপ্ৰ dug-yi sman or চ্ৰণ্ডন sconite; poison used as medicine. চ্ৰণীপ্ৰথ dug-yi sman-pe অকুত্ৰইম্ম s. physican or medicineman using poisonous drugs in diseases.

5984 dug-can poisonous; 5984 dug-can-pa = anatqua also=arat the ocean; anything poisonous or mischierous; 5984 dug-can misch arat the ocean (which is believed to contain poison).

3948 dug-hoom water an epithet of Buddha; one who has made poison ineffectual (M.V.).

त्वास्त्र dug-chays mischievous; colleg केवरे त्वास्त्रवारें, "mi di duk-chak re," that man is very mischievous.

পুৰ্থইনৰ dug-hjoms মুক্ত, বিষয়া, বিষয়ানিৰ a kind of twining shrub used as an



antidote against poison, Muispermum cordifolium.

54 West end dug hjoms-iden same the golden eagle which Viehnu is said to ride.

344 dug-gnes an antidote to poison.

549 dug-ti in Tsang: so, thus, in this manner = 549 (Ja.).

399 dug-pa or 598 old coat or garment patched up and mended (Mon.). Acc. to Ja. coat, garment, dress.

5ৰ্ণ্ট্ৰ dag-hphrog বিষয়ে poisonrepelling, antidote against poison, n. of a species of tree, Aristolochia Indica.

34 che dug-dmar = Mis a à fi s' a

Syn. 484'ğ bond-ekye; g'84 epu-can; L'A'ğı' ri-yi-phred; d3'84 behu-can; A'ı'ğ çid-ekya.

दुव के इस ने बच्च dug-mo संगत-gi blru विश्वत described as नम बच्च कर nan bbras-bras fine-fruiting berley.

59'8' dug-rtsa (51.59) a species of aconite.

5 व स्थ बीध्य dug rab-hjoms 1. एक, विषयास्थ the lotus; that which destroys the effect of poison. 2. विशेष the poison-destroying, the tree Mimosa siriesa.

547.84 dug rha-can femme hornet or insect having a poison-sting.

squadug-lo 1. poisonous leaf. 2. আগাল the banyan tree; Firus religiosa. চুমুন বুল্বাং Dug-lo ljon-pasi mdo n. of a Bon religious work called 'the tree of poisonous leaves.' 57.49 dag-cog poisonous paper, or daphne bank paper of Tibet areenicated to prevent its being eaten up by moth.

neutralizes the effect of poison; an epithet of Mahadeva. 2. n. of a medical author of ancient India. 3. 3.5 the fruit of Bublic myrobalan.

‡ ५९ १३ १ व duy-ha-là ha-lu वयपन, बाजबूट, a deadly poisonous drug.

54 I: dugs inflamation; in medical works of Tibet are named two kinds of 544, viz.:—44544 inflamation from cold, and \$5544 inflamation from heat.



হ্বাম II: 1. gentle warmth; ace. to Schtr. heat: ধ্ৰুই বুৰুষ বুৰ by the heat of fever; ইবুৰু warmth from heated stone; বুৰুষ বুৰুষ হ্বাম warmth from the fresh dung of animals; ব্যাধুৰু parched corn before it has lost its warmth. 2. revenge, grudge, rancour (Jä.).

5999 dugg-pa vb. 1. to make warm, to warm. 2. to light, to kindle (Ja.).

55' duf क्य, बहु, अवय, क्योज any shell, the conch-shell (used as a vessel for offerings; or, when perforated at one end, for blowing as a horn); a horn, trumpet (to call the monks of a monastery to a service); 55.495.4 to blow a shell; \$444.55. trumpet used in courts of justice; Marai. church-trumpet, trumpet used in religious services; Sug 55: war-trumpet; dca.52. hunting bugle; 455 a trumpet made of a hollow thigh-hone; *** a copper trumpet; <4.54 a brass tube about eight feet long used as a trumpet; 54.54. a similar instrument but shorter and smaller in size; 3.5c. a horn trumpet; ar a series of conchehella aziranam=szam the conch-shell ornament worn in Tibet on the wrist by the women: 54 9 44 HERE an arm adorned with the conch-shell; 54.45 desi-sked the sound of the conchshell trumpet; द्वर वृद् क्षेत्र देव क दुद बय मार्वे क conch-shell on account of its sound is higher than all musical instruments (Los. 9 8) : 55-24 dun-chen large trumpets made of copper or brass used in religious services; the human skull : # 55 rkafdud the thigh-bone trumpet : 54 34 dudchos we religious service with the music of the church shell-trumpets; also the. damning of religious faith or inclination in the mind.

Syn. 🕶 द्वाक्षेत्र; वार्षेत्र क्षेत्र chu-sçin aced.

5 দ বিজ্ঞান বিশ্ব কৰিব of Idem-cia dhar-po white-wood tree to make images, the wood resembling a conch-shell in appearance; prob. birch-tree (D.R.). 5 দ বিশ্ব কি কি কি বিজ্ বুলাই n. of a mythological ocean situated beyond the great mountain of Rised-mobi Phred-wabi ri (K. d. 530).

5. 3. duf-skyon n. of a Naga Raja who resides in the ocean and protects the shells (Moon).

्र प्राप्त प्रमृत् । dust-dkar ray-gçog-ma lit. white couch with brass wings; a conch-shell trumpet or vessel mounted with brass, with brass-wings (Rtsii.). दुर त्यार व्यवस्था की dust-dkar gyas-akhyil प्रवासकार के conch-shell with its coil reverting to the right instead of to the left: व्यवस्था वृद्ध वृद्ध वृद्ध प्रवास कर देवन केन किंद्र इ.स.स. वृद्ध वृद्ध दुर्भ के का किंद्र कर विश्व केन किंद्र उस्तर वृद्ध कर वृद्ध के किंद्र कर कर के किंद्र कर कर के किंद्र कर किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर किंद्र कर के किंद्र कर किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर किंद्र कर किंद्र कर किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर किंद्र कर किंद्र कर किंद्र कर के किंद्र कर के किंद्र कर के किंद्र कर के

Syn. Is: all duk-mehoy; gali aha: gyal-po bkhyil-wa; ah kaise bkraçis duk; haifa skye-wa ska-pa (Mson.).

5. 44. 34 dua gyon-hkhyil the ordinary conch-shell of which the coil is from left to right; 5.44 dua-duar than 14. 44 red conch-shell; conch-shell vermilion dyed; 5.44 and dua taker-ms can than 15.44 horned conch-shell or one with bristle-like excrescences.

55 and dun-mkhan, v. 55 all a

Serving dun-mechoy, v. Sergan and aga dun-dkar gyan-hkhyil.

55 dufi-rdo fossil-shell.

5. A. T. dun-mdog-can possessed of conch-shell colour, conch-like colour; = A. T. T. the human skull (Sman. 348).

55. and duf-boras unwar a kind of stone which joins fracture: 55. aguings.

5 মার্ট বৃদ্ধের dun-misho dkar-mo n. of a great white ocean abounding in conchshells (J. Zan.).

दुर वृष्या भीव dus gyas-hkyil, v. ५८ दवर वृष्या भीवः

J. Z dun-no defined as a 1/4 or 1/4 or 1/4 or 1/4 and the growth of real attachment or regard; also have 1/2 or 1/4/1/2 id. 1/2/2 dun-no-wa constant, continual (Jä.).



5८ अ.म. Dun-can-ma बहिनी n. of a. Khadoma sprite.

5.55 dus-dus= same same 1. with 35.4=to yearn: and same screen if you starve, do not yearn after a thing; and a same screen sor his relations. 2. staggering, reeling, loitering, wavering (Sch.).

55.43 dufi-pan a Chinese word Tibetanized = a washing bowl, basin.

55 कुर dun-phyur (श्रद्ध) श्रह, चर्चुद, मध acc. to Sch. and Ja. 100 millions.

दृष्ट के बूद पर्वे भई Dufi-lo ljon-pahi mdo n. of a Bon religious work (B. Num.).

इ. केला dun-nems lit. white heart, sincerity, candidness: शिंद प्याप्त केला है हैं। (Fig. k. 88) I shall again and again sincerely hold intercourse with you on appropriate subjects so as not to be discarded.

Jen's dunt-pa a secondary form of agent love, 47 o'55 Ten's ha hard love having grown. At Jen = \$5. a loving, affectionate.

55.4 I: dud-pa 1.=944 we adj. humble, shat. mildness, humility, also respect, homage. 2. vb. to lie, to knit, v. 55.4. 3. pf. of 55.4 to stoop, bend, to how down.

55 % dud-bgro un that which walks hending; opposite to man who walks upright; a quadruped, beast, and sometimes used as a general name for all animals except man. Dudo are of two kinds:—(1) BANA APPANT those that live hidden, such as in the sea, underground, &c. 2. PARA those that live scattered in the abodes of men and gods. SANA APPANT THE THE THE THE APPANT THE SANA APPANT THE PROPERTY OF THE Prefa (ghosts) (K. d. a. 2).

55.21 II: (2.2.5.2) ya 1. smoke. 2. The soot mixed with butter which is applied to the eye-lashes in the East. 55.7 dud-kha see. to Sch.: (1) having the colour of smoke. (2) a family; household, as smoke-emitters. (3) chimney; 55.24 dud-grafs number of houses counted by the smoke coming out from each: 24.444 35.544 the number of households or families of \$\textstyle{U}\$ and Tsang under the Khri-lakor rule. (Vig.). 55.24 dud-pa show the smoke preceding the flames; 55.44 dud-bal soot; 55.2 dud-rtsiid.

55 544 dud-dmay 1. fight or dispute among householders. 2. soldiers recruited from among villagers.

57 कर dud-tahun = के कर क fa.mly, a household; 57 वर्ड निष्य देव योग twelve villages or hamlet; 55 वर्ड निष्य देव प्रेम twelve villages or hamlets.

53 El dun-pa (for 454 a) great diligence, assiduity; 454 a 54 a very diligent; in W. (cf. 454 a and §4).

57 d dub-pa क्र विश्व or श्वश्च व vb., pf. 544 to be fatigued, to be tired; श्वश्चेक्षण 544 क्ष्मण 900 not become fatigued in mind and body (A. 23.); adj. tired, fatigued; also 548; abst. fatigue; अ-548 untired ones; स्वावेट-इव व्यव being fatigued: श्वश्चर-व्यवेऽ-इव he is tired in body, speech, and mind.



5 Na dum-pa 1. Taffac some: 5 Na fit being a little, somewhat. 2. a division, or volume, in the dialect of Amdo: 45 Na 48 Na the twelve volumes of the Bum (soriptures).

5w# dum-po a large piece, a fragment.

and dum-bu= and a fraction, could piece, a part, a quantity. Sugarder and a quartity of the properties of the properties of the part of th

557 9 Dum-brag n. of a rock-cavern (Deb. 921).

50 WE dum-you in Sikk. = 44 454 load workman, one who supervises work.

5માં દુઃવાલુમાં વ dum-bu genm-pa, v. 5< કેર.

5% dur-mayb. 1. to dispose of the dead, to keep a dead body. 2. 5% dur or 5% tomb, grave; 5% 5% 4% 4% to bury, to inter, to put in the grave; 5% 5% to dig a grave; 5% 5% dur-khus a grave, tomb.

5.4 Ar-khrod warm a cemetery or any place where the dead are disposed of (being buried, cremated, or else cut into pieces for distribution to birds, dogs, etc.). In the N. E. and E. suburbs of Lhase are two large "dur-t'oi" or cemeteries, attended to by the notorious Rogya-pa or scavengers of the city, whose huts built of bones and horns stand in rows hard by. The different systems of dealing with the dead in East Tibet on the Chinese border, which in the main are identical with the methods in vogue at Lhasa, are fully described by Mr. W. W. Rockhill in his interesting work "The Land of the Lamas."

Byn. adam apa hjigs-gnas; Am apa sreggnas; Kin apa ro-yi gnas; Ami apa shikahi gnas; adam apa pha-mes nags; adah apa gcin-gyi nags (Mhon.).

5학원학교육학교육 dur-khrod chen-po brayad the eight great historical cemeteries of Magadha mentioned in Mahayana works: (1) 454 54 lies in a forest where the fragrant sandal tree abounded : (2) 4x 3x algua in a forest of Bodhi trees where the sacred fig-tree abounded; (3) 444.424444 in a forest where Jonesia asoka abounded : 4. Tais in a forest where the 45.4 myrobalan abounded. 5. 42 45 45 or क्षेत्रको क्षेत्रका (Cutavana) where the species of sandal tree kasanja abounded; (6) 849 47 5 the forest where the glomerous figtree abounded; (7) 🖁 🖣 🖥 📲 🛒 🙀 a ki-4 ki-kir agra agrag-pa where the Arjuna tree abounded: (8) 5945 where the banvan tree abounded.

5ª As'a dur-khrod-pa wanthe a Tantrik lama, one who resides in a cometery for propitiating spirits.

5र ब्रेंड्स dur-khrod-ma आवाधिका an epithet of the goddess Paldan Lhamo.

54.50 dur-1994s would the food which is given to a dying man.



55.84 dur-gam or 55.84 coffin.

55% dur-rdo stones piled over one's grave or place of cremation.

55 dur-spynn lit. "grave-wolf"; perhaps a species of hyena that digs out dead bodies to devour them.

† 5% ন dur-wa 1. to hurry, hasten; 5% বুল্ব to run towards a place or object; in colled, to hasten to: কাৰ্ড্ড বি to hasten to dinner; ব্যাৰ কুট্ড ব to hasten to work; পে. ১৯৬ জন্ম ব কুট্ড ব ক্ষাৰ কুট্ড ব ক্ষাৰ ক্ষাৰ কিছিল। বি ক্ষাৰ

5 भारतम् व dur-ton dkar-po 1. सार्वनी the blue or white flowering durus; Pauceum ductylon. 2. बचाकी, जिला पूर्ण other white species of durus.

Syn. यहँत श्रुष कृष o beston-hyrus bryyura; ब्राह्म कृष glan-spu skyes; 3 भी भेष bya-yi mig.

54 44 43 dur-was behi a scorpion.

Syn. 24'4's stig-pa rha-can (Mion.).

5.34 Dur-bon (lit. the Ron of the cemeteries) one of the earlier sects of Bon-pa which originating in Shang-Shung and Brutsha at last spread into the Tibetan central provinces during the reign of king \$\frac{3}{2}\text{west} \frac{3}{2}\text{ the son of \$\frac{3}{2}\text{west} \frac{3}{2}\text{ sprio-khri bitan-po; Lonam his minister under the instigation of the Dur-bon priesta assassinated the king with a sword, whence he was called by the historians of Tibet \$\frac{3}{2}\text{west} \frac{3}{2}\text{ the sword-assassinated king.} (J. Zah.).

5×8 dur-bya we 1. also 5×8 gerqq. Brahminy kite with white back (Moon.). 2. acc. to Sch. a paring-cze, a hoe. 5.85 dur-byid, (M) figur, yet 1 the castor-oil plant, Ricinus communis. 5.5 is 1.5 is

Syn. अद्वयस्था malah-hjoms; den ayu tshans-genm; द्विद्वा dor byrd-ma; पुदःभः वर्षाय phur-ma genm-pa; तुद्वीयव्द्वाः kunrjes-hbyun; दुष्य द्वाया-can; व्यवस्थाय toma genm-pa; दुष्य वर्षाय dum-ba genti-jui (प्रतिका.).

55.35 dur-byed रेजनी, विषय, जिन्ना, जान

55 35 dar-byan an inscription placed on a tomb.

55'65 dur-tshun, 55'E5 dur-tshud food offered to the dead (Cs.).

55.2425 dur-metalled a place for burying dead bodies (Sch.).

53 Y dur-yu=3 w out side, beyond, foreign (mystic) (K. y. \vdash 26).

55 44 dur-len (lit. that takes away from the cemetery) a sort of vampire.

50 dul se perf. root of the trs. vb. 4500 and adul-ura to tame, q. c.

54 444 dul-gnas or 54 444 place of conversion or of one's discipline.

5वय दक discipline; 5वयवेष्य बाधुदन [good discipline]S.

5व वर्ष dul-wa-pa स्वक a tamer, discipliner. 5व वर्ष विजीत देव one of the early Buddhist sages and authors of India.

ne nella del-ma hidrin = Truch a obedient, holding to discipline; one who observes the rales of Vinaya (Milen.).



वद्रवायर वर्द्र dul-war holod साइस courage.

54" Mul-ma 1. powdered or pulverized by burning, grinding, pounding, etc.; 44" gold-dust, also oxidized powder of gold; 54" medicinal powders. 2. acc. to Ji. a kind of water-colour made of pulverized gold and ailver, for painting and writing. Really an erroneous form of 54" rdul.

5 and dul-mo tender-mouthed, tame, manageable, tractable (Jä.).

5N dus me, समय, वेमा, हुन 1. time in general, season. 2. = 54 s certain time, the time or occasion for a thing to happen; right time, proper season: 5455 DK SW 3 M DS 4M DE 40 8 4 1 1 3 4 3 4 5 1 4 1 4 4 4 4 क्रादेश वृत्रेय taking the 10th day of the month as the most appropriate time, when night came on, in the first hour of dusk he would equip himself with a black silk robe and a staff (Pth. 129). 54 dus adv. for a while, sometimes: 3 इक्षानु at the time; इक्ष देई द at that time; 354, 543 then, at this time; 543 75 in that very time; se tia 54355 in the very first time; 54.5 or 54.54.5 at times: swages sometimes, now and then; \$ 55. 5 arms 5 simultaneously with that; 3 44 द्वारे वेदावी & then on occasion; द्वार वहेदान on a certain time, once; 54 939 t or suradara at one and the same time, together; 54 34 34 4 some future day. The statement that the time had arrived for anything is always phrased: it came down to the time sarages; the time will arrive: 5 ar confer it will descend to the time. 5% or 5%% after a genit, inf. or verbal root = when, after: প্ৰ'ৰীপ'ইহ'নুম when two days had, or will have passed; a. स. अवे पुष्ण कथीन है when I was still a girl; seg 5 w ≥ the time of merriment never

arrives: অধি তুলাই being the time of giving birth; অপুত্ৰই তুলা বইনমান to fix a time for going; তুলাইনমান henceforth, from this time forward; তুলাইনমান day-kyi khyad-periamanan special time, special occasion.

5. 1 1 affic a Incs-kui hkhor-lo 明明明報 I. the famous Kala-chakra system of Buddhism which introduced the worship of a Supreme Deity under the designation of Adi-buddha or बेंबा अवे बहुबा हुआ . It arose in the 11th century A.D. in Shambala, a city said to have been located near the river Oyus in Central Asia: and both Atis's and the historian Buston belonged to this cult. Under the appellation Traken Kurden it is popular with the Mongols. Varieties of the cult in India gave to S'iva or to Ganes's the position of Adi-Buddha. 2. At gu faffe dem Baut be animated nature or living beings; 745.54 2 वार्षे = बर मे वाल meditation. 3. v. इस वार्ष dus-hkhor.

54 3 - 44 dus-kyi cha-cas the divisions of time-such as 4 year; 154 season; 1 month; ordinarily the year a is divided into four seasons, each of three months: but according to the Vinaya school the seasons are six, divided in reference to the Uposatha observances, and are:--- १३ न वीव two spring mouths, ইন প্ৰীম two summer months, 555 934 two rainy months, 147934 two autumn or harvesting months, 595'434 two winter months, 524 #5 434 two deepwinter months. Tibetans also divide the year into three seasons, counting 545 MM spring and summer together, 585 M rains and autumn together, and 595 % and 595 85 anterior winter and posterior winter together.

5 क है डिव दि duş-kyi choş-सिंद वास्त्रचले met. death (Mion.).



5 भ दे दे व स्व व dus-kyi rjes-nu hyro-ua भाषासूमारि one who behaves or changes according to the occasion; a wind-oock. [also, it is a phrase signifying benzoin or benjamin]S.

त्वाचे हेव सुर्वेद वर्षे देव देव dus-kyi rjes-su kbrus-noshi tsan-dan कासासुकारियण्यन yollow sandal.

5ৰ প্ৰক্ৰেই dus-kyi bdag-po met. the sun, the lord of time (Mion.).

543 444 dus-kyi guas TJEN [revolution of the sessons; a year]S.

5495844 dus-kyi dhyid-pa anacus [the staff of time, death]6.

্ব প্রত্তি dus-kyi byed-po কলেছন, কর্মা the sun : the maker of time.

54 3 44 dus-kyi-bar during; winters [momentary]S.

5m 多改英甲 dus-kyi me-tog, v. 叫称 nthis deep blue (単fion.).

54 9 4 dus-kui brisi-tshulthe manner of counting time:-120 of 54 and 45 34 a dus-mthahi skad-ciq-pa (the smallest conceivable division of time) make one & Fau Bus 34 Mbya rdsogs-kui skad-rig-ma (4 क्ष-व्यव्याप ac-gol glogs-pa) ; 60 of this latter make one w than; 30 w than make a My saw und-team; and 30 My und make one 44 shad or day. Acc. to the system of counting adopted by Tibetan astronomers (47 24 a skar risis-pa) four drawings of breath in an adult make one & ac chusraf. 60 4'5" chu-sraf make one 4'5 chutshod, 60 4 25 chu-tshod make one 97 shag (day and night); sixty years make one sage rab-byun or cycle.

54 \$ 344 dus-kyi-tshigs winner [a summone by the angel of death] S.

કુલ અનુવાય dus bhag-pa explained as જેડ્ય.

24 Man dus-skabs v. Man skabs.

5 महोम dus-skyes बाबाब, कुनुब=हेर-केर skyer-çiá prob. Berberis culgaris called हेर्च skyer-pu or केर केर çiá-ser the yellow plant.

5 स क्षेत्र dus-hkhor कावजन [the wheel of time] S.

大型神経 中学 5 Dus-hikhor pandita n. of a celebrated lama born in Mongolia who was recognised as an incarnation by the Emperor of China. He founded the monastery of Pad-dkar cho-gliá now harbouring three thousand monks.

५ अ. बहुद dus høyur चातुपरिवर्त ; change of season.

५ वा उन् lu_{θ} -can काविक; n. of a flower, ५ वा उन् देन में सचाकाविक n. of a flower (K.my. 9.20).

द्वा परेष हैं वा करें वा है dut-goig skyet-pahi na-bu=अर्थे दे दे प्राप्त (mystic) (Mis-eda. 4).

in proper time, timely; time without interruption, continually.

gurafication when one work of merit



done produces one hundred thousand morits; they are: the 8th lanar day of the month of Voicakha when Gautama Buddha renounced the world; the 15th or full moon of the same month when he was conceived; the day when he became a Buttha; the day he entered Nocana; the day of his preaching the Dharma; the day when he descended from among the gods. 5¹¹²4 ²⁴4 dischon bhi or 5¹¹²4 ²⁴4 the great periods of time or Yuqa.

5 was day-mehod was, since religious services observed at certain prescribed periods [a priest for performing a sacrifice] S.

इस्यम्भ dus blah-pa to fix time (for meeting, etc.). उत्तरमञ्जल dus blah-ma=95' वर्ष्यस्थ a passionate woman (Mion.).

Super several the wind that will destroy the world.

्याप्र श्रीकृत्या स्थापन स्थापन स्थापन विश्वस्थ one of the 20 stages a monk of the *Cranaka* school reaches [delivered at a wrong time] S.

54'54' dup-dup-su at times, occasionally. 5व वर्ष dus-hd is इसं, चतीत, बाबातीत ; past time, past tense ; time olapsed.

54 24 Dus-Idan wifes n. of one of the 16 stha-ira or 954 254; also: goddens: sandal-wood.

54'24' M dus-Idan-ma a woman in menstrustion (Mñon.).

5 મ 4 5 વર વર્ષ માં છું વર્ષ જે Dus-na dyah-wa shes bya-wahi ri a mountain in the fabulous continent of Uttara Kuru (K. d. & 315).

54 44 4 35 dus rnam-pa kun all times; with 4, as adv. always, at all times (Mnon.).

54 994 dus-babs appointed time; the natural course of events.

54 g dus-shyor wu, fawn [the particular time in which a man is born]S. 54 g dus-shyor-pa an astrologer. 54 g s 56 dus-shyor byed-pr win [the hour in which a man is born]S. 54 25 q dusshyor-pa wn junction of periods, time, &c. [the particular sign of the zodiac under which a man is born]S.

5 শত বিশ্ব বংল্ ব dus ma-yin-par sa-en আলাছ -নামল taking food untimely, i.e., not at the fixed or prescribed time or hour; 5 শামিন বিশ্ব dus-min ces-pa মনবায় one who knows the fixed times or seasons; a cock; an astrologer.

544 dus-mc wrenfu lately said to = universal conflagration at the end of time.

54 244 dus-taking and season. 54 244 37.44 = 5.44 4 the jolmo bird (Maon.). 54 244 44.4 dus-taking genr-wn = 54 24.4 change of time, season; also fresh provision, produce of the year, etc.

54 24 dus-tshod 1, a division of time equal to two English hours: 34 24 54 25 44 45 46 Acc. to the Chinese method each of these



has a separate name attached to it, vin :--(1) same day-break, called 44 yes rabbit : (2) 7 - sun-rise, called hiray (duk) dragon; (3) 354 morning, called sbrul (dul) serpent; (4) 3 \$5 ni-phyed noon called, rta horse: (5) 35 49 afternoon, called lug sheep; (6) evening, called sprel monkey; (7) 349 supert, called bya bird; (8) 4 MW dusk, called khyi dog; (9) #5 affer fore-night, called phag pig; (10) 4435 mid-night, called byi-wa mouse; (11) 35 34 afternight, called at glafox; (12) I at dawn, called stag tiger. These twelve names are also given to the succeeding years of the 60 years cycle in various combinations with the names of five so-called elements, viz., earth, fire, water, wood, iron, v. 4 lo.

5=25,3 and dus-tshod wes-pa evil-hour, had time=5=25,75 are wrong or inauspicious time or hour.

50 mindus-minhan: ufurous the king of Kalinga, a descendant of Chakravarti raja.

5व अर्थका du,-michany सन्ता, सन्तावेचा junction of day and night; period, epoch.

5" "I day-jet the four seasons, viz:-55" the summer; 53" the winter; \$1 the autumn; 35" the spring time; also 4": morning or day; 1" evening or night; 34 day-time, and and night.

the four times wheel; a cycle of years.

चा कोने श्राम Dus-batchi the-mo or बुपाम the goddeness presiding over the four seasons:—अंत्री बुपाम प्रमुख्य के क्षेत्र के fair queen of spring; प्रमुख्य के क्ष्र के the blue queen of the summer season; क्ष्र बुद्धाम क्ष्र के कि yellow queen of the autumn; प्रमुख्य क्ष्र क्ष्र क्ष्र क्ष्र के black queen of the winter season (B. ch.).

54 % due-sid time of depravity (Sch.).

5% वेंबाब dus yok-ua प्रवास्त्रज्ञ lit. time passed ; too late.

इक्ष देश dus ris-po चिरानार long delayed.

5" and dus-rlabs dur wave of time, i.e., ebb and flow of time.

্থাৰ ব্ৰংখ dus-le dyah-en অন্ত্ৰ্য, কাল্ডিৰ that delights in time; an epithet of the sun (Mfon.).

34 49 das-log a year yielding no crope; a sterile year (Ja.).

্ৰথ বিধাৰ dus-ces-pa সাধায় an astronomer or astrologer; ইমাৰ rtus-ps (Mñon.).

54 4 5 a dus-su skye-wa mature; born or grown at the proper time.

54 9 144 dus-su thob-pa to get at the opportune time or hour.

5 श श वेश थ dus-su hos-pa कावनहत्र suiting the occasion, opportune; देनुश सुवेश थ तत्रवासनहत्र as suited the occasion.

54454 dus-su rufi-wi unfer timely.

ગુમાં વધુમાં dup-gaum future the three times, viz:—(1) કું મુંદ early, after and now, described as ભાદમાં વ future, વદ્દમાં વ the past, and દેશ પ the present. દ્વાં વધુમાં મહિલ dup-gaum makhyen-pa વિચારમ a general epithet of a Buddha. દ્વાં વધુમાં અહેલા dup-gaum mathams વિચારમ the three junctions of time.

ই I: de सक् आ: 1. that, that one; he, she, it; देवीच like that; আইন আই বিষয় that which is; देवाच अस्त्र विश्व other than that; देवीच under that, देवीच under that, देवीच at that time; ইবল আইনেই he that has gone before. 2. दे देवा stands in the place of the definite article—the: खुन्द हैं देवा आया देवा या देवीच आया कि किस्टी किमान के का का का का किस के का किस के का किस के का कि किस के का किस के कि



one said, or the youth replied; also sometimes in the plural: \(\cap{B}\)\(\cap{S}\)\(\cap{S}\)\(\cap{A}\)\(\cap{S}\)\(\cap{A}\)\(\cap{S}\)\(

ই II: (in mystic) s term for she; ইবিশ ৪৭ বুং এই এব the term 'de' is a woman (K. y. ন 1:9).

ইশ de-ka or ইশ de-kha that, the very same; বাং আইশ নামীৰ that very person was I myself; ইশায়ৰ just so; ইশাৰ্থক (in answer to a question) indeed! that is so; ইশাৰ্থৰ just that.

देह di-kha=देष: देह दुव केंद्र वस from those same public bodies.

देश de-khal=देशिक or देश that jurisdiction; also under that, included in that.

ইপন de kho-na নৰ, एবঁ; of. শিন;=the col. বৈশ্ব the very same, that itself.
ইপিনি de kho-na নিৰ্মাণ কৰা; = মান্ত নি Nanyati, essence, nature; ইন্মান্ত বিশিন্ত the essence of the soul. ইপিনি সংক্ষাত্ম de kho-na নিৰ্মাণ ক্ষিত্ম নামান্ত্ৰকাষ্ট n. of a Buddhist metaphysical work: বিশুল্প বিশ্ব বিশ

. \$4 de-ga colleq. that, that one; precisely so, just so; \$48 de-gar=\$5 or \$5 there, in that place.

रें हैं de-मेल् तरेब, बपब that itself; रें रें ब de-मेल्ड sura-na सम्मवादिन one who expounds the truth.

रेब्रेंद्र dc-इमॅन्ड्री-देब्रेंद्र सावत् so many: क्षेत्रेक्ट्रिक्ट्रीन्ट्रिक्टेब्रेंक्ट्रिक्ट्रीम so many men as there are so many shares are required.

curious paraphrase, used chiefly in the older classical writings, but not quite disused still, to express the conjunctions "for" and "because" at the beginning of a consequent clauss or sentence. It is sometimes varied to \$28 a5 34 de-chi-slad-du she-na (K. S. s.etc.), both meaning lit. "if asked, because of what is that." Curiously enough the Mongols have adopted in their sacred writings a similar phrase for the same conjunctions: terr dangun-n tula kenebessu.

देश्वर de-ltar=देश इति, एवं, तथा, ताहब् like that, accordingly; देश्वर के de-ttar gyis-rig एवं कृष do accordingly; देश्वर de-ttarttar-na एवंकि thus indeed; देश्वर अर्थर de-ltaryan समय yet.

₹ ** de-thad = ₹ \$ * for that; also therefore: ₹ ** ₹ ** at therefore, the words to be put together or in order (Ya-sel. 34).

रेफ्ट de-dan क्षेत्रीच by that very (thing) रेफ्ट ब्यूच de-dan hara-ua सम्बद्ध like that.

रे दुव de-dus कवाब that time ; रे दुव वृत्रंब व कवाबबल्य fit for that time.



रेंद्रे de-de exactly that; that (emphatically); रेदेवनेत्र तन, लवेलि just according to that; yes, so it is.

\$ \$4 de don new for that.

देखन di-Idan सन् truth.

देवद de-hdra is the modern and colloqusage in place of देश de-Ha or देश च do-Habu like that, similar, similarly; देवद व्यक्त seen like that, seen so; देवद व्यक्त de-hdraphass दिवस an interj.: such a loss! so great a damage! देवद व्यक्त de-hdra-ma सब्दु वी like that (applied to fem.).

5' \$\delta c \quad \text{or } \frac{4a}{a} \text{\$\frac{a}{a}\$} \text{ wal, was therein, in that place; also thereafter, after that.

for instance, then like this, then so,

ইৰ de-ni that, that one, it, those indeed: ইৰ্পুৰ্থ কৰিব it is not the proper place.

Rade-pa one of that place; but in C. colleq. = there, thither; Rade-pas and I. than that, gon. after a comparative. 2. also for Rade therefore, consequently, now then.

? I de-po= 45, 45 well, excellent (Yig. k. 88).

₹¥ de-pho a cock.

The despheral arms: immediately, at once. In colleg. in C. we hear the factor of the f

Take de-sphros= $\frac{1}{2}$ we the remainder, excess thereof (Yn-sel. 48), the excess portion.

de-was than that; the 3st de-was kyak unish more than that.

3'ss de-me one of that place, sect, religion, etc. (Cs.); 3'sseq 3 de-me-thag-tu uu

at once, freshly, instantly; रेशक्य demarthag-pa समामाओं fresh, immediate; रेशक्यम de-mar-lays=रेशक्र de-ma-sid not that, not the same; रेशक्य वरेनुव समामार प्रमुख immediate cause or dependence, v. बुद्देवने (M.V.).

4 3 H de-mo= (Mara necessity.

रेडेंग de-tsom समान, एसानान, एसान, ततिः, एसानन् so much, about that; रेडंग स=ेडंड then, at that time, at about that time; रेडंग de-tsuy so, thus: रेड्ग यम्ब=ेक्ट बड्डेड् how is it? how is that? what is it like? (Deb. 9 38).

रेड dr-/so=रेंडन or रेडन्स those: रेडन हैन्द्रेन देव युन् सम्बद्धान करने क्या they possessed perfect contemplative skill (A. 124).

₹ MER dr-mtshuhs= ₹ aç de-hdra men like that, its match, equal.

दे और de-Adsin अतिष्य = acceptance.

्विकृति de-bahin sid त्रवता, एवं, त्रव् identity, essence (Was.), lit. that-ness; रेवकृत् de-bahin-du एवल्व according to that, thus, so; acc. to Jā.=for it: रे वकृत् कृत्य क de-bahin fo-çes-nas perceiving it as such; रेवकृत्य de-bahin-du shyar-का.=क्वाववित्र कृत्य de-bahin-du shyarto adjust accordingly; रेवकृत्य de-bahin bycd-pa एवं कृत्य to do accordingly; रेवकृत्य de-bahin min क्वाया not accordingly, differently.

देश्वीक की क्षा of chain greet-pa auran lit. he who is gone or passed away like as did that other one—like as did his predecessor; in other words, a Tathagata or evangelistic teaching Buddha. The Mongol synonym for the Tibetan term is Tegan chilen irchen "came like him." Shakya-thubpa or Gautama together with the six preceding terrestrial Buddhas



₹39 de-20g=₹69 in W.

% Mars4 dehi chos-can mann, and possessed of that virtue; its attributes; of that quality.

दे हैं व द दुवा o debi rjie ou phyoye-pa सर् इस्तेय imitating (con-idered as an inexcusible sin in a Budh monk); following that; its follower.

देश आप dehi mod-la=देश पुण प रहे दर व or देश है at that time, during that time: देश अन्य का बर वा in the meantime the night was over (Rdss. 10).

देवन de-hoy सकः then, thereafter.

₹W de haf=₹#

\(\sqrt{a} \), \(\sqrt{a} \), or that
too; he also. 2. namely, to wit, viz; is
used before any specification or detailed
statement.

?" dc-yen for ?" also that, prereding it (Ya-acl. 35).

\[
\text{q} \quad \text{de-rag} \] directly, immediately (Sch.)
\[
\text{q} \text{q} \text{de-rag} = \text{q} \text{f} \quad \text{q} \text{q} \text{that is just the thing ! exactly! to be sure (Ja.).}
\]

R. de-rid='192') = we colled today, this day. In W. T. alike heli-ring is more frq. R. R. W. de-rid bysh-sex wass a fresh cocurrence; to day's outmus, produce, experience.

\$5 de-ru=\$7. into that, there, into that place, thither, that way.

रे व चन् श्वाप कोन d-la rag-l in-pa shes स्थिते स्वाप (व रेज व कोन के र व) to do se directed, or se per design.

then de-lay mm, must from; out of; from that; after a comparative: and, other than that: the style de-lay style grown or born from or out of that; then that? the de-lay stoogs-pa unique: [having these as their mouth-pieces, i.e., like these] 8.

De-ço n. of a tribe in Tibet. 3

रेंग्रेर de-srid सावतिष, तावत् as much as that; thus far, also that is possible.

+ <q \(dag-go\) or \(4 \) non-no used in \(\) \(\) keep it above, put it up.

देन भी defs-ps 1. or देन व def-ss, pf.
of बरेन क defs-rs to go, to go away;
के के क्षान सुर्वन went to their respective
places; क क्षान देन के went each to his
own place; क क्षान देन melted away into
space, dissolved into air. 2. old, stale,
worn.

present; now-a-days: \$\frac{1}{2} \text{def-enf} \t

ने der=नेंद्र deru जाने there; also as an adv.: then, at that time: देग्ज देग्ज that is all, there is nothing more (Co.); देग्ज्य der-geel as mentioned, as stated



therein; aco. to that. In der an, and 1. instrum of I; by that. In Sader-chop= I was that is enough; that will do Sch. 2. for I an, v. I. I was that is enough for me (A. 128). I was I was that then, on that very account then.

ને de-ra a medicinal herb: રેલ્મ રેલ્લ વેલા ક્રમણેલ લાગ્નેલ the dena, removing the communicating cause, dispels biliousness.

₹ 3 w ₹ Dc-ra sa-ri n. of a learned Singhalese nun who with ten companion-nuns visited China and preached Buddhism there (Grub. ♥ 6).

引き De-ii ko-ia an ancient city in India, probably near the cave temples of Ellora and Ajanta.

મું મેં લે તેમ મામ કર્ય કામારી; adv. almost; સંવાદ પ્રદેશ મામ કર્યું કર

ત્રે તે delu-ra (vulg.) ક્ષ્મ 1. a little, almost: દરેલું માને કૃષ્ણ મૃત્ય ભૂદ વર્ષેલ were it not for a little, I had fallen down from the roof. 2. acc. to Jd. one day, some future time.

रे प्रश्नि ded-hdren बायम (क्षण) n. of a large numerical figure (Ya-esi. 57). दे: देन विश्व मध्यम् n. of a still larger number than the above (Ya-esi. 57).

Fr. H ded-ps driven, carried, moved, pursued; pf. of age q. s.

ইণ্ডের ded-dpon আইবাড foreign-truder, master, captain of a ship. বিশ্বিদ্দেশ্য ক্রাছেল merchant's place, commercial building, shop (ধারিল.). বিশ্বিদ্ধান ক্রাছিল merchant; বিশ্বিদ্ধান ক্রাছিল merchant; বিশ্বিদ্ধান ক্রাছিল কর্মান epithet of the son of Kama (ধারিল.).

देव के हुन क Deb-ther shon-yo the n. of a historical work by Gahon-nu dpal.

देव del-ps 1. accounts cast into one place or shape; बंदु व वेदा वृद्ध व प्रकार का all accounts or records into one place. 2. acc. to Seh.: poultice, cataplasm, applied to sores and inflamed parts of the body.

Sol'S dem-toi a small, narrow bridge; foot-bridge (Ja.).

13 desu, or 134 on any day, at some future time (Mil.).

. ्रेडांच dep-pa द्वांच्य तेमच 1. fine, brave, noble, chaste (Co.); 2.= ८६ दुः वस्त्र वर्ष्ट व or विश्वास्त्र व of good nature; (K. d. 2 166). देवायान् सुक्षांच्याय dep-pa phun-sum tshogs-pa consummats.

do 1 num. fig.: 131. 2. a pair or couple—used only in counting, weighing, measuring, etc.: KKR of she two each.



3. this; \$ 59 this evening, to-night: 939 \$ ब्राया के में I. a man only for to-day and tomorrow (Ju.): KAN KIN to-day. 4. also tage an equal, a match; tage do bado-на adversaries, rivals; Қай ами बाइअब वेश कर पुरुष्ट he exterminated his antagonists by war (Sorig.). \$444 do non-pa the equalizing of the load, by increasing or lessening it on one of the sides (Ja.). KANA do ma-yin or KAS=495 BAS4 match-less, unequalled : A qu'Ra 34 34 4 4 4, इन बुद्देन वर्ष द अ वेद (Khrid.) the possession of this precious human body is not equalled by the gain of any gem.

4 5 77 do-ker= 45 694 or 45 969 also written as \$ \$4 luxuriant locks dressed neatly on the crown of the head, sometimes in fanciful designs as among the Burmese: Tibetan high officials of the layclass also dress their hair in a prescribed form.

Kas P do-gar kha in W. light-blue (Ju.).

5.40 do-gal importance, weight; matters that are important to yourself should not be delayed (Ya-scl. 4). \$797.54 and important; of weighty consequence (Ca.): 5 qu'à a = pq'à a very important.

do-chod= \$5 intelligent and K.K meeful.

K'SH do-dam commission, charge, superintendence, care; K'44'4 an overseer, authorised person: 554 554 to supervise, superintend.

₹ do-po 1. or aq 4 an assistant, a servant. 2. a load, for a beast of burden. ef. 👣 (Jä.).

Kgq do-phrug an orphan.

K'U'EL' Do-wa rdson n. of a district in the province of Lho-brag in Tibet.

इ. वर्षे ह्वा a do-scahi tog-ma पिकास ; root of artichoke; also potatoe.

₹ do-κo=dos-po a load (Rtsii.).

KK do-mod====5 1. quickly: KK & Z.aka ana ag. 43a.ake. 4m a 5 (place) quickly in the holy mandala of unsullied contemplation. 2. to-day, this day (Ca.).

3'49 do-shag this day, presently: 35'95' 544 4 44 24 44 44 44 44 44 And Dartieularly to-day the ministers are more lazy than before (Hbrom. 41).

Ka do-sla= Ma hgran-sla 1. comrade, consort, fellow. 2. party in a law-suit. ₹4 44 44 35 4 carefully to investigate (the right of) both parties (Cs). 3wq3q do-ya-geig lit. one of the two or of a pair; half a load.

₹ do-ra 1. a stage; a courtyard where dancing is performed = adar <, 9 aga a. an enclosed pasture land : a lawn.

a necklace, a string made of pearls or precious stones (worn hanging down from the neck); an ornament hanging down from the shoulders (Jig.).

र्विष Do-log a kind of worm: वेबान बेन प्रभाव के in future life (he) would be born as the worm Dolog (Yu-sel 7).

₹'-92| do-eal wit, waver, with necklace. Syn. 3.34 physi-phrul; and se-mo do; Seffen brak-gi ggyan (Miton.). 5444 do-cal-can 1. one wearing a necklace. 2. n. of the residence of Vaijayanta. K-94354 do-eal physol-pa where halflength string of pearls, &c., or half size neoklace.



বৃধী dog l. clod, clump, lump, loaf: বৃধ্ ব্ৰথক a lump of sugar. 2. capsule; জন্ম ব্ৰথক capsule of the cotton plant (Ja.). 3. for বৃধ্য dog-ps narrow.

বিশ্ব I: dog-pa 1. ভবৰ capsule: এপুৰ বিশ্বস্থ capsule of flower, i.e., flower seed in one pod. 2. ১৭ bundle, akein, i.e., of wool, as much as one can hold with the hand; বৰ্ম্ব handful. 3. অব্যান্ত্ৰপূত্ব as a neck ornament. 4. ear of corn হ্ৰাই মা, নিপ্ৰস্কৃত্বস্থাৰ বিভাগত aboots or buds; মু-ক্টিম্ব স্থান্ত্ৰী buds containing honey in their capsules.

বৃশ্ব II: al-o ব্ৰহ or ব্ৰহ I. narrow, narrowness: ব্ৰহান বৃদ্ধ it is not narrow; ব্ৰহান বৃদ্ধ it is not narrow; ব্ৰহান বৃদ্ধ it is not narrow; ব্ৰহান বৃদ্ধ it is not narrow; place; বৃদ্ধ বৃদ্ধ বৃদ্ধ হয় fig. they were kept within narrow bounds (Glr., Jä.).
2. strict: প্ৰিকাশ্ব মিrims doy-po strict justice, also hard punishment. ব্ৰহান not narrow, wide; মুহাম্ব email narrow house; মুহাম্ব anrow-place; বৃদ্ধ ব্ৰহান dos not fit being narrow in dimensions. ব্ৰহান doy-po or বৃদ্ধ adj. dense, thick; ব্ৰহান densely, thickly: বিশ্বেশ্ব all the regions were thickly filled up, i.e., thickly inhabited (Yig.).

\[
\begin{align*}
4 & a & don-ps, v. 4 \begin{align*}
4 & a & brought out by the door.
\end{align*}
\]

+ type dog-ma==54 front, fore; also, resp. for * (Lex.).

+ र्ष dog-le= बच्चे के chu-bero-wahi ened acc. to Jä. an iron pan with a handle.

देवार दे 1: doys-ps for ब्रंबन व 1. त्रयोधन necessity, usefulness: अर्ब्बन usefulness; ब्रंब्ब-अर्ब useless, without usefulness. 2. fear, apprehension; व्यंद्वन what fear! do not be afraid of; देवन वृत्त है fear having arisen: Kon and a or Kan age a gar. 435'4 to remove doubt or clear misapprehension : Kaisa da a Baiga B. Kai at a and देवन वर्डर दर्वन वर्ड देवन इसस के वेस देर in a draft containing matters of some importance the points should be written carefully to avoid all that may be misapprehended (D. cel. 20). देवस व केंद्र or देवस केंद्र चयक वि: मक्ष without fear, fearlessly; 3 444 hope and fear: 444 9 54 984 9 dars, was with apprehension; Ken of suspicion. 3 .= a saw scruple, doubt; Kawaan in colleg. scrupulously, doubtfully; Kquisee the limit of doubt (A. 50); Kan In scrupulous, also to take care, take heed, to be cautious an had ga town in the being a king he should be cautious. Kan dema dous-slofepa to raise scruple, doubt; also to make another apprehensive, doubtful (D. cel. E 20).

hole, pit, trench: \(\frac{1}{2}\) and \(\frac{1}{2}\) which is refilling the earth into the hole excavated, it will not be even with the surface (H. du. \(\frac{1}{2}\)). A \(\frac{1}{2}\) = \frac{1}{2}\) a firepit; see, to Sch. exater; \(\frac{1}{2}\) = \frac{1}{2}\) a hole



in the ground; $\{\xi^{\kappa}\}$ a well, a deep cistern; $\{\xi^{\kappa}\}^{q} = a$ snake. 2. depth, deepness, profundity $(J\ddot{a})$. $\{\xi^{\kappa}\}^{q}$ deep, full of trenches; $\{\xi^{\kappa}\}^{q}$ not deep, shallow (Cs.). 3. $\{\xi^{\kappa}\}^{q}$.

Kind don-ka afters the tree Pterospernum accrifolium. Kind and a after year flower of Karnikara. Kind aking a first are sentare the fruit of donke is a cure for liver disease and is a mild purgative.

Syn. के देव ब्यूट a me-toy phrin-ica; के का aux lo-ma-bank; वर्द बीका nad-hjoms; वर्ष र के as hkhor-lo hdea; वे 35 shi-byed; कर में को a sor-mo bahi-pa; वृद्ध के के सुप्रधी-pohi çin (Mhon.).

६८७ don-kha पाडीर[a kind of radish]S. ६८७६ व्यापाडीरक medicinal fruit.

+ KE' & clon-ste = ME' \$ son-ste.

Kan don-pa padlock; Kanagan to put a padlock on (Ja.).

ξε d doń-po=1. ξε ε tube, any hollow cylindrical vessel. 2. ε ξε a bamboo tube used as water or milk vessel in Sikkim, Bhutan, etc. Δξα ξε a quiver (generally made of bamboo). ξε wooden tube.

To don-wa=Ta, Ta 1. to proceed, to go (Mnon.), v. att. 2. The a quiver.

 $\xi \in \mathcal{H}$ doft-map or $\xi \in \mathcal{H}$ a small churn for ten-making = $\Im^{-1}\Im^{-1}(Ju)$.

\$6.8 don-tee or \$4.8 don-tee united it a copper coin in Ghina 2. piece of money of small value either in silver, gold, or copper; 42.8 \$4.8 gold coin. \$4.30 in W. Corydalis meyolic (Ja.).

Kail don-ze wasp, acc. to Ca.

र्दे dod 1. definite; अर्दे indefinite. 2. a substitute; an equivalent: देव देव देव केंद्र

what is the equivalent, what shall we get for it? 8'55 adopted son: 25'9'38'55'ants pray, suffer yourself to be adopted by us. 45.35 verbal equivalent, the original of a translation, a synonym; \$55 as an equivalent, as payment for, instead of, at, e.g., at a moderate price (Jä.); ₹5 4 dod-po one in the place of, a substitute, a representative; \$5 55 84 = 49 84 represented, acted as a representative : ন'ল্ল্ম্'ব্রিম'ব্ৰথ'ব্ৰ'ব্ৰ'ব্ৰ'ব্ৰ य देंद देंद प्रमाने दे याहाद है दर्देश आधीर पद देंद दें की राज्य both the mother and son being pleased. substituted the yogi, though he was not really the cow-herd, but one representing him (A. 60). 3544843 dod-por byag-te acting as a substitute (A. 59).

1. to project, to be prominent. Often with eqs. 4, eqs. 5, \(\fix\) a elongated. The with eqs. 4, eqs. 5, \(\fix\) a elongated. The elongated a child in the womb just when its nose and ears are being formed. 2. \(\fix\) a come out, fleat up: \(\frac{a}{a} = \frac{a}{a} ર્મ II: વર્ષ, તથા. વર્ષન, તથા 1. the sense or signification of anything; દ્રત્વેન to understand the meaning; વર્ષ્ય લેવે પ્ર the meaning to be expressed; દ્રત્ય ગુલ વ to elucidate, explain the meaning; દ્રત્યેન્ડ વર્ષ્ય વર્ષ તે ત્રાવા તા and the meaning of which is not easily understood; દ્રત્યેન્ડ વર્ષ thas no sense; વર્ષ્ય પ્રત વર્ષ વર્ષ પ્રત વર્ષ માં the meaning; also one who is a sensible man; દ્રત્ય વર્ષ યુષ્ય meaningless words, ravings;



Karkar do think over the meaning of this (Mil.); \$5.4.25 col. in truth, in fact, really, surely, indeed! 2. reason. purpose, profit, advantage; object; We We. at tak going on is to no purpose; alf all an Agro-wahi rak-gi don lab tell me your reason for going ; WE TY TE \$5 92 Km what has been his object in coming? Kagaa don agrab-pa to gain one's object; \$4.945.484 don gnad-rnams real reasons. 3. in a general sense: affair, concern, business; 55 9 54 one's own affairs, one's own interest; 944 \$ 54 interest of others; Karama on account of much business (Dzl.). 4. welfare, advantage, the good of a person: Al \$435'4 to promote a man's welfare; all sales to work for the welfare of all living beings; 45'48'54 a useful thing; के की देन a gift of fortune (Ja.). देश क्ष all \$14 the substantial benefit of the highest perfection.

₹¶ III: a document: ₹₹¶ 1. a special request or object (in writing a letter to a subordinate or one in subordinate position). 2. a written contract, agreement; also a letter to an inferior person. ₹₹₹¶ the certain or real meaning, also positive order or instruction. ₹₹¶ the proper or plain meaning; distinct order or instruction. ₹₹¶ application, petition, request. ₹¶₹¶ literal meaning, grammatical signification.

44 and a don-in gyef-us to change or divert the thoughts from the three causes which disturb the mind.

५१ पुत्र don-kun सचारी the interest or well-being of all; public good, cause, object, etc. ५५ पुत्र सुवाय don-kun grub-pa सचारी- विश्व l. to accomplish or fulfil all objects, purposes; one who has done them. 2. the

early name of Buddha S'akya-Muni which was given him by his father. 444434 one who performs service for the good of the public, i.e., does public good.

६५ है विश्व धराय don-gyi khog-phub-pa as in हैर ब्यू या है वर अर्थेर हैं चित्र धर (G. Bon.) to penetrate into the real import.

4431 don-gyi spyi winnen general sense, ordinary meaning, common object.

1. Amoghasiddha, v. ६६ ६६ ३०० kun-yrub
1. Amoghasiddha, v. ६६ ६६ ३०० poet. 2.
1. Acm assemblage. 3. common personal name in use in Tibet and Sikkim.

Kana don-hyal=Kanada don-me mithun-pa contrary sense, opposite meaning, going against the purpose or interest of (Mion.).

4.72 don-liss in anatomy the five functionaries of the human body: (1) ξ² spick the heart; (2) ξ glo lungs; (3) se²ξ · spickin-pa liver; (4) se²ξ · spicker-κα spleen; (5) se²ξ · spicker-κα spleen; (5) se²ξ · spicker-κα kidney.

र्य-अ don-can = र्य-इव don-ldan चरित्र ।. useful, meaningful, profitable, expedient. 2. enjoying an advantage. 3. having a certain sense.

६६ वर्ष don-grod or ६१ वर्ष व don grod-pa (६६ वर्ष वर्ष व्यक्त don-thay grod-pakhan) one commissioned, a commissioner; one specially appointed for the performance of a certain object: ६५ वर्ष ६६० विकास वर्ष ६५ विकास it necessitated the going of a commissioner (शिक्षां).

failure, ill-success; also the decrease of interest or importance (Hāon.).

द्वान) don-gaer (धन पुत्र) सर्वन, पर्वन 1. prayer. 2. the care-taker of a place, the custodian of the property in a temple.



Kir don-piis or Kirr the real object, the chief object of a petition or prayer, etc.

trique don riogi-pa= trique to comprehend the meaning; also to reflect on the sense of a term or passage, or on any subject.

44 4 don staff-gi tshig a word of empty meaning, nonsense; a meaningless expression.

देश व don god-pn = देश के देश or देश क्षय of feet work objections; unfulfilled purpose; void of meaning; for nothing (Mion.).

4424 445 don-med behin-du without seeing the use of it, without understanding the purpose (with the genit. of the noun).

स्थान don-mittun lit. one having common interest or purpose to serve; originally a number of traders who would make a voyage to Coylon for buying pearls, &c. वृत्य-दृत्य-दृत्य विश्व विश्व विश्व कर्मा merchant (generally those who make sea voyages), hence a boat passenger (अर्थकाः). र्त्य-वृत्य don mittun-pu = र्त-दृत्य-वृत्य-1. (विषय) समाजाने an assembly having a common interest. 2.

1959 don-day lit. good or pure intention = purpose, object, interest; commission, business, affairs.

देवद्भाव don dam-pa परमार्थ [the highest truth]S. 1. देवि 4, अनुस् [essence, the very truth]S. 2. बद द्व की अवन, असकोडि [the culminating point for all beings; voidness, vacuity, absolute nonentity) 18. 3. 3.444 35. AURI: [that-ness, true essence] S. 4. M. X. 4. 4. 134 34" चनीततवता | unmistakable truth]S. 5. ब्यूक् अधिव व दे विवेद हेतू. चनव्यस्वता Inon-alternate truth]S. 6. #5435, magaz emptiness itself S. 7. IN 15324. untern the essence of existence S. 8, Xurhaga-वीत, चन्द्रीव्यवस्था [unalterable entity]8. 9. क्सभ है भे दुव वर्ष रहेदस, चचिकाचात ! unthinkable entity | S. 10. 94 है म वेंब पर व्येक्ट्रेंट चारिquirumum irreversible truth S.: 11. 434 4 बेद्र व, चहित्र [non-separable] S. 12. वीव पहेंचीकार [non-divisible] S. सुद्ध केद्य 13. अंश अवश्व प्रेन, धन्त्रेश्वित (aulietratum of existence 'S. 14. Xu f sacu f da a mana જેવાર, 15. **દેવમેક** ઉપલક્ષ્મ મહેલાય કેવાર, 16. इत्र. है देहेरथः बहुबय शेर प्रथम देहे र शेर यु च कौशाम चसचेद [indestructible essence of existence N. 17. वदे ने की भास के दे की भास देव 3c 3c 0.8 44.4 084.2 34.

445 don-do postp. c. genit. 1. for, for the good of. 2. for the sake of, on account of; c. genit. of inf. in order to, that. 3. rarely, in the place of, instead of, for.

र्द-१६९ don dod-pa (धूर-५) a needy person, a heggar (अतिला.).



द्वापन don-idan with some object or design; in Budh. abbr. of वन्धान्ते वद्धः व्यापन possessed of religion and piety; के बुक्ष देन्युव वृद्धः विश्वत् make it essential to acquire while you are a human being (Rdsa. 25).

१९४५ १६ वर्षः don-gyod sion-gnak the pioneer investigator; the first man who inquires into any subject or case; १५९५९ don dpyod-pa an investigator, inquirer. = कार्य कार्य Arjuna.

ধ্য নিৰ্ধান don-med fল্য কৰে, useless, in vain, for no purpose, silly manner: "প্ৰথম কৰে কৰে বিশ্ব কৰে কৰি কৰে হৈ it is useless to light lamps in the day time; ব্যুম আনুষ্ঠ নিৰ্ধান কৰি হৈ to entertain one who has eaten to the full is useless; মুখ্য ব্যুম্ব ব্যুম্ব ব্যুম্ব হৈ is useless to stick to a bad man or mean person (K. du. 5 200). ব্যুম্ব ব্যুম্ব don med-dkrog-rkyen quarrel for nothing or without any cause.

दाने क्षा don-med glam विश्वाप vain, idle talk.

Syn. 19'444 494 hay-hchal glam; 14 ft. 49 don stoft-tehig; 14 59'49 don bral-tshig.

148 don-rtsa (149 84) the real meaning, reason; also result.

44.444 Don-shage seems to be a Tantrik manifestation of Avalokites'vara.

र्न कर ने नेपाईर विशेष्ट्र don-band ye-çes इसंस-pohi ryyud n. of a Bon work on mysticism.

LANGUAGE Don-yod grab-pa universe lit. one who does a real work successfully; n. of the fifth Dhyani Buddha, the ruler of the heaven situated to the north. In Tautrik ceremonial he is generally painted green and is often represented with a Khadona fairy non-grab for short.

₹9 ₹9 dob-dob 1. one who dresses tying his breeches above the knees, in the manner of a Bhutanese. 2. stuff, non-sense (Sch.).



Syn. भ्रष्य yn phay-ñat; भ्रेष ध्रुप तथ वर्ष आयुgmen tag-can; द्रव द्षार क्षेट rab ykur-इतांगे; ब्युक्टद्वपे थ्रट वेत gtum-dray she-द्रावित-स्वn; देव वर्ष क्षेट्र व्हासंतु-pahi (to-can (क्षेतिकाः).

\$\formal{Z}\$ dor a pair of draught cattle; \$\frac{a}{2}\cdot\f

ATO dor-wa pf. and imp. of ata a hadr-wa to throw out, east out; Saraja to give up had actions or behaviour; takes dor-war your faxin left, east out (A. K. 1).

K. S. M dor byed-ma=5. B. M. dur-byidman.

La I: dol 1. 33 fishing-net (Man.); 34aa fisherman, cf. 44aa gdol-pa. 2. W. stew-pan (Jd.). 3. in 4444a to split, to cleave (Sch.).

THI: n. of a place in the province of Lhokha in Tibet: Tanker 347 and and an arriving at Dol from Snabola kha he blow the conch-shell (trumpet) (A. 90). The arriving at Dol-gyi dod-snan. of a village in Dol (Dob. a 34.). The arriving at Dol-gyi dod-sna and a village in Dol (Dob. a 34.). The arriving of Dol (Resis). The Dol-gyi dod-gyi dod-g

 \P 4 dol-bon a sect of the Bon (J. Zed.).

THE dos or THE MET & a load that is carried by man or beast; **khal-dos **PHT THE LOAD CONTROL OF THE LOAD CARRIED BY A beast of burden; **THE A load of tea carried in this manner; THE A LOAD CARRIED BY A LOAD

इंश के dop-che = वर्षर के प्र hor che-wa or Ex श के प (Jia).

4459 dos-drag=#59 tsha-drag (D.R.)
=4859444 ha-cah brel tsha-eso urgent,
impatient; calling for inquiry.

Kuigu des drag-ps 1. hard compulsory service. 2. severe in exacting it, e.g., a feudal lord (Ja.).

१९१९ dos-pa one who carries loads, a coolie; १९१६ dos-po=हर्ष a load; १९१६ the leader of a caravan of such loads. १९१५ ६५ १९४ ६५ के weight that can becarried by a man or beast. In Tibet 12 khal is the usual dos-po or load for a cooly (Rtsii.).

5 dra signifies (mystically) 3 % skyes bu a person, a personage (K. g. P 179).

S dra-ci or \$5° draf-ci in Pur, a flat basket (Jü.); \$65 dra-chus a small bag made of net cloth (Co.); \$75 dra-phag a bag of net-cloth.

\$35 dra-phyed 1. with half-necklace, half-chain. 2. half-lattice-work; a kind of silk ornament.

5.4 I: dra-nea 1. a tailor who outs robes, shirts, etc. 2 to cut, clip, lop, dress, prune, pare with knife or scissors; also fig. 45.34; 14.54 borrowing (a syllable) from the father's name; 54.54 cloth cut out for a garment (Ca.): 47.44 cloth

5 व II: sbst. 1. पार necklace (of pearls, gold etc.), chain worn as an ornament. 2. बाख web, net, lattice, grate, net-work: शुवाब द्वार वर्षेष (the veins) are spread throughout the body like net-work (8.g.). द्वार व्यव dia-nonly than-pe rope or string of a net or trap. द्वार व्यव dia-nonly than-pearly dia-nonly than-pearly dia-nonly than-pearly dia-nonly than-dia-nonly than-dia



duck, swan. 3402 34 the frame-work of bones, the skeleton; 244 3 iron lattice; 33 wooden rails, fencing; 244 34 34 iron trellis; gridiron; 25 25 lattice-work of 1248. 3 445 [a club] 8.

Saada a dra-wa hkhrol-wa= SAF da a

্ৰতন dra-rea-can 1. আছৰ latticed, grated. 2. met. a spider. 3. = প্ৰত a coat of mail (Māon.). 4. = প্ৰত a gourd (Māon.). গ্ৰতন dra-rea can-ma (প্ৰচ্ছা) a clover and skilful woman (Māon.).

\$45.35 dra-wa dra-phyed laced ourtains or ornamental silkon frills, hangings embroidered and with pendant strings: 8.34 \$5.25,35.2 484 554 484 bring put on certain ornaments with pearls and pendant tassels (A. 141).

5.4.44 dea-wa-hdain met. a fisherman, one who holds or uses fishing-net (Mfion.).

5.44 dra-ma 1.=4 5.50 nobility, generally applied to the fewal Licehabi race of Vais'sii. 2. experienced, practised, learned. 3.=5.45 rtsi-rin a board or slate for counting and writing figures upon.

इ.स. सुवायवे होट Dra-ma sprul-pahi glis n. of a fancied continent or island.

5.Aq dra-mig or 5.28 Aq the openings or "eyes" in a net-work or lattice.

dray seems to be a rost with two distinct significations: 1. advisable, better, best; where two or more courses offer, that which is the more or most expedient:

4444 hgro-na drag it is better to go;

4444 add-na drag better to sit, to stay

(Mon.); **2444 what course would be expedient? Also any improvement may be expressed by drag: \$444 has improved, become better; \$544445.

and a selection of the religious life is better (A. 127); sq and dray-skyes growing better, is improving; is in the way of improvement (Yiy.); colled better, that is better, well done. 2. vehement, forcible; and so, flerce, violent. In this sense is gen applied to the powerful and violent aspect of certain Tantrik deities; other compounds of this root, however, are being more frequently employed.

হৰ বীৰ drag-gis firmly; হৰ বীৰ বং to believe firmly.

इन्। धन्य वर्षा या है । है । वर्षे कुर n. of a Tantra used by the Rnish-ma sect (K. g. न ३५७).

६९ अ. dray-can तीव, जब strong, vohement. Term applied to terrifying deities.

54'55 drag-chur was heavy rain, heavy rain or downpour.

square drag-hjid n. of Indm's horse (Serig.).

ડ્યું કે deag-tu = દ્વામ કે વ or ભૂવા વર 5 adv strongly, earnestly, vehemently, violently; moreover: વનમ વધ જે જે દુ: વસ્ત્રમા કુ મેમ વર્ષેય દ્વા કુ જુદ્ધ વમ he implored him to stay in that place (Hirom. 106). દ્વા કુ વ્યેવ વ deagtu hthen-pa to pull violently, with great force.

द्व हेल्थ dray-ploby = के द्वार ध्वार है ज्वार ank or class of better people; higher class or order: व्या हेद व्याप्त द्वा हेल्थ या है अप विवाह account of monthly allowance to the better or higher class of domestic servants and workmen (Rissii).

\$9.45 dray-nad a serious illness, gen. = \$9.45 dray-nad gout.

54.4 drag-pa 1. from the root drag and thus signifying: the better sort of persons, and so: noble, of noble birth, superior, respectable, of superior quality



द्वार्थ ४ अस drag-pahi chos-pa a performer of Tantrik rites and religious observances, in which ficres deities are either coerced or propitiated.

इन्।वर ४६ drag-pahi thad described as व व वर वृदे घेट खड़ोबरी an epithet of the river Ganges (अतिका.).

হুণ deag-po also হুণ্ড drags-po (A. K. 1-3), নীয়, ভার, তথ্য, তথ্য, বার 1. fierce, terrible, fearful, violent; and is the term specially attached to deities in their aspect of anger as defenders of Buddhism; is thus synonymous with মুঁল as used in that sense. 2. sbst. any terrific deity; a Bhairera.

sq & squages drag-po dwal-slog-can n. of a Bon deity (D.R.).

5,753.94 drag-pohi mig THE 1. n. of a fabulous animal. 2. species of tree, Electorpus ganitrus; the berry of this tree used for resaries.

द्वास्त्र विश्व हुद deag-pohi glaug-egyan an epithet of the moon (Maon.).

বৃদ্ধি গুৰুষপৰী drag-pohi cuga-bgro ভ্ৰমানি that which moves with vehement speed, like a chooting arrow. sq'# drag-mo 1. THE a fearful woman, an ameson (#fon.). 2. THE Rudra's wife, an epithet of the goddess Durga.

\$9.89 M drag risal-can=\$9.5 acc. to the Bon, possessing the terrific attitude and powers of deities.

इन हुन बक्ष प drag-risub bakal-pa the rough or rude age, a name of this present period of time which is called हैन्स-इस वस्त

\$9'48. Ms: 84 drag-tshaft choft-can acc. to the Bon: in whom are all manner of perfections, good qualities.

the relative force of sound; also with respect to rank, superior and inferior or good and bad.

হৰ প্ৰথ drag-çul fierce, also frightfulness: হৰ প্ৰথ কা drag-çul can অন, বীন frightful, terrible, powerful, cruel; also one of the ten tones of music (M.V.). হৰ পুৰাই drag-çul che, হৰমেই ক্ল ব dpuh-ho llu-vu fierce, terrible; also like a hero, chivalrous, heroic: টুইইৰ্ড্ডাইৰড্ৰাপুৰাই thou art heroic and fearful (Rtsii. 30). হৰ পুৰাই drag-çul spyod a mystical practice=ইংখ হৰ ব ৰাজিকাৰে।

59.935 Deag-good is not, as Ju has it, a single deity but indicates a group of flerce and redoubtable gods, of which there are said to be eight. See Grin-wedel's Mythologie des Buddhimma, 164. The Mongols style the Drag-shed group Dokahit; and a special robe and hat are worm by exercists who deal with the group. Each Dhyani Buddha, moreover, is held to have a drag-shed in his retinue.

54 45 Drag-gaum the three fierce ones (the Bon trinity).

5वास drugs = देवाव, श्ववाव or क्याव that-pa = excess : श्वां अवस्था मान्य क्यां वर्ष eating in



excess will cause the illness of indigestion: sa 544 man-drags very much, in excess; as adi much, strong, intense, 594 35 dragsbucd win a bragadacio, one who brags much.

55' draft 1. a kind of beer (Sch.). 2. ave honest, straightforward, upright. 55. af drafi-haro = = 54. at an arrow, a shot (lit. that which goes straight) (Maon.); SK We plain language : SK & deaft-po www. सरब. समिति right, truthful, straight (अ By a not crooked or bent), sincere, honest. 52 an draff-lam short road, straight-road, straightforward, not deviating from the direct course; upright; 44 55 5 good actions, righteous deeds : 244 55 H righteous judgment, justice. 55 299 9 200 1 draft behau-ni bros-sao settlement, good arrangement-also described as allar in ब्रे.कर.श्व.ब्रुवाचा.त.रथ. हुच.क्र.च.वा.चाय: वर्ष हुद.व return good to one who has done kindness or good service before (Yig.).

54 44 draft-don ordinary signification; 5K K4 KK RW K4 B B5 OK the difference between the general and real significations: देव र्म (भावाचे) the sense or spirit of an expression or word: 34 Lug. a.du.dra.a.am. 54'54'44'5' Ex a de significations drawn from unrealities or phenomena are to come within the term draf-don; \$4.54.04. a. 4m. 5xm. c. comm. s 5.5m. \$4 a meaning derived from the spirit or spiritual sense is ₹= ६६ i.e., the certain or absolute meaning. (Behu. 37).

SK-BE draft-por adv. straight; SK-BE. allara draft-por hjog-pa to place, put straight: \$5.254.454 draft-por bdof-pa wishing frankly; 55. 55. 8. 9 dead-por smeawe to speak plainly, to be candid, to speak the truth.

Sta draf-un wraig, ng 1. abetract noun to 55.4 draft-po. 2. pf. to 434.4.

SK'SK' druh-scoft wall, uffe, glant; 24 95 344 a reciter of sacred hymns, an inspired sage; originally the authors or rather seers of the Vedic hymns; a saint; an anchorite. Ja. says: at present the lama that offers shyin-srey is stated to bear this name, and whilst he is attending to the sacred rites he is not allowed to est anything but 594 sw white food, i.e., milk. curds and cheese. The terms cognate to SE'ME draft-sroft but not exactly synonymous with it are the following: बुवाय, वहुवाकुवभारुन, दवदायां बुवाय, ह्रामायहेंन, बुदानु हु, 44.04.ME #. #. 44.444.0 M.0.084.0 Cd. Cd.0504.0 भ्रामान विमान्ने प्रदेश ने विमान में विद्या प्रदेश प्रदेश विमान प्रदेश विमान gu g u acu un g u ja naugu ata u (MAon.).

इट ब्रेंट वर्ड drad-srok bdun सम्रवि the seven sages; also the constellation of the Great-Bear. Acc. to Bon the seven are:--(1) 5年 董中曾 董 (2) 國本國中 (3) क्याचीद देद ; (4) युवाम देवाद के मेम ; (5) द्वार देश के केस: (6) बॅद क्थव बन्द: (7) ह ब्युव वे केस (G. Bon.). State Rom of draft-sron rige-ben ten kinds of Rishi, acc. to Budh.: (1) * 4'4' ad 52. Mr. Rishi that move on earth; (2) age. and saids flying Rishi; (3) saras tarks. at said the Richi that walk in a dancing mode; (4) अवस्थान वातु कर इस मूदः Rishi that travel in the sky: (5) @ da 5. ag ag se ac. Rishi that travel to the celestial regions; (6) gagagaagaagaagaaga Rishi who move miraculously: (7) qxugaguağaağaççığa. Rishi that can take an enchanted form; (8) promed of set at Rishi that can vanish in light; (9) 485.34 affind gariffe. Rishi that can move as embodied forms of anything; (10) 24-48-5-44-48-5e-3e. Rishi who have attained to excellence.



geigeigen denkiefof link-ion Maunn one of the 36 sacred places of Buddhists in ancient India, the site of modern Sarnath, near Benares, where Buddha fir-t preached the Saddharma.

SEN draffe v. aga u

53'4 dean-pa I: 1. in Budh. 59qua-4 355) the state of the expression of waste, a.c., dependence of a thing upon another, indicating that the mind is free from darkness, 2. 明信, 中町 recollection, remembrance, memory: 54 4 44 4 clear memory or senses; \$4'A5'5'43'4 to swoon. to fall down unconscious ; \$4 9 4 4 4 being out of one's senses (with joy) (Ja.). 3. self-recollection, consideration: and say Marana persons regained the respective faculties of their minds; 54 4 495 4 quickness of apprehension, good capacity (Ju.). 4. we an epithet of Kamadeva.

53"4 II: 1. vb. to think of, ponder; gen. to remember, recollect with अद्रव: ব্যান্ত্র্ব to think of, to remember Buddha, Dharma and Sangha: हुन व बंद व 3 4 54 4 34 do not think of, do not trouble yourself about, future evils; and an angle I do not recollect having taken anything on credit (Ja.); \$445434 as soon one thinks of it; quick as thought; and \$4 45.95 a Ejeg-su dran-par byed-pa=545.454.4. dran-da hjag-pa also to be reminded of, to put in mind of; 54 14 35 4 to recall to the mind. 2. to become conscious: 54 45 4554 to recover one's senses, to be one's self ngain; 54 254 unconscious; A 55 44 kg. after they had become insensible (Ja.).

3. to think of with love or affection, to be attached to, to long for.

54 MET dran-mehog rie dearest sir (Ju.). 54 344 9 dran ñams-pa fa: un la unconscious, sonscless. 2.=544 and 5 of a faint recollection: weak-minded.

544 3 44 449 4 44 denn-pu ne-war behag-pa bahi चनारि कृत्युकामानि the four essential recollections, which are-(1) 34 54 4 3 45 वर्षाय बाद्यक्रम्याम (the body is impermanent]S.; (2) #4 4 54 4 3 44 44 4 4 44 4 करपाल [the evils of sensation]S.; (3) मेशव द्वा के वर कश्व व चित्रक लुवकाम [the oranescence of thought]S.; (4) In 54 4 3 45 व्याप व समीक लुपकान [the conditions of existence | S.

55 \$ dran-tho a memo, a note for refreshing the memory.

54'S dran-dri abbr of 54'4'54'S'4.

54 98 ma dran-pahi ka-wa = \$ 500 or \$ and the glans penis, the male organ.

54'4'48 dran-pa ben or \$4'8 54'4 the ten remembrances, viz.:--(1) MEN QN EN ES Q: (2) अवाहेकासाइनाय: (3) द्वायदुनाहेमासाइनाय the constant remembrance of Buddha, Dharma and Sangha: (4) (4) (4) Augustus and Sangha: bearing in mind monastic vows of morality: (5) नहेंद वहेंबान इन्द remembrance to give away in charity; (6) with 544 remembrance of one's tutelary deity: (7) ५९वम है क्रापु बु व हैव स इंदर a recollection of breathing in and out in the practice of 4014; (8) 44 3 44 4 4 4 54 4 the remembrance of the various constituents of the body; (9) 1 4 24 4 54 4 skye-wa rjes-su dran-pa bearing in mind that one has to be reborn (in any of the six states of existence); (10) 43 4 24 3544 the remembrance of death (as a certain and unavoidable fact) (Hbum. 9 93).



54.4 allow Dran-pa hioms we will the subduer of Dod-lha, i.e., of the desire of procreation, an epithet of Buddha; also n. of an Arhat, &c.

६६'ववे हें व dran-pahi khron-pa सरवयम the female organ of generation.

54'48'58K'& dran-pahi dwafi-po 1. = = = 44'4 mkhas-pa a learned man (Mfion.), 2. unifies the faculty of recollection; memory as one of the five faculities, v. 445 E'S'.

इत् वर्षे व्यवस dran-pahi asuas a handsome woman, a beauty (Maon.).

54'44 Ac's dran-pahi cin-rta were an enithet of Kamadeva or Dod-lha.

54व dran-po चार, चेसन awake, one in his senses, conscious.

54 a dran-ma the mind, memory: 54 a ase good memory; 54'44 dran-las ween: from memory, from consciousness; conscious state : 54 4 2 34 a dran had-kyi sinpg sudden recollection: remembering all on a sudden.

59'-9 dran-ps the meet of an animal that was slaughtered three days ago; the flesh of an animal after the third day of its death (consciousness is said to linger in the body until life has been extinot for three days; it is therefore that the human body is not disposed of until after the third day of death in Tibet).

54 and dem-sems in W. love, affection, attachment (Jä.).

5/4 deal 1. v. griff. 2. v. 4544. 3. for To aral.

dang qual-bo (Mingan, Zudia, dann, abr. 4'34'34) (Risii.) grain or peas that have been split by besting.

इबाब dral-wa नेदा, विदायोगी to split with a blow: 44 44 44 a to split assunder, splitting, rending: 9844545 one whose observance (of a religious study or vow) has been broken: sa gu qu qu an an an an a dral-gwie shus-paki ries-behin kho-na ru scar or mark left on human body by striking (D.R.).

54' drul-tee a kind of courier or messenger (Cs.).

su dras Mu Equisuratia cloth cut out for making a robe or coat, etc., v. 5'4 dra-wa.

 $\sum_{i=1}^{n} d_{i}$ ं 1. चानोद, गव, ज्ञाच odour, smell, scent; 3 34 sweet-smelling; \$ 240 dri Ann-pa when bad smell, stench, offensive smell : \$ 45 dei-med failer without smell : odourless; bright (A. K. 1-2); \$ 35 4= a water (Maon.). 2. we ordure, for E.M. E. SACISMICAL OF B. SECTED shrine at Lhar-tse in Tsang (Jig.). 3 35 45'44 n. of a work (Ya-sel. 34). 3'45' वनेव वोत विवयनिय n. of an Indian pandit who worked in the Buddhist propagands in Tibet in the 8th century, A.D. \$ 35 and n. of a Bain-ma lama (S. kar. 182).

देखे अ dei skye-ma बन्ध-जननी produced of smell, a kind of insect come into existence from dirt or 44 35 moisture and warmth.

3 dri-Aktor changing or fading of colour of a dress by use or age: भूग नुषद वद्यान्द्रः द्रे व्यक्तिः वस्त्रान्देशः व (Rtsii.).

3. ma dri-mayogs = 1003 spos-dri wittme strong scent; incense; \$'E'Q dri-fiasee had smell; \$'&'a'a\'a fattaaa odourless, free from bad smell.

3'45 dri-flad vapour, exhalations: 3'45' कामन dri-And hjam-pa चतुन्तिच very agree-



ξ'εξ εςε εφα dri-flahi hdab-chays met. the hoopoe (Minn.).

\$2 dri-18s the five perfumes used in offerings to saints and gods.

\$ 34 \$ a dri-can Ve-10a = \$ \$ a pod of musk (mystic) (Mist-rda. 3).

\$ 44 dri-chab scented water; scent, perfumery.

\$ 6 dri-chn = 734 W urine, also abbr.

\$ w dri-ma ordure and 6 urine; 6 water
when written with \$ conveys the meaning
of urine.

दे क विषय a dri-rhu gail-wa = aa विषय or वर्देन वृद्ध व to make water, to pias (Nug. 68).

देश dri-chen=कृषय पुरीय ordure, filth, dung (Smin.).

देशकें dri-mehoy, देख सीतव excellent smell, sweet scent, fragrance (Moon.)

देश्यास व dri क्रांताम-pa समाच of uniform smell as of incense-sticks of China.

\$ 250 dri-htul=\$ 244544 suppression of stanch.

है दर बहैर तथा और य dri-dan hybren-was mehod-pu सम्बद्धाल महीबते worshipping with offerings of gurlands and frankincense.

ইপুন dei-lden 1. সন্দিৰ having the smell of. 2. যাকখন a gunder or ac of gent (Moon.).

देखन dri idan-pa there are see. to the Bon cult seven classes of scent:—(1) वर्षे दर द्व व स प्रेड्ड earthy sinell such as sulphur; (2) द्वी-दर व्यवस्था ने व्योद्ध (3) अमेरिन्द इव य व्यवस्व 5 द्वा (4) वृद्धि स्व व्यवस्था fleshy musky smell; (5) 鸡乳气气电子中毒; (7) 鸡乳气气电子中毒; (6) 四甲氧气气电子中毒中毒; (7) 甲氧气管((D.R.).

देश्व म Dri [dan-ma (भाव) सम्बद्धी n. of a place in ancient India.

his dri snom-pa pf. upes henans = 5294 de u to smell, to inhale an odour (Mion.).

\$ 49 dri-phog gen. \$ 44 494 clothes soiled with spots and bad smell (Riss.).

ইপুৰ dri-bral or ই গ্ৰহ dri-ma-bral লিখাল free from bad smell; that which is not soiled; fig. = টুৰ লিংগ akyon-med-pa blameless, without any defect (A. K. 1-2). ইপুৰু বুল জন্ম ইয়াৰ ভূমি কুল কিলাংক্য কিলাংক্য কৰা

हैं भ dri-mar बाबब, जब, पुरीब filth, excrement, manure; है है sna-dri nose-mucus; है अपूर्व हैं इस dri-mar kun-sad-mas after all impurities have been put off; है अद्यु dri-mar dkur or है कि किय बहुब bad or offensive smell; है अव्युवकायदेवर dri-mar byays-pabi and the disease of obstruction of the bowels. है अपन dri-ma-can 1. dirty, sluttish (as to dress). है अद्युवकाय dri-mar daß bray-pa बजब with smell, stain or defilement. है अद्युवक dri-mar daß bray-pa बजब with smell, stain or (है चुन.) washed, bleached, cleansed—है अद्युवका and है अव्युव्ध signify the same 2. जवनाय interlocutary month in the lunar calendar (Moton).

देशक्ष dri-ma drug in Budh, the six corts of defilement, namely:—(1) the feeling that I am superior to my spiritual teacher; (2) want of regard for religion and one's spiritual guide; (3) अव व ६५ विकास के वितास के विकास के विकास के विकास के विकास के विकास के विकास के विका



द्वैश्वभूत्र भ dri-mu hitin-mu= श्वद्रभेद वर्षद्वभूत्र भ a voluptuous woman (Micon.).

देश बहु करें अब dri-ma hphyi-wahi ma-ma बबार को a child's wet-nurse; a woman who attends to infants' cleanliness.

Takkas dri-ma mi-manh was not touched or affected by filth; unblemished, throughly pure.

ই জনিংগ dri-ma med-pa বিশ্ব I. the third stage of Bodhisuttes perfection or কাৰ্ণাই গুলু pure as smell of flowers; নিৰ্মাণ without defilement, an epithet of Buddha (M.V.). 2. বিশ্ব pure, holy, all-good; clean, cleanly.

देश केद परे देश बद देश में देश में देश के treatise by Acharya Amogha (Tan. d. च 117).

द्वेश केर् पर पूष्णा पम पक्षा प्रवेशमें विस्तवकीर्थ-निवास n, of a Sutra (K. d. # 224).

રે મળામુમ dri-ma-goun the three impurities or filths:—વન્દ' ordure, વહે urine, દ્વ rāni swest (Sman.); fig. ત્રેમ વર્ષ દેખ also

देशक देशक व dri-mis nogs-pa blemished, stained, spoiled.

Syn. 4979 nag-nog; \$44 dzi-ldun fws dzi-ma can; fww 44'ff dzi-nus sanphyuk; fwin dzi-na gos (Mñon.).

दे ब्रांट dri-gissah khah सम्बद्धीर, गम्बाख prob. समाच्य a sacred place, the principal chapel in a monastery.

Syn. 454 44 per group-lag khañ (Môon.).
+ \$ 454 dri-brisañ = \$ 445 good smell, fragrance.

Balla gu dri-hdein skyes = ga aw Au.

3.44575 dri-shib dkur clear and definite instruction or direction.

\$ Para dri shim-pa or \$ Para 1. an agreeable smell, sweet fragrance; adj. fragrant. 2.= 35 30 seps saffron.

Byn. of I. and the first promised by irspos; the east of distance di distance distance distance distance distance di distance distance distance distance di

रे नेम हम dri-shim byas वास्ति perfumed, sconted.

ীৰ্ণ dri-shon স্বৰম্ব met. for wind (Maon.).

देश dri-su मानने lit. eaters of amella, a class of demi-gods supposed to originate from the sone of scents in Gandhamadna in the Himalayas; are also celestial musicians. Acc. to Jā.: "the Dri-su are not only supposed to be found of flowers and other fragrant objects, but also to visit dung-hills, flaying places, shambles, etc. The insects swarming about such place, the Tibetan believes, to be incarnated Dri-su." देशका पुरस्का के dri-su ga-bur nu-sho-can कि. प्रकार के कि. प्रकार के क्षेत्र के dri-su gra-bur nu-sho-can कि. प्रकार के कि. प्रकार

१ वर्ष हैंद हिंद dri-sabi grod-khyer a mirage; explained as अद्यासमाहा अद्राप्त as a illusory phenomenon appearing as a reality: किकार वेत्र सुर्वाद प्रदेश देश हैंद वेत्र इ. देव्हेस हुन्द देव्हेस सुर्वाद देव्हेस इंग्लंड वेत्र इ. देव्हेस हुन्द देव्हेस सुर्वाद देव्हेस इंग्लंड केव्ह सुर्वाद (Buddha) has said that like as a dream or illusion or in the manner of a mirage are we born, live, and die (They.



देश्वे मुस्त्रस्य dri-rahi glu-dhyans गमाणे, स्वीति melodies of the dri-za musicians.

देशका dei-bain skyes lit. born of fragrance; an insect; the rose-bug.

第4年刊 dri-both dicuñ-po musk-deer. Syn. 34 gli-wa: 23 85 gli-vtsi-can (更新の.).

देशका क्ष्य dyi-bani khan-pa पश्च lotus flower (अतिका.).

\$8 gas a driki star-po a kind of insect believed to grow from smell.

Byn. # Тч врай-вров; адк. 28 2414 Впрай-рові ral-pa; # 34 вра-ста (Ийоп.).

Rest dribt bend flower, lotus; the virtue or nutriment of Recent, smell; substances like camphor, assafortida, &c.

\$ 84 4 dri-blast-wa we to smell.

kri-la hkhor a bee, that which roves round or is attracted by fragrance.

A dri-wa for a pf. a dris; = a a a a a construction, inquiry. The a a a construction, inquiry. The a a a construction are a construction as a construction and a construction are a construction.

The a a a construction are a construction as a construction and a construction are a construction. The a construction are a construction as a construction and a construction are a construction.

5. deia 1. looking to; care, regard; dependance upon; = প্ৰাণ or বৰ্ষাণ বাৰ্থ ব্যাপ হলে নিৰ্মাণ if you place no regard in others, if (you) do not care for others. 2. acc. to Co. = 14.

And drin resp. and a rarely \$14 kindness, favour, grace; \$4.54 drin-can kind, gracious, benevolent; also benefactor; \$4.54 we the parents, the benefactors (Ja.);

ጓጓጓጓ vb., to acknowledge a kindness, to feel obliged: ዓላጓግዛ as I shall always feel greatly obliged to you; የሩ ማካካት ነቀ ነው ነው። የተመተለከ see being now full of thankfulness to him; የተጀናቁ to forget kindness received, unmindful of obligations.

মুক্তিৰ drin che-wa or ব্ৰক্তিৰ very kind, great boon, the great or greatest benefactor. ৰাজ্য বুৰু ঠ bkah-drin-che is a very frequent phrase of thanks equivalent to our "most kind of you," "many thanks"; it is often repeated twice and is a common expression of ceremonious thanks in letters. বুৰুৰে ইব্ৰু বুৰু ইব্ৰু ক্ষাড্ৰেই কাজ্য কাজ the greatest benefactress for this life is one's own mother; বিশ্ব বুৰু ইব্ৰুবৰ্ম this turned out the greatest benefit for Tibet; মান্ত্ৰীৰ বিশ্বৰ কাজিব ক

देन कॉ व drin gro-un or देन 5 कॉ व to show one's self gruteful; देन कॉ केट क्या कुछ you shall not have done it for nothing.

દ્રાંચન dein-km gratitude; દ્રાંચન u to be grateful; દ્રાંચન દ્રાં in return for kindness received; દ્રાંચન હૈલ્ય ingratitude, ungratefulness: નમ દ્રેચાદ્રેન લગ હૈલ્યાએ , મમાર્કેમ દ્રેમ લગ હૈલ્યો છે. તે માર્કેમ દ્રાંચ one night because of his ungratefulness, the hermit was punished at last (Rdm. 19); દ્રાંચન વ્યામ u to be grateful.

देश वेंच प drin log-pu or देश व्यव वेंच प lit. to reverse a favour, to return evil for good or for kindness; ingratitude: १ दे देश वेंच पर व्यव नगर परम हुआय now, having met with ingratitude, he did me wrong (Rdsa. 10).

देव नेव drib-cil ace. to Ja. a corrupt form for देव सु विकेश in Ld. = विकेश है.

And drim stump, trunk of a tree or plant; pollarded (in Ld.).

33 deinu v. 3 dee; prob. for 3437 a young mule.

5

a roll of paper. 2. for \(\) a bell.

ইবাৰ dril-bu বজা a bell; ইবাৰ a one who rings the bell. ইবাৰ a member of the S'akya race whose daughter was married to Siddhartha (Yig.). ইবাৰ ক্ষম দেশের বাইবাৰ বিশ্ববী, আৰম্ভবা sounding like a small bell.

The dril-than bell-tower, beliry; I have been deally and the sound of a bell. It was a dril-type las begrage-pa usually proclamation by ringing the bell; I have dril syroy-pa to ring the bell; to publish by ringing a bell; I have bell; to publish by ringing a bell; I have bell; the clapper; I have a place of justice (Mion.). In high dril-town a bell, the clapper; I have dril-town a bell at and, or a piece of cloth on which bell stand; the frame of timber in which bells are suppended.

34 4 dril-wa. v. 434 4 hdril-wa.

देश थ dris-pa, v. वर्ष a hdri-rea. देश dris घर, त्रवा asked, an interrogation. देश नव परिष्या baving asked; व्याप्त क्षेत्रव well asked; asked carefully.

ইমান প্রস্থান dris-pa glan-la phab (মন্ত্র-পিন্তু decision of questions S.

देश पर में dris-pahi tho बुद := बुद कड़ेश पर में.

₹ dri-ho an enchanter, sorcerer, magician; ₹ # dri-mo enchantress, witch (Jä.).

देशास drig-ma प्रदेशन one who has asked; having saked.

देव व्यव dris-lin श्रेकोचर answer to a question.

37 dru-gu a ball or skein of thread.

3 3 dru-bu a clew or ball; #5 02 ga a ball of thread or of wool; \$ 3 akm a pg

50 deng 1. 44 num. nix. 2.=48.5 good. 3. symbolic of \$4 the kinds of taste which are six, also of the six quarters (sedars), i.e., the four cardinal points besides above and below: also that of the six ornaments or 44 (Rtsii.). 59'595 drugdkar a superior kind of turquoise. 55'98 drug-braya six hundred (600). 54 a drugagra in Gram, the so-called article presenting itself in the following six forms; 4, 4, भ में में में इन इन drug-cu or इन इन्माय चि the num. sixty (60); 573 4 489 एकवृद्धि num. sixtv-one (61), 59 \$ \$ drug-cu skor the Vrhaspati cycle or the cycle of sixty years. 54 a drug-cha one-sixth, one-sixth part; sq 1 drug-ston six thousand (6,000). ETESTA drug |dan-ma agl an epithet of the goddess Gauri (Mhon.). 194 drug-pa or and drug-po as the sixth one. 54 544 drug-dmar a very fine kind of turquoise supposed to be one-sixth part red in tint. My drug-sho six khal (mule load) of barley grain for one sho (Rtsii.).

ধূপ ই drug-sde বন্ধুন্তি 1. the early disciples of Buddha:— নৃত্যু কৰা; গুনুক্ত কৰা; গুনুক্ত ব্যৱহা; ব্যান্ত কৰা; গুনুক্ত ব্যৱহা; ব্যান্ত কৰা; ব্যা

squak drug-mdo back joint, spinal joint; hence squak a=gas grak a follower. (Mon.).

हुँ deuß resp. 1. निष्ड, सञ्ज्ञियान, सजीप adv. and postp. near to, beside, at, to; हुँ इस बहुत ते क्षान्य क्षाप्त प्राचित्र : drawn from near; अ पुर के हुँद क्षान्य व दे व दुन्य क्षा having alighted on the place before the palace. But the ordinary form in which the word is found is as the postp. and adv. हुँद है नेवाहिक 5

at, near to, in front of, before ; 44 25 55 5 to the king, before the king; & 5,590 to examine personally, face to face: \$55 and to go near or up to; Achieves near or under the tree. 2. a title or address of honour generally intended for the sons of noblemen; MARNER Your honour: # 3 55 honourable miss. 3. civil officer, official; & 34, \$4 and 34 b high official; & an druh-yig private secretary; & 534 deuf dkyas-ma an inferior official, a common clerk (Risii.); 55 a/45 drun-hkhor gen. lay-officials under the government of Tibet; & 4544 druh gunspa a companion, an associate : as also a drug bbriff-ma or seastage a middleclass official (Rtsii.) . If drust-spyi civil officers in general.

officials under Phag-mo Grub hierarchy.

Style dend-deny superior rank of officials: Styles grant a rank are specially superior officials who are of much importance for public service and are especially favoured, etc. (D. cel. 11).

grand drud nr-no wing imminent, very near, close to, impending.

Byn. 49'3'4 thag ñe-wa; 3'454 ñe-hkhor (Maon.).

gran species. In Drud Nam-mkah hash-po (Los. a 15) n. of a Government secretary of Lhass.

secretary, lit. one standing near, waiting in the presence of a great man, an aide-de-camp.

clever, skilful. Acc. to Jä. prudent, wise, judicious, sensible. 2. sincere, candid.

\$2.45 a drug hisho-wa private physician, physician in ordinary (Cs.).

इस् अन्य drun-yig-pa कावक a clerk, specially the clerk of a superior officer, a writer.

druss root (of misery, sin, disease, etc., also that of a tree, etc.). Schrauge exterminated or destroyed from the root; radically cured.

558'4 drubs pa 1. = 558'5 bright, sparkling. 2. acc. to Cs. clarified, clear.
3. beer, resp. 4855'8 beer for the use of a great man.

55 drud v. वहा व निषेत्री 1. divested: बाजेब हुन व्यक्त, दाजेब हुन में हुए the father killed a tiger, the son pulled off its skin. 2 हुए हुन drud-drud a pelican (Sch.).

+ 50.4 drub-pa or sound v. asqua=
asam a (anything) sewn.

SALU drum-pa or and the passion; acc. to Sch. to have a strong desire, to long, languish, pine for.

5N'N drus-me 1. in foal, as a swa a cow about to bring forth. 2. millet (Sch.).

克 dre acc. to Jä. a mule; prob. col. of 3a. 多素, 新3 she-mule; 34, 第3 mule.

34 dre-wo in W. the elbow (Ja.).

ેવાં dreg-pu grime, incrusted dirt, soot: ક્રેવરેલ syron-dreg lamp black; ક્ર્ય-દેવ stin-dreg soot on the frying-pan; દેવ ધર or દેવ ક્રય dreg-grum gout; દેવ હવ dreg-idan સ્વયોપ coating of dirt on anything; દેવ કર્માં હતા dreg-byed rdo-ws (?).

्रेयाओं drays or देववान drays-pa वर्ष क्ष्यक, बाराबार, कहन pride, baughtiness, arrogance; क्रेटबादेवय id. देववाचेव drays-takig =: क्राटबाइक haughty expressions or words;



boasting (Maon.). 394 94 H dregs Idanma = Pan ga n a vouthful female, a damsel who on account of the charms of her youth is proud. In Budh, fifteen kinds of pride are mentioned:-(1) (1) (1) (1) 3944 the pride of moral purity; (2) Tw 44. 3qu'a pride from much hearing; (3) You unique of courage; (4) 35 an 3qu'a pride of acquirements; (5) angs fa squa pride of honours; (6) Repeaturement and appropriate pride of intellect; (7) 504 944 94 344 4 pride of residence in solitude; (8) #EM'42. ৰ্ব্যান্ত্ৰ বুল্লাৰ pride in attainments; (9) ব 853 443 444 pride of having few necessaries of life; (10) बहुब्ब दार वस देवस व pride of personal appearance; (11) deu je gu देवसाय pride of wealth; (12) दवर के वस देवसाय pride of power: (13) अभूद अध्य अद का देशका pride in possessing many servants and retainers; (14) प्रथम जुड़न अर्देश नेश चेश of dhyana and fore-knowledge; (15) क्षा अनुवासीय के प्रमाण 394 o pride from the praises of gods and naga. (K. d. 4 78 and Los.).

374 35 dregs-byed met. for a devil.

55 বি dred-po 1. a wild-man, a savage; one who is brute-like and irreligious. A 5 i a savage though born as a human being, he has grown an impious savage (D.R.); acc. to Sch.: evasive, lazy; he quotes the passage: ১৯৯২ বৃহত্ত কি মূল্য বৃহত্ত কৰা a savage without religion, full of deceit and cunning. 2. a yellow male-bear; ১৯৯৯ deg.-takañ a bear's den.

Side dred-mo 1. one who has gone astray from a religious life; one who has abandoned a righteous life. 2. a yellow bear.

3.5 dred-mo species of bear péculiar to the mountainous plains of Amdo and the Kökö Nor region, the Ursus layonyarius of Prejevalski. It preys upon layonys and maumots, as described by "A. K." in his Report on a Journey in Tibet and Mongolia.

र्दे drehu प्रवार, वेसर a young or small mule.

+ 33 Fq drehu-rhog; 33 Fq = 1. the mane of a mule. 2. = Fq = a spotted seat, or cushion. 3. a kind of long-haired cloth.

34 drel a full grown mule. 34 454 = 34 5 for mule, the rope for tothering mules (kitsii.).

5

5 WM dreg-nut a kind of grass, of which ropes and shoe-soles are made in Tibet. It will us the filaments of I wa; I wag dres-blown the security of I wa grass; I and dres-cun rope made of I wag grass (Risii).

I do 1. the hot time of the day at sha-dro the morning from 8 A.M. to 10 A.M. If physi-dro afternoon from 3 r.M. to 5 r.M. in India and Tibet. 2. acc. to Jū., lunch, a meal taken about noon; 1949 to lunch. I has also the general meaning of any meal: 1949 and 1948 in one day three meals; 1949 and 1948 and 194

Jan dro-hjum (col. tonjam) tepid.

\$45 dro-dod=comfortable accommodation (of travellers) under road-bill.

Ya dro-wa 1. vb. and adj. to be warm; warm, as distinguished from hot. 2.=Ya bro-wa of which it is an incorrect form. र् वर्ष व dro-wa ruon-po तीच्यरस very

Yaq dro-lug a sheep intended for food; Y-q dro-ça meat intended for such a purpose.

5 98 drogs (Sch.) packed up, made up into a pack or parcel.

Le dron or Les drons v. 2344 haren-pa.

55.34 dros-ma a large basket or dosser provided with a lid and carried on the lack.

ই diod তথা 1. sbst. warmth; ব্ৰথ ইই warmth (derived from clothes); ইই warmth from fire. 2. animal heat. চুই বুইৰ বুইৰ a small piece of food=দুশ্ল, prob. for দেই enjoyment of the mouth. (Ja.); ইং বুই drod-can তথাত possessed of warmth, warm.

+ \$\frac{1}{2} \quad \frac{1}{2} \quad \quad \frac{1}{2} \quad \quad \frac{1}{2} \quad \quad \frac{1}{2} \quad \frac{1}{2} \quad \quad \frac{1}{2} \quad \quad \quad \frac{1}{2} \quad \quad \qu

\$\forall \text{Analysis} & drod phebs-dus = \forall \text{Analysis} & dpyid-ka, the warm season, i.e., the spring (Minon,).

१९३६ drod-sman=१९३९३६ stimulant; १९३६ वस्य अनुस्थ the three stimulant medicines are Piper longum, cardamom, and a smaller species of cardamom (Min-rda, 3).

the hot season, the summer. Known drod yal-wa the vanishing or diminishing of warmth or heat.

र्द, १९१ a drod rig-pa अवकान the science of mysticism, occultism, charms. Ja. has: well-versed in measures.

दे निर्मे drod-per चेकंच 1. sweat, perspiration. 2. acc. to Ja.: warmth and moisture. दे प्रमेश वर्ष क्षेत्र च चेक्चण vermin, insect, etc., produced by heat and moisture.

\$4.4 dron-po col. for \$14 dro-wo.

হৰ a dron-me or হৰ জ gentle warmth, gen. equalling হ'বছৰ dro-hjum প্ৰহৰ warm food; সুশ্বিক khrag dron-mo warm blood. (Hbrom. 41).

Fal drol v. asaa Just-wa.

In it: dros (Sch.)=I dro, In 14 noon, midday; In when it is getting warnt.

Ku 11: sometimes written for Mu.

इंश्व dros-pa 1. अवस्य heated, grown warm, esp. of the ground by the heat of the sun or of men by warm clothing. अ इंग्य Ma dros-pa अवस्यत is the n. of a lake, i.e., of Teho Mapham, the eastern one of the two Manasarowar lakes in S. W. Tibet; also a Naga king. 2. (अवस्य) cutting cloth to make a dress.

বিষ্ণাত day or শ্বেশ gdays 1. fut. of বৰ্ষাত, মছানি; মহ শ্বেশত to attach or give a name; প্ৰশেশ it the man about to be given the name; প্ৰশেশ it the doctrine that one should be attached to (Rdo. 46). 2 acc. to Jā. day-light, opp. to প্রথম. 3. in Sty. শ্বেশত occurs frq. as a translation of স্থা wisdom (Jā.).

বাদ্দে gdun or বৃদ্ধ (ব্যাক্তিক বৃদ্ধ)
বাদ্দেশ্বর clothos-horse, rack; the rail on which a bird perches is called ৪ বৃদ্ধ 2.
a peg or nail for clothing. 3. মুখাইবৃদ্ধ g the rail of a ladder; but acc. to Jā., the step of a ladder. বৃদ্ধি বৃদ্ধে মুখ্য ম

ক্ষেত্ৰ gdań-ica pf. ক্ষেত্ৰ gdań - pa কাল ; দক্ষেত্ৰ to gape, to open wide (the mouth and nostrile), to stretch; অধ্যাক্ষিত stretched apart the arms; বৃদ্ধানী ক্ষিত্ৰ পুলিনৰ পুলিনৰ gahi gdań; cured of disease.



ৰ্থ আৰু glast-yas n. of a numerical figure (মুন্ন): ক্ষান্ত ক্ষান্ত বিশ্ব আৰু মুন্ন ক্ষান্ত আৰু মুন্ন বিশ্ব আৰু মুন্ন মুন্ন বিশ্ব আৰু মুন্ন ম

স্থান gdans prob.= হ্ম duans (মুম্ব্রুম gdans fa the voice), or ম্ব্রুম ম 1. the tone or pitch of one's voice (Sidu. 54). 2.= স্মেষ্ট্রুম gdans-săun music, harmony, melody; স্মেষ্ট্রুম to make music (Jā.) 3. resp.= হ্মেম্ব্রুম the forehead (Cs.).

ৰুম্মাৰ gdańs-pu 1. v. ৰুম্ম gdań-ca. 2. = ইমাৰ sos-pu or মহমাৰ suńs-pu, also resp. for মুখ্য dray-pu to recover (from an illnoss); বুধু বুই বুই-মাৰ one recovering from illness, convalescent.

पार्ज gdan = १५ अता चासन, resp. प्रत्या वर्ष a low seat, a divan, cushion, a bolster. Til gdun-khri a throne, a high seat (Rtsii.); 955 29 gelen-leog abbr. of 955 52 24 a cushion and a small table. 454 a gdon-cha a suite of cushions; seats (for the use of a party including a great man, his attendants, etc.) : acres a new Me thab-ydan-cha sogs sprod supply scats. fireplace, etc. (Risii.); 454 284 adan-hiaa cushion-seat and small table, ton, etc. (Bleii.) ; 454 24 an gd in stay high a tigerskin rug lined with satin placed on a stuffed cushion for the use of great men or respectable lamas; 94'55'55'455'84'484' er 25.564 15.8.4 | on the first row of seats spread tiger-skin rugs lined with satin and (place) wine-glasses and large silver cups (Rtsii.). 454'43'44'4 gdan hdens-pa to take leave, to withdraw, to depart : 953,953,4 gdan hdren-pa= 14 35 " to invite, to go to meet.

cushion, one occupying a seat, a chairman.

about in a Buddhist monastery.

ৰূপনা gdun-sa 1. place of residence;
ৰূপনা বিশ্বনা the seat of a chief lama;
বিশ্বনা বিশ্বনা a place of festival. 2. attuation, position, rank; প্ৰেণানা the chief or
central residence of a head or ruler;
n. of the capital of the Phagmo-gru
head-lama in Lihokha, the province to the
south-east of Lihasa and east of Sam-ye.

numerical figure (Ya-scl. 57).

বার্থিশী gdam-ka or ক্ষান্ত = ব্যাদ্র choice, election (Nag.).

म्दमः म् gdam-Ray चरदान, चादेव, उपदेव advice, counsel.

Syn. 345 24 man-hay; 4544 gdams-pa (Mhon.).

बद्धमान प्रवेतान-pa 1. technically fut. of बद्धमान to advise; but occurs as present: द्वद्धमान क्षेत्र I advised this; दुवान क्ष्यमान क्षयमान क्ष्यमान क्षयमान


Syn. 474 44 bkah-luh; 4454 man-hay; 45444 gdami-hag (Mhon. and Nag.).

95.35 gdah-gun = 95.3 gdah-shi and 95.394 gun-tshiyi the congregating of monks for midday meal or dinner.

ৰ্বি ব gdal-ua encompassing, diffusing (Yig. 25).

4 45 N G gdas-pa = 1 4 5 mras-pa eaid, stated.

प्रदिन्त gdin-un श्रेकर, प्रशास्त्र प्र 1. the rug or carpet which a monk sits upon and which he carries on his shoulders: इ.व. वृत्र वर्गर वर्गर वर्गर वर्गर कार्य presding (floating) his rug upon the river Ganga he proceeded (A. 28). 2. as vb. another form of वर्षर क Advi-un.

a gdu-un pf. 454 gdus wai 1. to stir up together, to mingle, mix up, to mix up drugs; 344454 to make up into a broth. 2. to covet, to hanker after; 354445 fürd-la gdu love of gain (Zam.).

ৰুত্ব gdu-bu sometimes পাঁ বৃ. কলু, বলৰ, বছৰ, বাৰ্ম্ব বাৰ্ম্ব কৰি বাৰ্ম কৰি বাৰ্ম্ব কৰি বাৰ্ম কৰি ব

454 ydugs=3 4544 ##, resp. 58 4544 1. parasol, umbrella: 4544 55 44 अर्थर ६८ व ६५ वहेर । संसम्बद्धकाराज्यः brellas, royal ensign, and flags were hoisted Syn, 45 49 tshad-skyob; # 9 19 tshu-rou spril; ga naq'a thur-ma brgya-pa; a南 南 an hkhor-lohi lus; at Ma char-skuob (Maon. 1. न्द्रन्थ है पुर gdugg-kyi-gad असावा the ribs of an umbrella. 2. any canony or awning (Ja.). 3. eleg. midday, noon; 4544 354 gduge-tshod=34 95 or 495 344 noon-tide. also noon-tide meal : ५वे ५५४ वस्त्र अप्राचन #5 a 45 a a gas in the row in which the clergy had congregated for the purpose of taking their midday meal (A. 133).

नुष्य विषय gdays-khebs = नेर हुन्य द्वान झायपुर्व the birch tree (धनिला.).

The point honorific term. 1. bones or remains of a deceased person; \$175. the



remains of a lama, or those of a king; also a tomb wherein the remains of the deud are deposited. 2. वंश family, descendants: धरपुष the son who will continue the family: 435 50 gdus-rus lineage, family, blood or seed. Also 4524 gduh-pa and बार adun-ma fafa beam, piece of timber: # 952 principal beam; 5'954 cross-beam; 455 how beams projecting over the capital of a column (Glr.); बुद्धः बदेवस periental; बुद्धः क bridge of beams or of poles; 455 As in Sikk. the silver-fir Abies Webbinna. 455 gdufiigyud=45'4 or 244'55 or 244'54 progeny, descendants: 45 45 his descendants still exist.

45 19 gdun-skyob umbrella.

432 34 gdus-ren funeral pyramid containing relies, of. 185 34 mehod-ren.

न्द्र- वृद्ध and dan स्थाप kind, merciful, compassionate.

মৃত্যু বুলিন লোক vh., pf. ৰুত্ত a gluing aq. কৰ্ম , কৰ্ম ; to be pained by physical causes, to be tormented, to be scorched: সুন্দান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্মান ক্ষান ক্ষ্

मा मा स्थान कारा-la gdus-va to long for food; अस सम्बद्ध व कारा-la gdus-va to long for food; वर्ष समा बहुद व कारा-la gdus-va to long for food; वर्ष समा बहुद व कारा-la gdus-va one who is consumed with desire has neither fear nor shame (Tad-na-ka.). ने हैं बहुद वर्ष व वृद्ध कारा-la gdus-va one to Jā.: my own dearly beloved mother.

ভাষা । অনিংকিছিলা 1. sbat. excessive desire, passion (for any enjoyment): lust; লাইন লাই (sensual) desire subsides. 2. love; স্পাল্প লাইন ব্যালিক কি লাইলাক 45. 35 gduń-byed 1. as met. the sun, also = 3. 25. 45 the sun's rays. 2. 244 drought (Māon.). 3. 54. 35. 25. n. of a tree (Māon.).

न्द्र-वेदः व gdun byed-na यनना an epithet of the river Yamuna.

TSEM giluh-ma v. TSEA

459'4 gdub-pa 1. **459'4**. 2. adj. frugal, temperate (Ja.).

শুনি প্র gdub-bu v. পা; ও কুজন, বৰ্ষ ring, bracelet; প্র পান্ত or প্রশাস্ত bracelet; কু পান্ত সন্মিয়া an ornament for the toes of the feet, foot-ring; ইং পান্ত also পান্ত ইং finger ring; কুজা পান্ত golden bangle.

বাহ্য বি gdum-po 1. = প্রন্ধ হ. 2. a pieco = 54 dum.

बहुबाब gdul-ear ए. बहुबाब hdul-ear. वहुब बहुद्देश ह gdul-earli dhos-po= ह्या वहुद्देश है tho objects that are to be suppressed, which are five:—बहुबाय threat, ह्या curse, वहुद्द, ह्या बहुबाय, and हृद्द (K. du. व ४३). वहुबाइ bya= इंग्रेश बहुबाइ to be designed by religion. बहुबाइ gdul dkrh-ear हुई हैन, इन्ह्यां, इब difficult to subdue, restrain, or tame.



बरेब 2deg ४. बरेबबाव: बरेबबावमेराव बाह्यत-प्रवेषा (Nag. 38).

TEL adri, also atta faura confidence, assurance, cheerfulness (Nag. 38). ats Aug adefi-khel-wa to repose confidence; adj. confident, certain; 42 194 uden thob-us to become confident, to take courage, to be ressured; as & acc & un ac when dving he has nothing to rely upon; भे श्रीवास्थ्ये बरेदः a strong or fearless confidence; as at att at no joy at dying without steadfast assurance; & age implicit confidence, trust.

3

maria aden-101 pf. maria adens = 494 a to raise, lift: 44 454 to raise one's hand; g and act a bird with its wings raised and spread (Ma.). AFG. - 935.4 to brandish a weapon, to flourish it (Nag. 37).

पदिम्भ'ग gdefis-k: पना, पनन, भोग the expanded hood or neck of the cobra; ब्देदम:वाधुद्राव resting on its lifted neck, standing in a proud posture; = 344 97 54 ud:As-ka-can teres, sew the fabulous hooded dragon with eight legs inhabiting the snowy mountains; a hooded snake; बरेदस मुचाँद समापर hooded snake, cobra da capello: बरेडम न्यून मोनिन hooded snake, any hooded object.

बरेदब अ दब्द Gdefis-can dbaf श्रीमी भ Ananta Naga, the king of the serpents.

बरेदब अन्य में gdeste-can tha-mo 1. Vasuki, chieftainess of the snakes. 2, the goddess with the dragon's tail = water saw 44.444 the ninth lunar mansion : constellation of Scorpio.

The good or The dod-kha the resp. form is as all wree, was, the face, the front : केर केरे वर्ष पर का विश्वकी one with the lion's face, n. of a goddess ; 협약 맥독자 목표 급약 aff a Bon god, one with a dog's face or head: 44 1 4554 the pig-faced-such are names of Buddhist and Bon deities of Tibet: The a pale face; The see redface, is the n. of a cannibal hobgoblin with red face; न्दर दबर वेद के सब the country of redfaced demons, i.e., Tibet. at and the 55.24 a round face indicates possession of religious naturo: 955 mare 4 m 455 m and a dry hollow face indicates garrulousness and thievishness (Mi.): 955 Baya adok khyiki ita-bu his face is like that of a dog. 电气电影 gdoff-gi phyogs the cheek. The mout (of a pig), the pointed part of the face. adoA-squar changing of complexion of the face out of shame or anger.

TELET BIO BOOK Ha-pa = TET 45 214 THINK faw or "the five-tufted one." an epithet of Mahadeva.

atties adok-chen-cun=Edika, i.e., a shameless person (Miton.).

ALL adon-drug and 1. the river Ganges which is said to have issued through six heads, i.e., has six sources. 2. www an epithet of Kartika, the son of Mahadeva.

TK-65 gdon-chun dejected, disheartened; Bank ake as Bas as not being impudent and saucy.

TE a gdof-h adv. in front, in advance; 955 gdoA-stad just opposite.

वर्षा qdoA-yig= अवि that which attracts the eye, e.g., address on the cover of a letter, front inscription, sign-board.

TER adof-ris star long-face explained as बर बेज में थे देवस इर यू वर्ट देर बेड 5' 113×11 84 (TuA. d. ₹ 220).

σξεσίξια gdoñ-la ded-pa to push or press forward, to urgo on, to haul a culprit before the judge; κε σσξείξια to pursue one's course regardless of others. both in good and in had sense) (Jū.).

याँदें I: adon or गर्ड मनेनम यह, चनहर; an evil spirit, a demon causing disease. There are 360 kinds of spirits which do mischief to living beings; out of which eighteen are very powerful and dangerous; fifteen kinds are said to attack children of either sex. The names of some of the chief. evil-spirits are: (1) अविकार विवयक, (2) अविकार व मामगर (3) अभिभिन्ति गर्न दानवगर, (4) दिहास्वी वार्त प्रवासक, (5) का भाग हैर पी पार्ट अर्डसक, (6) दे विवाद सम्बद्धाः (7) शेवश देणे वर्द क्रियरबन्ड, (अ) भू ब्ये डेन येथे मार्न करमबन्ड, (9) मार्नेन वेद के कर्द स्वयुष्ट, (10) धेर स्वेद कर्द राष्ट्रस्य प्र, (11) ब्द्रद्र द्विवार्ड अस्तवक, (12) भे द्वाम ग्रेगर्ड प्रेसक्ड ; (13) नाव वर्त, (14) युव पुर्स कु वर्त सवस्वत्र, ্বি) स्वयं विवर्त (16) शुभग्नव विवर्त (17) क्रम ब्रद्ध वर्ष, (18) व्हेर ब्रेड के वर्ष, (19) क्रिय वर्षन ने नहर (20) हो केर के नहर, (21) नहर धर नहरू (22) বুল ব্রান্ত বার্থিব, (23) বলাপুরী কাইব, (24) बनेन हेरे बहुद, (25) हुने बहुद, (26) अ में द्वर पर वुद्यके वृद्द, (27) गुनाकु वर्ष वर्ष वर्ष व्यक्ति, (28) इदास न्द्रविन्द्र, &c. Generally, all gdon are divided into three great groups, viz., AL ALA evil-spirits of upper regions, La ata hou-adon those of the nether world, and

কংশ্বৰ bar-guon those of the intermediate regions. Again কুম বৈশ্ব শিল্পইন stan-hoy-pi guon the evil spirits of the higher and nether regions are called পুত লাইন hubi-guon. মুই-লাইন উপ-ইং লাইন আৰু ব doath by epilepsy, which is believed to be the malignant influence of the evil spirits of the upper region: আইন উপ-ইঞ্জন্ম আ guion-yyus britins-pu or অইনেঅ by thibs-pu infatuated or possessed by evil spirits (Sch.); আইন অইন্য guon hjny-pu the entering of a demon into a person's body.

শ্বি II: 1. fut. of বাব্য (জিলু, 37). 2. বাব্য নি এন ভাইন এই বাব্য নি লাম্ব্য certainty, surety (জিলু, 38) as in ই ব্যুহ কাৰ্য বাইন নি কাৰ্য happened. As adv. বাব্য নাম্বাহ ভাইন্য নি কাৰ্য undoubtedly, indubitably. বাইন ব্যুৱলান চলুন ভাইন ব্যুৱলান চলুন ভাইন বাংলা (Side, 75).

Tartar; the fierce, impetuous. Among the Mongols there is a tradition to the effect that India was the original home of the Mongol tribes. 2. the lowest and most despised class, a fisherman; in W. Teb. any gdol-pa.

Syn. given in Anon.:—পাঠুলএ glam-pa; পাইৰ ব glul-wa; মিংৰী টুং mi-dye spyod; গুই ne-tshe; ইমানিং clus-med; ইপাও কা sdig-pa-can; দুমোন elans-pa; মানুহাত্তি mi-beranskye-wa; মানুমান mi-ranse-pa; পুরুষ্ঠিত কা; thub-chodcan; মানুহাতি glin-po (সালক্ষ্ণ).

পুৰ্বিতঃ নুধান্ত পুৰুষ্ণ কৰা anything having material form; পুৰুষ্ণ কৰা টুমুন টা the aggregate of material terms, i.e., of matter; প্ৰথম্ভন material, corporeal: প্ৰথম ক্ষমন্ত্ৰীয় বিচৰ things are nothing material, they have no substance (Ja.).

ৰ্থ বা gelos-jet = মানু ব 1. a boat, a ship; ৰ্থ ম বৰ gelos-thay a boat-rope. 2. a mast.



Syn. **L. 1984 Lau**r Flut-gyor thoys-pa; **L** 18-18 aller gruhi dar-po hasin-pa (Kag. 38).

ब्रह्म वाह्य gdog-pa hdsin-pa = ब्रह्म विश् बर्चचर lit. the holder of the boat, the steeraman of a vessel.

+ প্ৰজন gdos-bu 1. পুৰুষ্ট লগুৰু হৈ or কুট প্ৰজন প্ৰজন প্ৰকাৰ of a boat or ship; প্ৰভাৱ প্ৰজন to set sail, to fix the sail on the mast. 2. halls made of tough or soft materials such as cotton or wool with which monks keep off sleep during the time of study or meditation. 3. acc. to Sch. an oar.

S

ৰ্থন লৈ gdos-med or প্ৰায় gdos-bral immaterial, unsubstantial.

प्रमा bdag stars 1. solf, one's self; कर्ज रह जन्द व कर जर्जन के दिल the good of one's self and others (S. o.). 2. = Fix kho-uo I. I myself: बदवावीकावाइक के वर्षे चन्द्र के belay-gra gtam-yn hphro-bend-kyis let me relate the remainder of my story, i.e., I will relate the remaining portion of my story (Hbrom. 116). Common in polite talk; also in personal narrative. अत्याम bda j-qu सम mine, one's own, my; वदवायी मेशम व हाद reproving one's own self; ज्य में तुस्य में दूर पुरू decorated my own body with gems (K. du. 221). 3. the shst. 4. the I, the ego = = == === (Was. 269). 5. for 459 5 master. 6. in natural philosophy, the element of solid matter; also met. for air. 454 3 MENU bdag-tu rmong-pa smanis self-illusion; क्ष्म चानादृष्टि insight into self. क्ष्म कृद्रक्ष चाह्यमान egotism. व्यवस्थि bduybatod self-praise: afquatty grana arm st praising this own self and slandering others. 454 14 bday-thob one's own share of property.

Syn. 444 bdag-nid; 4x shin; 349 shyes-bu; 4x gtso-wo; 4x 14 gan-ag; 4x

rah; gat skye-ren-po; Arasa sed-buju; Aras g sed-bu; Aranga sed-lis-rkyes; draga ker-dakrun; margasyr mehod-shyin shyur (Mhon.).

• § § bday-rkyen recognition of one's services by one's superior, with promotion, etc.; appreciation of merit hy an official superior (Risii.).

ৰংক টুৰ bday-skyes আন্তাস 1. an epithet of Brahma. 2. born of one's self, i.e., a

Syn. & State and the olive tshafts-pa; exunion ran-lis skyes; gg phru-ya or g * bu-tsha (Mnon.).

- अप विषय किया : without eyoism, an epithet of Buddha (M. V.). अप विश्व सामकी n. of a goddess.

হংল ক্ষিত্র এ bdag-gir byas-pa = [क्ষ রুমে u l. promised, undertaken; কংল ক্ষ প্রং u to undertake, to promise. 2. ৯৩: to Ja.: কংল ক্ষেত্র কংল ক্ষিত্র u attachment to the I and mine.

প্ৰাৰু bdag-ryyad = ম বিউজা ran-y-was one's own mind or self: ইব্রুগ wa a টুই-হুম চু-বুল, বুলুগ বুদ বুদ উপ্টেশ বুলু বুণ চু-বুলু দুও to the venerable Avadhuti and, propitiating him, enter into the disciplining of the mind (A. 13).

জ্জুইন্ ই à Bday-chen run-pa-che (শ ছু জ্জুজ the title of the head of the Sakya-pa school (Yig. k. 12-14).

ক্ৰেণ্ড bduy-nid= ক্ৰেণ্ড I. I myself, thou thyself, he himself; ক্ৰেণ্ড বেশ্বৰ ইল listen to me! বুল ই ক্ৰেণ্ড the king himself; দ'ইল ইক্ৰেণ্ড কেন্দ্ৰ some sak for the permission of becoming priests themselves; ক্ৰেণ্ড ক্

essence of Bodhi enlightenment; 34wll? and 37.744 was again the precious ones constitute the divine mercy itself; was gained at 37.34 and substance of all the thoughts of all the Buddhas concentrated in one expression (that is om mani padne ham).

+ TYPY in bdug-nid sgrog 1. extolling of one's own self, advertising one's own doings, self-laudation. 2 met. the crow (Maon.).

AND hidag-hid che = I Marana blokhog yahi-pa or I a blo-che-wa magnanimous, generous; one with broad views and principles (Mon.).

ত্ৰেণ্ড নিৰ্ম bdog-nid chen-po সম্ভাৱৰ a general epithet of all the Buddhas, a title of address for a king = কুম নি নিৰ্ম your majesty! ব্ৰুপ্ট নিৰ্মিষ্ট সমাৰ্থ ট স্থানি কিব through myriads of ages (Yig. k. 59).

তৰ্ব hag-po যদি 1. lord, master, owner, proprietor; টুলত্ব khyim-hag প্ৰবৃদ্ধি a house-holder; হুৰুদ্ধি কুৰুই নেন্দ্ৰ thugs-riehi hag-po the lord of grace. 2. in grammar: an agent; অব্যাহ he word denoting the agent. 3. spouse, husband, companion for life. অব্যাহ প্ৰকৃত dag-po byed-pa to take possession of, reign over; অব্যাহ কুৰুদ্ধি

voidity, emptiness, that which is not absolute, the quality of being not absolute. 2 nnowned for lorn, friendless, a vagabond.

হৰ্মীৰ্মি bday-med nor unclaimed preperty: মান্তৰ্মীৰ দেই হুইং, স্থান্ত্ৰ নিৰ্দ্ধ ইই কেন্দ্ৰীই the Dony, i.e., the wild yak, of Chañ-kha (northern deserts of Tibet) is nuclaimed property; the king's treasury (granary) is also public property. ক্ৰ ক্ষা bday-med-ma a woman who has obtained perfection; a woman that is not married; also a public woman.

क्ष्म हैं व में Bday-mo chen-mo महाविषयकों n. of a Buddhist goddess.

হৰ্ণ ইৰ blay-blain আন্তৰ্ক 1. selfishness; in Buddhism there are two kinds of ক্ৰিবৰ atmagraha:—ব্যাল্ক বিশ্ব বিশ্ব ক্ষান্ত কৰিব in its nature is perishable is not so; and ইমানু বিশ্ব কৰিব to believe that everything, i.e., matter, is permanent and enduring (which in fact is not so). 2. the clinging to the I; the clinging to one's own self; egotism. Syn. হ্ৰেণ ইন বিল-চ্নান্ত : ক্ৰিণ ইন বিল-চ্নান্ত ক্ৰিনা; হ্ৰেণ ইন বিল-চ্নান্ত (শ্ৰিকা.).

সংশ্বহ bdag-bank claimed property, property of which there is an owner or claimant; বংশাবাহ বাং এই বুং এই a woman that is married, i.e., who is claimed for the wife of somebody; বংশাবাহন বাং প্ৰতিষ্ঠিতি কৰিবলৈ বিশেষ্টি কৰিবলৈ (Blass).

born one; an epithet of Kamadeva the god of sensuality (Moon.).

style. bday-sruf or style. bday-sruf-cca, 1. a hermit, one who watches his own actions, i.e., his self. 2. self-defence, self-preservation.

पद्या haan-wa ब्राप्ट 1. adj. delicious, savoury, well-tasting. 2. vb. to drive, to drive out=अनुष्य कुर दे प to chase, to put to flight; व्याप्ट कुर नेपाद्य के dankty clush-gis haan-nas being impelled by the



wind of karma, i.e., in consequence of one's works or certain actions. 3. to bear away, along, or off, to hurry off; ६ वंबर व्यवस्थि land carried away by water (Cs.). 4. to call in, collect, recover; धुःबद्वव्यव्य to recover money lent, to sue for the recovery of a loan.

\$\frac{\phi_0}{ar}\$ 1. for \$\frac{\phi_0}{ar}\$ \$\frac{\phi_0}{ah}\$. \$\phi_0\$ = \$\frac{\phi_0}{ar}\$ fee or reward given to an eccort, the charge of conveying a thing or person.

4. पद्भाग har-nea or दश्य rdar-nea 1. to adjust exactly or in a very accurate manner; बद्दायद्वय पर depose the truth. 2. to pray earnestly (in casting lots and in divination). 3. to grind, to polish, rub, file; व्यवस्थ द्वार क file; अवस्य व rasp, also sandalwood; व अवस्य व प्रकृत do grind to fine powder (Mag. 38); व व्यवस्थ reluced to powder (Situ. 75); व व्यवस्थ व व व व्यवस्थ क क्षेत्र क क्ष

হৃত্য ত কৰে a bidal-ica 1. to spread forth, to expend; মুখ বৰুষ to give away riches, to lavish money, to scatter plenty (Siin. 75).

2. ত, বৰুষ gdal-ica. বৰুষ বুল n. of a Bon religious work ক্ষাৰ ক্ষাৰ বুল বুল ক্ষাৰ বুল ক্মাৰ বুল ক্ষাৰ
ब्दब bdas, pf. of बद्दब bdas-ua, कुब बेब ब्रिट्य देद बद्दा प्रवृद्ध व्यवस्थ दे किया है हैं। to the suburbs of that city the king drove five hundred oxen and gave them grass (K. du. 361-306).

azqu ddug-pa 1. vb. pf. azqu ddugs to fumigate, to burn incense, to swing the senser; guillula azqu lha-la spos-kyis ddugps to burn incense before a god; *\$4344 \$445. Burningste demons with the incense of gugul. 2. sbst. the burning of incense; frankincense: *434 \$444 \$dug-goos \$thul odours of incense arise (Jā.).

959 7. hdug-cis=899 cug-pa; Juniperus excelsa, called by the Hindus Esses or the decodur tree.

aze ddus.ca 1. pf. azem ddus. = 2392. azazem gshu-ddus. = 932390 bent the bow by pulling the string to shoot an arrow (Nag. 38). 2. vb. = 550 rdus.ca.

455 bdud and the chief devil or antagonist of religion; the personified evil principle; the evil one. There are four bdud devils :--(1) 85-55-955 warms the devil originated from the aggregates, i.e., the constituents of the living being; (2) इन्हरभाववे वर्ड क्रेमबार the devil ruling over sufferings and diseases; (3) 48 45 47 7 455 बल्पतिनार the devil of death, the messenger of the lord of death; (4) ga ga as a square मार, (बानदेव) the lustful god or Cupid. first two are classed under दश्याद हैं व विचाद as devils of imagination or Vikalpana, the last two are figuratively called A. a. 34. 48. 755 the demons that are not human beings. There is a second classification of the satanic principle:--(1) Iquasa 3:455 the avoidable devil; (2) ******* 45.5 the unavoidable devil; (3) 544 3 4 455 the demon of merriment; (4) } 444 \$5 \$ 455 the demon of pride.

नदुर्द्भित वृद्धिः कावा अर् श्रमका व्यास्त्रित के नेवा है। 399 सर्वेमारमध्यस्य विश्वसम्यान सुद्रा n. of a mystical symbolic rite; नदुर्द है दिन्देश रित the concubine of Kämadeva.

न्द्र है है ded-kyi-sde नारच्यू, क्रारडेना the troops of the Devil.



bdud-kyi-bdag the arch 47.4.B.424 demon.

man and delication and the son of the god of sensuality (Milon.).

assign bound by bu mo the damsels of Mara who are:-- \$500 sped-ma qui, Tour By M dgale byed-ma The, and Tour 14. dnah spuod-ma wife or alfa (K. d. 4 72).

assign bdug-ryal mixim, mixima the conqueror of Mara, the archdemon. 555 aga bdud-hthul or assass bdud-helul arefor he who has subdued the evil one: an epithet of Buddha. 955 959 955 dud bhdul-gdan yn the grass Kus's (Mion.); a seat made of Kus'a, grass sitting on which Buddha vanquished Mara.

455 24 84 bdud sdig-can = 544 40 544 34 dadi-rab dwaft-phyug with, mit Mara the sinner; also Kamadeva.

assism sas a blud-nag bbar-was god of the Bon pantheon resembling in his attributes Reserving Manju S'ri.

बहुद है bdud-gin पीक्ष, चयत, हवा 1. the food of the gods, nectar, the potion that confers immortality; 24.3 45.3 the nectar of dharms, i.e., of the doctrine of Buddha. 2. a laudatory epithet of medicines; 455 Present the fragrant juniper; an elixir prepared of a decoction of five holy plants, viz., a q ba-ls a fragrant dwarf species of rhododendron, all'a mtshe-ma, para kham-pa, and tag hom-bu. N.B.—Really only four, but according to the absurd method of numbering in Tibetan styled "five," because the whole taken together makes five. 3. Myrobalan, Terminalia. Chiring. 4. a polite word for wine. 455 Para band-rini ril-bu wanna olixir-pill, necter-pills. 455.88 Pc.4 bdud-risife khafipam? is ri-kirod a hermitage; a retreat in the solitudes of hills (Mfon.). 455 Ba d baud-rteihi sgo=P or Wat d smra-waki age the mouth (Maon.).

455 2 4 wann blud-ritsi-skyes producing nectar [the yellow Myrobalan plant] S.

ons Pronument bound-risi naks-cam vogetable medicine growing on the snow-line in the Himalaya or in Tibet. 455 3 X4 35 bdud-rtsi chos-sman vegetable elixir used as an antidote against the attack of evil apirits.

45.5 PEH brind-stai sain-po yenst.

Syn. ac's chaf-rtei, 3c'f nid-khu, fc'ft sāifi-khu (Mfion.).

255 3 24 gr Baug-risi thab-shyor 444. n. of a goddess.

255 B.gwa's Bdud-risi bum-pa man. of a goddess in the Bon pantheon who resembles in her attributes the Buddhist goddess of the ocean.

435 8 544 4 bdud-rtsi dmar-po n. of a demon.

बहुद् है हुन् व bdud-rtsi smug-po a cure for congestion of the brain.

क्षु द के कर श्रम baud-risi chur-laun स्थावधी raining nectar, a. met. for the moon.

455 8 ale belig-resi helseg = g lee then the tongue, the organ of taste (Maon.). age Palara band-risi basag-pu guraar pouring nectar; also satire; sweet melifluous tongue or language.

455'3's bdud-rtsi or wangs the godwho subsist on nectar. 455 3 an blud-risi ses चयत यह 1. ambrosial food. 2. चयतीदन n. of an uncle of Buddha Gautama.

agg \$8:44 band-rteihi hod (#4 sli-icii) win met the moon.

aggraritation beind-la akyona-va ster midend-ma = = 0 q # upq a (Milon.) the



goddess of earth called Betan-ma who keeps certain demons under terror.

75124 Adun-ldin n. of a perfumery, prob. a preparation consisting of seven ingredients.

Syn. alm all beit-bein; 45 an Che-bama; Ama (pays-pa; man geal; Ends deime med (Moon).

বৰ্ণনা কৈ un-pa = ছ প্ৰাৰ or ইন প্ৰ the religious robe of the Buddhist clergy.

454'4 Idun-pa asa, asal the seventh.

ৰূপন dun-po of seven parts: রণ ট ৰূপন the seven principal parts of the body; viz., hands, feet, shoulders, and neck.

75137 Edun-phrag water a week, seven days.

and bdun-blass born in the seventh month, a seven-months' child.

bde or at a bde-ton a, w, an, an, an, and 1. happiness, welfare, safety, piety, enjoyment, joy, bliss, prosperity. In Budh, there are two kinds of happiness: an assumption of happiness: an assumption of happiness or bliss that terminates or becomes exhausted, and an artist at the happiness that is eternal and cannot be exhausted; the first being mixed up with the miseries of transmigratory existence, the latter remaining unaffected by any cause. At all artists are all after a series is followed by misery and after ness is followed by misery and after

misery comes happiness, the two revolving like as a wheel (Tsd-na-ka), A Tib. proverb is:--- af a a ff. au garaga an ha Ha. 48.35 longing for happiness, one only brings on misory. 44.4.4MM.94.4K.84.4 सर्वेषच-समस्थित possessed of all happiness: बरे व देव व सबेश्वयात्र to gain happiness; बदे वर हैंद सवाचर that which makes happiness ; बरे वर्षे हर व स्कोपधान the requisites of happiness: बरे व बुंद कर हैं। what causes to enjoy happiness. at a Bu bde-mahi khrus=4: बरे करें दक्क हिंत स्वीस्तर a merry festival; वरे na niat the god S'ambara fa demon of drought represented as an enemy of Indra the god of cloud S. वरे स्व बोव्यवरीर the human body; वरे वरे. बर्डे कथ or विश्व सुखोपचान resting upon comfortably, a comfortable pillow | S. at करें की स्वाचाचार [basis or sent of hampiness S. 2. 3 a bdc-wa to be happy or well; also adj. happy, pleasant, blessed, and even beautiful; also easy: 4.45 as I am quite happy; at he is happy; बरे बर देव gone to be happy or to a place of safety; बरे बर बर बर व live happily, in prosperity; 47.45.4 to let another be happy; Mink and A. We shall not allow you to be quiet: बरे की बहुद क्ष्म the source of becoming happy, the state of bliss, paradise; करे वेज्य = peace and joy (Maon.). वरे वर इर हैन or बरे वर वहन्य नेन he happy! farewell! समाप्राचिमवाभी करे कर वह एक to be bodily and spiritually afflicted; A at at ag ag a fearless of adversity; A.ad.aq.aq.a to ache (of parts of the body); sequilitatives at to be unhappy in the womb, i.e., in travail, to suffer the pange of child-birth; and or g'at or fa'at cheerful, merry, glad; 544 करे peace, a state of peace; करे करे अंधान many enjoying the quality of peace or peaceful happiness; \$ 48 45 a the happiness

of rest, a happy tranquility; alasta 4:42 a a saw } loving the pleasures of the world : करण भूतम के बदेश a happy situation : अ.स्.न बाब बदाब वर्ष वर्ष वर्ष वर्ष वर्ष uto attain to the happiness of Niredna. जैवर वर्षेट it will be easy to understand : परे में पेंड he is well : अव परे व easy-going person; also well-qualified, well adapted: Fig at a with good organs of speech: 44'4' one who has practice in working with his hands, skilled, clever; math knowing to speak well, being eloquent, well-spoken : 3000 द वा के मा के वार क tongue skilled in speaking wisdom; as at A the road is easy, may be passed without risk. As adv. at at happily, merrily; at as as to live happily, i.e., without illness. 3. good order, durability, strength; all says 53 acc. to Bon the nine signs of बरे व durability :--- अद्द द वर्षेच elasticity, if pressed it springs up; को क क बाद अपन when weighed it is found light; वर्षे द वर्षद व when turned it revolves: 934 4 when bending it, it is pliable; and a garage behauna sdod-pa where placed it remains ; 4944 We if broken it crumbles away; 4544 ब्रॉ व if scattered it diffuses; व्यूवन वृद्धाव if amassed or collected it mixes up, i.e., agglomerates; Requirement it is soft to the touch.

ৰং ষ্ট্ৰং bde-skyid ছব happiness, felicity.

ৰং বা bde-skyro or বং বং বা আন, দুললি
state of happiness, going to happiness,
the kingdom of heaven. Opp. to ১৯ বন্ধ প্ৰল-syro the state of unhappiness. বং বন্ধ ক্ de-syro-can আলিল heavenly, celestial
বং বাৰ্থাৰণ বিশ্ব স্থান কৰে to receive a heavenly
or glorified body.

44 bde-oan wal happy.

क्षे के hose-chen abbr. of क्षेत्रके वि felicity, consummate blim. क्षेत्रक hose-chen-pa क्षा-चल great happiness; one in great happiness: क्षेत्रक के hose-cham-me or क्षेत्रके n. of a sect. ot आव Bde-mehoy भाषा is a most important yidum or Tantrik deity of the Buddhists. He is the equivalent of Sambara or Samvara; and in Tibet is usually represented with three faces and eleven arms, standing on two crushed bodies and wearing armour and a necklace of skulls. This is his form as ५००० वृक्षित में कृष्ट व Pal-khorlo Dom-pa; but he has several other forms and phases. The Chief Lama resident at l'eking is held to be an incarnation of one aspect of Bdr-mehog (Dem chog).

Syn. 可不有更加自然hor-lo edom-pa; 東首、 u rikhrod-pa; 《四首章章 dymb-tro pdo-ps; 宋 四年 (hod-pa can; 在可以可以 zda-teabi chod-pan; 如如 a質《文本 取款hub-byrobi doah; 文章《陈本 pto-pe 数khor-lo (新6m).

कर वेषण bde-legs 1. = १वे वेषण dye-legs or भाष चित्र वृक्षण metho-rus guns paradise. 2. व्यक्ति, कवाच well-being, auspiciousness, blessedness; blessing.

ा वेद्य अ bde legs-can 1. व्यक्ति auspicious. 2.= क्रिड domestic fowl (Mion.).

को नेक्य वार्ष व hde legs-brjod-pu benediction, expression of blessing: को नेक्य स द्वर वेन hde legs-an gyun-cip वार्ष काय blesings be to him. वरी नेक्य सुद्धा व hde legs-an gyun-pu has become blest; वार्षाका performance of religious ceremonies to bring blessings.

at and bik-hings prosperity, welfare.

at all bide-brief felicitous expression.

at the bde-ston abbr. of a 15 th a 15, happiness and Niredna.

nd age bee-hibus met. for My lightning (Mson.).

Syn. Mi Lu que meho-ris-genas; Mi Lu gar As meho-ris rgyal-srid (Maon.).



at en the lord of the Sukhteati heaven.

यरे वृत ब्यूबा ब्यूब. bde-ldan hbras-bbyns स्वा-वतीयकोदय the happiness of heaven.

વર કૃષ્ણ માણા વ્યક્ત વર્ષ માટે bdc-ldan-ma lush betan-pashi mdo, the Satra delivered at the request of Bdc-ldan-ma queen of king Bimbisara (K. d. 9 595).

R & de-spyod sensual enjoyment; also a privy (Ja.).

वरे व अ Bdc-ma-can द्ववादती Dewachen, the paradise of the Northern Buddhists which is said to be situated in the west and presided over by Buddha Amitabha It is never mentioned in works of the pre-Christian era of Buddhism. 43 4 4 5 केर क्षेत्र व हवाबतीकुष "the plan or design of the Sukhavati" (K. d. = 306) is a work describing this heaven as being full of terraces, lotos-lakes, and players of music, together with swans, cuckoos and peacooks. The Tibetan version as given in the Kah-gyur is longer than the Sanskrit text which Cowell, under the title of "the smaller Sukhavati-vyuha," has translated for Max Müller's Sacred Books of the Rast. The whole work is one of the latest Mahayana productions, probably as late as the 5th century A.D., and in some respects bears a curious analogy to the description of Heaven in the Revelation of St. John, of which the writer may have certainly had knowledge.

of the east black grant the son of Dhrtarastra; the chief adversary of the Pandava brothers in the great was of Kuruksetra.

न्दे व्याबद्धाः व åde-mar åbyer-pa ह्यो wellmade, elegant, handsome. बरे वर कृतेबाव bde-sonr geegs-pa or करे वृत्रिक समा a general epithet of the Buddhas, one who has passed to Nirodan.

वरे वर विशेषभावदे द्वार में = अभि श्वास व्यक्त अ the goddess of Earth (Mion.).

को 35 bds-byed 1. महर, चेनहर, पिनाबी an epithet of Mahadeva; also बच्चे saffron; a physician; the glans penis: thunder-bolt; the spring season; a crocodile. 2. n. of a Buddhist author who wrote certain religious works (Grub. व 15).

Syn. for saftron: 영토명의 gur-gun; 배경도 a-ru-ra; pa·롱드리로 emun hoñ-len; 해도면 emunpa; 해도면에 pho-ttags; 역설명의 해로는 begyabyin mishon-cha; 도로 함께 gicañ-phyny; 결혼 blu-spyi; 현리 이런 도로 200 chihi dus; 한 영토 Au-stin (Mon.).

of fiends attending on Sira S.

वरें दे वर्ष दिवस Bde-hyed gehi-thogs सकर, प्रवासी n. of a deity mentioned in M. V.

वरे हैं सब *B.de-byed seas* वदानम the youngest son of Mahes'vara.

at age. bdc-bbyus and 1. source of happiness; an epithet of Mahee'vara and of the city of S'ambhala. 2. as a symbol:

द् बहुद र्व वर्षे वेक्स hide-blyns did-wash tshogs क्यर् a courry; also the followers of Mahadeva.

वरे अप bile-blag चुक felicity, ease, contentment; वरे अप है in happiness, happily.

at que the grar the time of war or internal dissension, disturbed state of a country (Shal-lee ch. 1).

वरे नेव bde-çes संचा or मं-चान felicitous knowledge.

ত প্ৰথম bde-geoge আন an epithet of Buddha, one who has passed to steinal happiness.



दे अवश्यान had soys had an epithet of Indra (Maon.); वर अवश्यान had soys mu the colestial queen, the wife of Indra (Maon.).

क्षेत्र hdeh-wa an antiquated form of

and oder abbr. of an ode-rour.

sincore = ब्यु क केंद्र a beta-rea med-pa guileless, not false or deceptive. Also as a vh. to be true: हिंद् केद ब बदेद में khyod zer-rea halen-no what you say is true, i.e., you are right; ब्यू केद के के betay-yis ñes-pa beta-yyis it being true that I committed a fault; देवन द्वार केद केद de-shin-du beta-right it might be true after all; नेत हुन्य ब्यू देव that is indeed true! देवद व्यू देव अभ is it quite certain that this is true?

ন্দ্ৰ II: 1, truth, right, in the abstract; but usually something true; true words, etc.

ত্বীৰ প্ৰশিক্ষ below-per gives নাজাৰ the two truths: (1) প্ৰদ্ধতি ত্বীৰ kem-relate below-per নাজানিক the ordinary truth which concerns all things or phenomena; (2) মূৰ্মকাৰ বাইন অবলাইনাৰ the sublime truth. এইন শীক্ষাপ্ৰদ্ধা প্ৰশিক্ষ ৰাজ্যবাৰ্ত্তাকৰ the Sultra on the two-fold truth (K. d. # 370).

nदेश वर्षों के han-pa mthon-ica सत्य-दर्भन the perception of the truth; to discern, to know the truth; a degree of Buddhist perfection.

কাৰ্য বই bden-pa bshi or বন্ধান বই বই বে বই বনাহিবানীকালানি the four noble truths; the four apparent realities: (1) ধূৰণ চুৰণ হু-জ misery; (2) ধূৰণ বুহুল সুৰ-বুহুন (দুৰ্ন সিন্দা) কাৰ্-বৰ the cause or origin of misery; (3) (ধূৰণ মুৰণ) কাৰ্যৰ কিবাৰ cossation or prevention of misery; (4) ধূৰণ বুহুৰ কাৰ্যক বাই কা বাই the path of salvation, i.e., the deliverance from misery. बद्द वर बहुन bden-par hdain-po to believe to be true, to take for granted; बद्द बहुद विषय bden-bdsin shiy-no if the illusion is destroyed; "den-den" वदेन बद्देन very true indeed! certainly.

वर्षायभैर hiden-pa-nid truth, also १६-पभैर Çunyata.

the truth; as an adj. veracious.

द्देन परे ६व hden-pahi-fan सत्ववास् 1. truthful speech. 2. as met. ३ ४व bya-roy the crow (Mion.).

बदेव व den-po a true, a just man (Cs.).

aবি দ্বৰ hden-bral 1. কিন্তান south-west direction; aবি দ্বৰ দ্বৰু hden-bral-phyoys কন্দানিবিদ্ধ the south-west quarter. 2. void of truth, unjust (Cs.).

बदेन पर विभाग åden-pahi khrima strict justice; discipline of the truth.

বাং জন bden-tship or বাং এই জন্ = হুং হাই লক্ষ্ম মানক্ষম I. truthful expression, true words. 2. a solemn asseveration, often combined with a prayer. বাং শুলু বা our who has spoken nothing but truth during several births, and thereby has acquired the power of exhibiting miracles.



5 to be; to be situated: १६४४३ व्यक्त कर दूरिय where is your monastery; व्यक्त व्यक्त bday-to phag-pa bdog I have a cavern; acurata and ata thats bdoy-gam mi-bdoy are there any means or not?

asa bdral pf. of asa a bdral-sca and signifies: disregarded, broken, not observed.

glowing embers, cinders. 2. a shit of large unburnt brick of mud or clay (Cv.); seep and it spaces (for the purpose of melting metals).

evening; अद्भावत or अद्भाद्ष yesterday evening; अद्भावत madus-sast anama yesterday: अद्भावत प्रभावत ome only yesterday (श्रिष्ठ, 39). अद्भावत madus-sum last night: अद्भावत वाक्ष क्षेत्र क्षेत्र क्षात्र क्षेत्र sum balaggi pusi-lam-na last night in my dream, otc.

STE "1" quantum or see all as a place of cremation, the place where the burning of the dead takes place (Soh.).

mdass was, was: 1. colour of the face, fresh looks, healthy complexion;

case a seem duar-nonhi mann ruddy complexion; assemen of fresh appearance; assemen bad-looking, dull complexion.

2. brightness, lustre, splendour. 3. resp. for seemen dural-near the forchead.

क्टरभव्यूष्य *midshiphrog-pa* चोनोहारियौ or तेनोहारियौ faded lustre, the brightness destroyed.

agewas nidańs-med dull appearance, not bright, ugly.

Syn. attan malog-kin; anat bkrayned (Maon.).

as an as: ndang-breat 1. bright colour, good and cheerful complexion. 2. a hypothetical fluid, the most subtle part of the semen.

নিত্ৰ নিত্ৰ medun-khaft or ক্ৰেন্ট্ৰিণ (মুক) সম্বাদিক a kind of poison used in medicine.

अदि mdab इ.स. मर, सायम, बाच, जि-कीइय 1. an arrow: अद्वादय to shoot an arrow. 34 459 myug-mdah an arrow of reed or bamboo: 494 MA leags-melik an iton arrow; 54 454 day-mdah a poisoned arrow; दुष्ट वर्षे अद् dpral-wahi mdah an arrow lodged in the fore-head; and me-madas a gun, fire-lock. 2. any straight and thin pole or piece of wood, e.g., the tube of a tobacco-pipe; gquraqe leags-mdah iron rod, a ramrod, etc.; & esq chu-mduh a jet or shoot of water; MR'MAR skur-midah a star or meteor. 3. synı. shooting num. 5. 4. ac at me lust-paki medak the lower terrace of a plateau, also *** mduhchu the river or stream running through it. (Ja in part.) * an and gedan-cube a case or cover for keeping arrows; a quiver.

Syn. १९४५ Kug-phran; ६८.५४ drak-byro; Bağırağı nü-bkhyoy-bgro; 4.14.284485 ça-

S

ra hligs-byed; ব্ৰহ্মপুৰ hdub-ldanminhon; ৰ্মুণ syro-ldan; ক্ষান stok-can; ইন্ত না tro-mo-can; বুলি ব্ৰুদ্ধ hben-benun; কৰে নি midah-mo; প্ৰপথ-কৰে ব্ৰুদ্ধ hben-benun; seracan; প্ৰপথ-কৰি (cays-shibs-can; গুমান-চল-syra-can; ক্ষান্ত ক্ষান্ত ক্ষান্ত hor-shin-diso; ব্ৰুক্তৰ diag-midas; বুলি ব্ৰুপ্ত ক diag-yi byuypa-can; ক্ষান্ত lo-stackai (প্ৰীনিলা).

अपन कृष्य mduh-groß सरचि, नियंग [a quiver]8.

mdah-tsha-shan bedur-nae ryyal-sca (Rtsii).

esa g maah-ryyug = লংগ লাম পুঁ নুব বিশ্ব (Rtsii.). জন্ম manh-che or জন্ম নি hulah-bo-che

क्षत्र के main-che or क्षत्र है hadeh-bo-che सोमर a very powerful effective arrow [a lance]S.

aucaid to aboot an arrow upwards, i.e., to the sky.

454 Bs. milah-khun loop-holo, embrasure.

east in ancient India who used to live by hunting. 2. an archer, an arrow-maker.

manow shot.

** of medicinal drug: *** of \$35.5° of a medicinal drug: *** of \$35.5° of \$4.45° of \$4.45° of \$4.65° of \$4

S mdah-spro the feathers attached to an arrow.

wa y mduh-lha are (1) h 35 3 wa pmyobyed-kyi mduh; (2) k53 3 wa need-byedkyi mduh; (3) k5 k5 3 wa need-byedkyi mduh; (3) k5 3 wa kuhu-tu rmohs-byed-kyi mduh; (4) k6 35 3 wa hehi-byedbyed-kyi mdah.

of Cupid, lit. the holder of five arrows.

Tantrik Buddhist Sage who was abbot of

Nålendra and from whom Någarjuna derived his mystical knowledge of Buddhism. 2. n. of a medicinal root=5.8 88 84 dur-byid-snun.

of an arrow which is placed against the bew-string.

अद्यास्त्र mduh-betan चार ग िक deer] S.

fastened to an arrow with silk ribbons of five different colours, by hooking which arrow into the collar of a bride the match-maker draws her forth from among her maiden companions. Also an arrow wrapped in a searf, with which the head of the bride is touched during maniage ceremony.

अप्यादिः mdah-dan सूचीर, कसाप quiver.

জন প্রশাস mdah-lpage a gourd, v. বুন ku-ica (Mñon.).

(Deb. # 11).

an arrow with a sharp semi-circular disk at the top-end.

अदृश्ये के mdah-mo-che तीमर=अदृश्ये के [an iron club or crow; a lance]S.

fortune-telling by shooting of arrows.

Q I mdah-zo a vessel made of wood, or wicker work, etc., with which barley and wheat are measured (Rtsii.).

acqua mdah-yab=q qu 1. balcony under the dome of a temple made in Chinese



इ.प्रद.क.ber.ब्री करंत लग्न.संख्या है असूच तह हैने. to he constructed, r. e., caused to be made, the sacred symbols placed in the balcony of the Jo-wo lha-khang at Lhasa (Lon. 4 17). 2. acc. Lex. = 9'4 pu-qu parapet, railing. 3, a covered gallery on the top of a house.

अद्यापेन mdah-uia 1. a kind of arrowpoint character which was used in Magadha on Buddhist statues. This character was brought into Tibet from Vikramasila in A.D. 1000. 2. letters which are conveyed by arrow-shot are also called Da-viy.

ASE mdun with, us lance, spear, pike: MER OF MERCAGO'S to sting; to pierce with a spear. 454.45c and 484.45c are the two frontal muscles (Ja). ** ** ** mduk baker-wa to brandish, to whill a spear; eq = tracked to a sling.

MSE Ba mdufi-khuim a shade for travellers made on the wayside by throwing a piece of cloth over three pikes or poles; a frame to lean spears against.

#52:84 mduń-can-ma uffaut fa female worshipper of the S'akti principle] S.

an a ga all modufi-thufi-hotein an epithet of Kartikeya youngest son of Mahadeva.

MER THE mounthous or MER'Q I. a spearman, lancer. 2. an epithet of Mahadeva (Maon.).

#55.55 mdufi-dar a lance with a little flag at the top.

Mark mann-rise i. a spear-head, top of a lance. 2. the religious trident.

मुद्र है जानुभाव medun-ptee geum-pa विद्याचित् 1. epithet of Mahadeva, who holds the trident. 2. n. of a sect of the Tirthika in Ancient India who used to perform

the rite of leaping over three pikes fixed on the ground (Theg. 33-39).

seggially moduli-holsin waves hornet.

MAK all a mdun-so-sen a maker of lances. Mar Ac mount-cin or Mac y shaft of a lance.

N55 modud also #554 modud-pa a knot: वेसव ठन् के भा व सद्द the chin of animals: द्वभावा के कि MSS the muscles of the body: \$4:455= \$5:455 aran-mond charmed silkknots used as protection against evil spirits; # 455 skr.i-mdad knot of ribbons holding together the long hair of women in Tibet : क्ष्म धरे अनुदाय knot of strings, fig. केद हुवे अनुदाय the bond of ava: ice (Ju.); #55 4 4 a mdudpa syrol-wa or again harol-wa to untie a knot. #55'4'affa'a mdud-pa hyrel-pa 1. a commentary, a key to unknot difficulties. 2. बन्मोचन to untie a knot.

+ 455 \$4 9 maud-dor-10 1= 49 999 9 to lay a wager.

\$55.55 mlud-hira a disease of the membrum virile, prob. paraphimosis.

ust a grandad-pa shin-pa wealth.

ars (all mond-adain (age a g g) a string or wreath of flowers or of any other thing.

ALS module (was an) and we the van, the fore-part, the front-side of a thing; face or presence. #54 444 good frontage; Braze an aide-de-camp; azez an area mdun-gyi nam-mkhah-la in the heavens before him, over against him. Usually occurs in the adverbial forms: mdun-la, mdun-na, mdun-da, mdun-nas, which all seem to have about the same meaning: in front, before, ahead. In this sentence, for example, two forms occur with no varying meaning: Equidance | MATAIN

3

mdun-jus= 153 34 mdun-byus conference, consultation.

MSA ME mdun-hjog a present.

Syn. 400 phul-sca; again hbul-sca; gui Eu gus-chois; guish phyag-clen; gist shueten (Milon).

শাস মূল বিশ্ব ক্ষাৰ ক্ষাৰ বিশ্ব কিছিল কৰা ক্ষাৰ বিশ্ব কিছিল কৰা ক্ষাৰ বিশ্ব কিছিল কৰা ক্ষাৰ বিশ্ব কিছিল কৰা কৰা কৰিছে কৰা কৰিছে কৰা কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰা কৰিছে কৰিছে কৰা কৰিছে ক

+ mg q act mulun-bdar = mg q 5 agm a or han is squared mg q in the presence of an assembly.

न्द्र द द द क्षायानाम hdon प्रोधन, प्रोधिन a minister, a magistrate, a judge, a high functionary.

Syn. And blou-po; and \$45 bkah-dwan; Aman Pra a khrims-kyi kha-lo-pa (Mnon.).

Syn. 목록 회에 mdun-gros; 형에 gros 함께 역문에 gros-heam; 현재원에의 gros byas-pa (Mñon).

শব্দাৰ mdun-sa নালান, নালা society, committee, association: শব্দ মন্ত্ৰীপাত mdun-sar behags-pa নালানীৰ to sit in committee.

mdun-so trace punishment inflicted by court or king.

MG3 mdehn = MA MG3 mdahi mdehu the pointed arrow-head made of steel in Tibet and Mongolia; the arrow head is made of various designs some with three points,

others like a miniature pick-are. **\\$\frac{3}{2}\frac{3}{2}\frac{3}{2}\tau mdchu behuhi-so bdya-soa ungung arrow-head like calf's teeth; *\frac{3}{2}\frac{3}{2}\tau mdchu byihn \(\text{sin}'\text{-m} \) uniform arrow-head like a bird's heart; *\frac{3}{2}\frac{3}{2}\tau mdchu vur \(\text{chi-pa} \) an arrow with four-biaded head.

ある mdo I: 1. the lower part of a valley where it merges into the plain, the place where one valley opens into another; the point where two valleys, roads, or rivers meet: 3 " upper-part and lower part of a lateral valley: अवर्षे प्रमा the upper or higher part of a country and the lower part of it; as at road-junction; & at riveriunction : as at at street corners : alat a cross road; \$ 45 where one vein crosses another vein in the body. ME FRAN Mdo and Khims, indicates Amdo, the province of Tibet S.E. of Kökö Nor. and Kham. 2. acc. to Cs 45.84 prudent, # 35 imprudent. 3. conjunction or meeting place in general: 959 9 8 69 WK brtaupa rter-chuhi mdo; 內外衛門 w shi-byed sman-gyi mdo; je 35 au Jul sbyon-byed lis-kyi nado; ann ganga gint hjam-etmib dpyad-kyi mdo (Sman-risa ch. II. 1).

মাই II: আৰ 1 defined as ইৰ্জন ন্ত্ৰু ক ল ৰ a discourse where many significations are massed together in a few words; a Surra. 2 short sentence or rule, axiom; hence কঠে, কঠে, কঠিছাৰ to contract, abridge, epitomise, to give only the main points; কঠিছাৰ ক্ৰিকে চুৱন-ন্তৰ in short, in general, altogether, on an average.

 $M \in \mathbb{F}^q$ q do-shob a benediction to the host for his entertainment $(J\ddot{a}.)$.

अर् अर् क्षेत्र व mdo-mdo byed-ps occurs in अंध बरेब हैन के बबाह का ब वे ब्लॉब्ब क्षेत्र हुए अर्थ उन्हार बेर कार्य दे से क्षेत्र के अर्थ के अर्थ (A. 199).



*** Mdo-sde warm a collection of Sütras forming an important section of the Kahayur.

कर है व mdo-sek-pet or कर है व्योद mdo-sekhabit बीचानिक one versed in the Mdo or belonging to the Sutrata school of philosophy of Buddhism.

at alla a malo-hamin-pri utaut a carpenter falso a stage-manager 8.

+ ME Beam a nulo-mi dimin-ion = for ME a diena nutho-wit of high power or ability.

with mulo-lim according to the teachings of the Sairus; is parallel to the term

45 an rgynd-lim according to the Tuntrus.

अर्थ-व्युश्च मृत्रांश-कृत्रांगः सम्बेख abridgment = व्युश्च व कृतिक-मृत्रा कर वक्ष्मव कृतिक-मृत्र (क्रिका). अर्थ-व्यु व भूत्रांश-कृत्रां समावतः [briefly, collectively]S. अर्थ- व मृत्रांश-मृत्र बंचिकः in brief.

a conce formed of two small sticks, the ends of which are connected by coloured strings, and used in various magic ceremonies (Ja.).

अर्थ े quio-li दुवि := दुवि संत्रिप्ता के selan-chair, a conveyance for carrying sick, incepable, or old persons: वृष्यवेश्व नवः वृष्यवेश्य नवः वृष्यवेश्व नवः वृष्यवेश्व नवः वृष्यवेश्व नवः वृष्यवेश्व नवः वृष्य विष्य नवः वृष्य विष्य नवः वृष्य विष्य नवः विष्य विष

ভাইৰা miley or pretty and colour; complexion; মু'লইৰ skin-miley the colour of the horly; লাইৰ skin-miley colour; লাইৰ জানি colour; লাইৰ miley-miles nice colour, a rose (Ca.). লাইৰ miley-miles nice colour, a rose (Ca.). লাইৰ miley-miles nice colour, a rate miles m

अर्थ क ndo,-onu = देव रव र्षण के 1. wi ite sandal-wool. 2. वर्षण having a fair complexion.

सद्य क्ष mdoy-tun 1. (वनेद) gold. 2. वर्ष्ट्र camphor. 3. a coloured cloth.

अर्ज तुः u maloy-im-pu or अर्ज वहेन व एक्टचे met, for the taven (Mion.).

নৰ্জ্ব *miloj-skyin* বৰ্ণৰ, স্বন্ধ ও species of sandal wood

শ্ৰুপটা miley-miles বিশান, বৰ্ম and শ্ৰুপটা বিশ্ব সম্বাহীৰ্ম জনলা to be names of flowers (K. d. 4 308).

ME of one of modernes it a species of gall (Ju.).

white spot, blaze, or star on the fore-head of a horse or cow. 3. the eye in a peacock's feather; when a peacock (Moon.). Syn. 85 by ad; and a share before, and a share before, and a share before, and a share before, and a share before, and a share before, and a share before, and a share before, and a share a

মাইনেমার midens-per 1. = ছুমাৰ plon-ser blind (physically and morally): মন্ত্র ক্ষেত্র ক্ষ্মেত্র ব্যুম্ব to get blind, to be made blind. 2. = প্রার্থ বি forehead.

with a pair a minds, gools as 1. = a roll, and a gai-brief represent very hight, resplendent, refulgent (Rug.). 2. to make a prayer before the image of a deity. 3. to congratulate, to wish joy to another (Cs.).

NSI nulom or allow nuloms sometimes written for also a measure (ara's); equal to six feet [wim a fathom or the space between the tips of the fingers of either hand when the arms are extended] S.

AKN mdos a tall thin pared stick or wand provided with small coss-pieces,



and with strings of various colours fastened to the ends of the transverse pieces and stretched thence to the main unright stick; the whole evidently intended to be a rude imitation of the mast of a vessel with yard-arms and rigging. Several of these structures, each 3 to 5 feet in height, are planted in the ground on the hill-side just above the house where some sick person is lying; and various magical ceremonies having been performed over the sick person, the at blan or demons which were afflicting him, and which are reputed to have a great passion for the rigging of a vessel, are presumed to be expelled and to take refuge in the toy masts outside the cottage. The sticks with their coloured strings are presently cast away as 25 glad down the ravine (Sad. Hbk.). There seem to be various names for the masta such as :-- हेव पर्वे अर्थ skyel-wahi malos (Nag. 38); @ Aa unt with the mohi bekafimilos: म्ब अदे क्यावा अद्य syrol-mahi quul-milos: क्षा भार म rayal-milos: वर्ड भार म bisan-milos.

Q59 9 hdag-gu= in skyo-ma pap, pulp; prob.= 29 fde-yu.

२६९ में bdag-pn= ख्वा 1. to lick off, as in कुंचिका दूरवा kee-yis sho-hdag-pn to lick curd with the tongue; to clear, or wash away, to wipe off (dirt, blemishes, and even bad thoughts). 2. in C. = वीकाद a mixture of clay and water. Sch. moreover gives this meaning: "cleaving, adhesive, sticky." व्यवस्था hdag-pa sbyañ-va to make a mixture of soil and water; व्यवस्था मीविक-pa sbyañ-va to make a mixture of soil and water; व्यवस्था मीविक-pa sbyañ-va to make a mixture of soil and water; व्यवस्था मीविक-pa sbyañ-va covening or stopping up with clay, e.g., the chinks of a wall or door. व्यवस्था मीविक-pa byar-wa powdered clay. व्यवस्था व्यवस्था मीविक-pa powdered clay. व्यवस्था व्यवस्था व्यवस्था मीविक-pa powdered clay. व्यवस्था व्

bdag-byar bbul-wa to present clay, etc., i.e., to cover the chinks of the cell of a meditating lama sitting mushamu-la as an act of piety. In Pth. 4574 is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape (Ja.). 3. = 2744 lday-pa (Cs.).

asq a hdag-rdsa; or more properly

QSE' haak v. ess haad.

्रिट्रिं वि' मि Han-gi-pa (from केंक्क or कि the paddy-pounding implement) n. of an Indian Buddhist saint: अव्दर्भ कुरें क्षेत्र कुरिन् कुरिन कुरिन कुरिन कुरिन कुरिन कि स्वाप्त कि मितान कि स्वाप्त

5

२६६ वि hada-sea 1. (pf. वर्षण व) = वर्षण व or वी वर्ष hgrig-pa to be right, to suit, कैट.; रूष वृष्णवर्धः rus-yos-hada cloth just enough for making a dress or robe, just as much as is required, etc. अंग्रेड वर्षण do za-ryyu hada food to be just enough. 2. acc. to Sch. to come to, to arrive at; cf. also aq वर्षण वृष्ण के about or nearly one hundred.

955 hdad resp. § 955 sku-hdid, or 955. hdid a funeral repast.

Q বি hdub 1. a train (of persons):
বুলিং ব্যুল hkhor-hdub retinue (Cs.) 2. fold:
বুলিং ব্যুল giis-hdub = বৰ বুলি । im-giis twice or
two-fold. 3. আই, ঘৰ or ব্যুল b-hdub a
leaf, অব ব্যুল-hdub ঘৰৰ a twig with
leaves. 4. a feather.

ৰ্ষাৰ্থ hdab-skyes feathered, bird-boin. ৰ্ব্যাৰ্থ hdab-skyod স্বাম্থ met. a bird (ঐনিত্য.) [prob. a crane]S.

बद्धान्तु hdab-brgya सतपन, यन the lotus.

equagu hdab-bryya-pa 1.=#8 the peacock. 2.=9*9# gur-gum mga saffron.

454 84 hdab-cun leafy; feathery; as met. a bird.

value of a coin or anything; if for one rupee four pounds of butter can be had in one market and again in another market not more than two for the same price it is said of it hids-chay son (Risii.).

হৃত্য কৰিছ hda's hags used, বিষয়ৰ, ব্যৱস্থা কৰিছে, বাৰ, বাৰুল birds, the feathered race ব্যৱস্থা দুবিৰ various kinds of bird; বহুৰ কৰা কুম নিলি-chays rayal-pa সময় the king of birds, the eagle, the mythical Granda on whom Vishma rides. ব্যৱস্থাত্য said to be the hawk and = ৪ ব্যৱস্থাত্য said to be the bether the hawk and = ৪ ব্যৱস্থাত্য said to be the bether the hawk and = ৪ ব্যৱস্থাত্য said to be the bether the hawk and = ৪ ব্যৱস্থাত্য said to be the bether the hawk and = ৪ ব্যৱস্থাত্য said to be the bether the hawk and = ৪ ব্যৱস্থাত্য said to be the bether the hawk and = ৪ ব্যৱস্থাত্য said to be

the enter of hares, i.e., the largest species of hawk. Assammed as = g m h the flying-fox bat (Sm.m. 330). Assammed as = g m h the long-lived bird. Assammed as a hdul-chaps wil-ye the most powerful of all birds, an epithet of Garuda. Assammed he hdub-chaps gwer-ldan (\$ 5 a g m h hdub-chaps gwer-ldan (\$ 5 a g m h hdub-chaps gwer-ldan (\$ 5 a g m h h dub-chaps gwer-ldan (\$ 5 a g m h hdub-chaps gwer-ldan (\$ 5 a g m h h dub-chaps gwer-ldan (\$ 5 a g m h the largest species of hard as a g

बद्दा हैं⊂ hdub-ston सक्ष्युष्य, एक the thousand petals or the largest species of lotus.

an aga as a hab-lan mishon the feathered weapon, met. an arrow.

एड्पएड्प hab-hab s large numerical figure: अन्द्रश्याच्याच्याच्या बदेवपुरः (Ya-sel. 57).

Arjuna, the third of the Pandava brothers.

८६व ठी, hdab-net एव, एवं, वर्च, दच, दचन 1. wing: बद्दा अधून व hdab-ma spraypa to shake the wings (Cs.) बद्दा अन्यविष्ठ to clap the wings. 2. leaf, corolla, petal; वेबदा large leaf; बद्दा अवस्था अद्भुवा व स्वीयव-प्रतिकृति all the leaves fully come out, the flower in full blossom; व्यवस्था eightpetaled = ह-देव पूर्ण. (अर्थाला). व्यवस्था विकास a smooth fresh leaf, v. Schl. Budh. 248. व्यवस्था प्राप्त heap of leaves; व्यवस्था के देव के किया मार्था होने नांव प्रयास a chariot or convoyance made of leaves. 3. fan. 4. flag (Cs.).

Syn. of 2. 黃ო lo-ma; 1. 黃青青青 s.jrv-gço j. (Mion.).

asqueste between skypb (8) and that which is protected by wings; the feather-protected, a bird.

as a sign of that which moves with or by wings.

equivaled hide-mac hije-pa univariant withering of leaves, the winter season that kills the leaves of trees.

ৰ্বেশ হার্থ hdab-ma hdan-pa सहयर्थी, सह-আর h. of a flowering tree ["the sevenleaved," the tree Alstonia]S.

asques के ha.d-ma phra-mo कविष् lemon, eitron=3 के kyur-mo (Añon.).

बद्दा अ बद्धा कृतिक-ma yans साला Sal tree with broad leaves.

बद्दा भवे वेक्स helab-maki thig-pa met. for cuckoo (Mñon.).

वद्यावि भाँद hdub-norbi mulsod (गुन्द किः) कुरुद्वच [Jasnanum multiflorum.]S.

leaf. 2. a species of bird of fine looking leaf. 2. a species of bird of fine plumes. 3.=5 m x t so-mu ra-dsu flax (Uhon.).

acquare with hind be in-muchi bu qualities the son of Suparna [Garuda bird.]S.

ASSIST bdab-sur-can THE a species of sandal wood tree.

व्यवस्था कृतिक-पृत्तक (वे.स.न्य वर्षे प्रदेश) वेस्त a measure for grain smaller than bre or dross.

250% hdubs raicly 450 the side, lateral surface (chiefly of the body); surface;



agaresam the surface of the liver : seresam the lumber region : 494 4554 4 = 4944 in the wood (Jä.).

२८% hdam प्रक. प्रतिक, अम्बाब, करेम, बाद mud, mire, swamp; earth and water together: 9549 muddy clay or plaster; equipm halam-skues upon, uper lit. that is grown in mud, lotus plant; aswith sea hdom skyes-dmar was the red water-lily; बद्धा के अर्थे Adam skues-mislan प्रश्नामा स्वा met. the sun (Mnon.). [lit. "marked by a lotus"; signifies also, a king, an epithet of Brahma. |S.

ASM'T hadron-ka, ASM A OF ASM E' FARE choice, option. बद्ध न देऽय to choose (whether to-day or to-morrow) (Zam.).

बद्ध हैंद haim-khrod=बद्ध धन में हेंद haimapag-qi khrod a swamp or a number of ewamps (Nag. 32).

बद्धाः मृद्ध hilam-quas गोक्क विक one who gives help to a cow in the mud. 18.

QSN'U hdam-pa = a Knu u to pick out, to mark out, to choose : ASA RE hdamrist choosing, brooding over in one's mind a long while; 49 a waru & age again to and 34 454 not losing sight of your enemy, constantly watching, put him down as soon as an opportunity offers; 4 Ex 450 Re long grudge (Ja.). * La B q qu aqua mah-mohi khrod-nas hdam-pa to select from among श्रे ब्रह्म द वद्भ य mi-gland-po hdam-pa such as choose impure things, i.e., lascivious characters. asset as hillim-pu ser-skya विश्वामा said to = ह्ना ध्वे वे धे वेद luk-pohi pi-pi-lift (Mfion.).

ASWE hadam-po= 594 log-pa.

SAME THE Madam-bu kar is n. of a medicinal root: बद्ध समाद्य क्वांमहित हा केद केश dambu removes inflammation of the lungs, liver, and blood-vessels.

asa a hdam-bu as a reed for thatching. writing ; acc. to Cs. sugar-cane. 9548 \$ 4 hdam-ba tte-un nuntin [the navel or joint of a reed]S. 954 98 3 hilam-buhi ha a species of eel living amid reeds (4 non.) ask 5% अलक्षेत्र helam-buhi tshal-skues भ्रद्रकामा an epithet of Karttikeya the youngest son of Mahadeva. (lit. 'reed-born,' Karttikeva is fabled to have been born in a thicket of reeds]8.

बद्धापुरे भ वेंद्र hdam-buhi sa-bon कर्परक [the plant Cuccuma zerumbet. 3.

बद्धायुर्वि हेर् में hilum-buhi tshau-mo पश्चाननी [the plant Nelumbium speciosum.] S.

454 8 hdam-rtsa an aquatic creeper; grass growing in swamps and matchy soil.

asara dim-rdad swamp, ress-pool; the filth of which makes water impure and dangerous to health: 42 34 A 46c age ga 34 5 94 the unclean, or badly governed kingdom is (like) a filthy swamp (A. 7). agu gara age a hdam-rasab-l i hbyiñ-ma to sink into a swamp.

ASN' AS BE Hilam-cod slar-mo one of the thirty-seven sacred places of the Bon (G. Bon. 37).

age as haim-ach the lion of the ewamp, i.e., the freg. बद्धा के बे ब्रद्ध के वेता के विवास-मुख sch-ge skad-po che the cry of the lion of the swamp is loud (Sman. 108).

252' A hilah-wa (pres. and fut.) pf. ब्द्धय hilaş-pa श्रतीत, श्रतिमास, मृत, सभीव 1. to pass away; to go beyond; to surmount, get the better of; 3 44 44 aga to pass away from sufferings, i.e., to attain to Nirvana; MEGAWAGAPA at



the time of death: at the time of entering into the state of Nirvana. 454 ५१९व belah gkah-wa प्रशासिकम difficalt to pass over, to spend time; 9597 hdah-kha the point of death: asa marak anar का डे व की क्यांटन those are of importance at the time of (one's) death, he said (Deb. 4 The following are examples of the use of hikes-ve the past tense : aswall was an hdas-pahi sans-rayas the past Buddha; an spithet of Dipankara Buddha. aquita aq 284 hdas-pahi char gyur-pa चतीता; संगता; all is an asma passed away from this world: 95 94 5 4 the time that has passed away; \$159.454 54 after an elapse of nine months; @'au aqu'ua gu lha-las hdos-pahi apps incense surpassing that of the gods; gange at a surpassing the number, i.e., numberless, innumerable : हे वे अब वय बद्ध व surpassing the understanding; inconceivable: aff au afa u unspeakable, indescribable: 3.2.454 when the sun and moon have disappeared (for a time). açurul 34 hilas pahi tshig the perfect teuse : a sweet a sw bcom-klan-hdas "he who, sated with conquest, has passed beyond," i.e., Bhagwan or Buddha.

asa আ hdah-ya or asa আ k (৪ বছর জ ও chu-hphren ita-bu) the hour of death (Co.); asa আই নিম hduh-ya ye-pes আরিমাল knowledge of the hour of death (title of a book).

ব্যালাক, hitas-method (ই'লাইব্ or বুলালাক funeral ceremonies (J. Zañ.), religious ceremonies observed at death; the death annive.asry of deceased parents and lamas: , হ'ল ক্ষিত্ৰ হ'বেই ব্যালাক ব্যালাক বে লাই he kept well each death anniversary of Lama Gaer-gliñ-pa without a break (A. 49).

and hear-po the deceased, defunct, the late.

respectance of a deceased person, which re-appearing is possible only within forty-nine days from death.

acc hdar-yam wavering, doubting, undetermined.

Syn. 44 12 35 gyo-war-hyed; 452 52 35 hd r-war-byed (Mhon.).

455 was \$5.5 hdar-yam byed-pn to doubt, to waver.

बद्द बद्द heler heler चरवर trembling.

MA & Adar-bu wa ague, throbbing.

ack of blar-end a high-sounding vibrating drum used by Bon priests in necronancy: act of ack of act of act even all the demons carrying drums.

বৃত্থি কুনিনিল 1. to sink down: ৰুজ কুনি কুনিনিল 1. to sink down: ৰুজ জাম sinks in bad porous paper or in blotting paper. 2. বুজৰ dal-pa, ৰুজৰ chu-hial still-water, also water moving slowly. বুজৰ bad-bdal being left exhausted on the road, sinking under fatigue (Jä.).



पद hdi 1. रयं, अयं, असी, रदं, एकः this: also in colleg. very commonly= the: August and the gun? बंद सु वेंद who is this? Where the plural of a noun is indicated, the plural sign is annexed to the demon, pron. c.o. EQ MET a gag sa Ba fa fiahi-muu-la rta hdi-daa krid-con lead the horses after me! 1998 a in this month : 5 4 3 4 in this year : 54 35 at this (particular) time. 2. when applied in reference to distance it signifies nearness; रह वी क्षेत्र अरे बहे ब my residence in this (near) hill; as aska in this valley or country: वश्वयद्य बर्द the respective performer (of an incantation) (Ja.). 3. such s one: PSW HE RE AND I, and such and give you such and such a thing. R is often redundantly joined with the possessive pron. এবল পূর্ ক্মন্ত্র this my cloth; क्ष के देंद बर्द this my wealth; अ के बर्द क बर्द वस 994 9 95 (Yid. 163) in this great country who else is greater than this? at & gars and hdi n snum-du sems ar fau ann what think von of this? अदल क्षेत्र व व वे वर्ष व व म्द्र पेर्यम वर्ष में a funder neath this mound of sand) there is the monastery of Buddha Kas'yapa, testore it; ak 45 au ak aga: hdi nod-pas habbunh wiene unte walnu that having existed this arose: aguagamunga hdis hdr-mans blun vuin we ulaifa they will drink these.

बदेन कर hdi-ka-rah just here, just now (Ja); also this very same.

ৰ্থ শ hdi-ko this one (So-riy. 15).

at un hdi-skad= at ge, tage ou thus, accordingly. Used chiefly with the verbum toquendi and quotations; but at आए केर पर इस्टेंब hdi-skad bycd-par gyur cig एवं इस् [do in this way] अ. बदे अप है hdi-skad-do= बद्दे हुद केर र ज बद्दे हुद क्यार has said so; કુષાવર્ષ દેવ જેમાં કુલ વર્ષ થઈ has thus fully expressed in respectful language; or, he prayed with inflated words thus (A. 21).

aciju us Beschin hai skyes-pahi phyri hai-skyes sa Industry tennasti [this is produced on account of that being produced]S.

बहै ६६ के hdi-defi plays or बहै के the present and the future clife).

ब्दे इब hdi-das रदानी, बच to-day, this time.

*\$\frac{44}{44}\text{ hdi-nas}\text{ from this place, from this time; as yet, still. *\$\frac{44}{39}\text{ from here to that, from here to there.

देश hdi-pa वर्षों man of this place; this man; बदेश बदेद: hdi-pahi gdon from this man's face, i.e., from the lips of this man. Colloq. बदेश is a common word for here: kha-sang di-pat hep-song he arrived here yesterday.

a દુ કેલ a hat-phyi subb-pa, or દેવ re-sea to exchange this life for the future one, i.e., દુ કાર્યાલ્ય ફેલ્વરેલ દ્વાય doing the concerns of this life, having cast out from the mind the thoughts of the future (existence). 5

a sa sa sai-bya hdi-byed instructions to do this and that (idiom.); to be earthly minded.

વેદ્ધ and distang-yin in .W.: how is this? વદ્દેવ લવા it is he himself: ઉદ્દેશ લવા વધ્ધ કર્યા હતા. dan ldan-pa hdi-tshug-yin how is the venerable monk himself? (A. 132).

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•\$ 85 hdi-nur = •\$ 4 hdi-na hero (Yig.

Raw hdi-rigs these; of this kind.

८६व bdis stopper, stopple; also ह १६६व to stop up, to close with a stopper; १६व १४व musket-ball, cf. ६व dig (Jü.).

Questions of the state of the s

25 ব I: hdunca pf. ২১ বাৰ জনবাৰ, নজৰ: জনাজৰ I. to collect, accumulate; মিনি-ইন আইনেচ্ছৰ to collect men, wealth and fortune. 2. to come together, to assemble, (of men and animals).

of congregation for members in a monastery, but is a term often loosely assigned and is applied even to the ordinary antechamber of a temple. *\$\frac{1}{\text{PC}} \frac{3}{\text{Q}} \frac{3}{\text{d}} \

*5'49,9 bdu-bkhrug 1.= FREE ABER or or age was a lit. distemper, disorder in the constitution; hence illness, ill-health.

2. tumult, riot, uproar (Cs.); *5'49,944 bdu bkhrug-pa invalid, one laid up.

९५ व्याप hdu-gnas माचा; सवार [house, the world | S.

+ 45.25 or \$5 hdu-hphrod or khrod= zenu assemblago, congregation, crowding together.

वर् वर्षेत्र hdu-hdein संसर्ग [company]S.

25 छै5 hdu-bycd बनियह, संसर्थ, संसर्थ that which is or seems to be compounded, as opp. to the simple and elementary; anything pertaining to either body, speech or mind that can be analyzed. Is thus particularised: केल्या वैन्दु के mental associations, thoughts, ideas, etc.; व्याचैन्दु के material or physical compounds; न्याचैन्दु के phrases, epigram, sententious expressions etc. (K. d. च 243). It is one of the five Skandka. Acc. to Budh there are eight Du-je or Samakara which are necessary to the state of Samadki (i.e., contemplative

asceticiam):—(1) ৭১৭৭ খুপুর love S. (2)
দুব্দ ভাষান exercise] S. (3) ৭১৭ খুবা faith] S. (4) নিম্পুদ্ধেশ খুবা memory] S. (6) নুম্বান ভিন্না intelligence or reflection] S. (7) ইঞ্চল ভূমা (তালিলেন্ড) S. (8) তাল কুমা কুমা indifference to pleasure and pain | S.

a5 वर्षेभवाय hila-ua sñoms-pa= का केन्य good physical constitution, health.

ৰহ উৰ্থ hdu-tshoys a crowd, many people assembled together: ভূমতি বহু উল্থ প্রতি ট্রান্ট ট্রান্ট বিশ্ব the concourse of men was like the city of Gandhavati (A. 2).

a દ્વારા hdu-hdsi entertainment of many people in one place with food and drink or with amusement, also noisy talking at the time of entertainment: દ્વારા કરે દુવારા being free from pride I have left off attending entertainments (A. 6). Also=noise, bustle, din: વડ્ડ વર્ષે સાથ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન વર્ષ પ્રવેશન પ્રવેશન hdu-hdst-can પ્રવેશન hdu-hdst-can પ્રવેશન hermit, a ratived man.

देविये अर्थन केर दर क्षम धर नेम ध दे वह नेम धीन में that in Sanija which comprises the knowledge of the nature of all different things, i.e., matter in its differentiated state (K. d. a 354). 2. notion, conception, image, feeling. thought: बॅरव इन 5 व्यंद्र वेश मेर व the up-rising of the idea of constant possession of earthly good : Guaga as Auaga a tu unite with the human body the idea of a ship, to represent the body as a ship; Takas Auga there arose the feeling of discomfort; Balas Augua the giving up of the idea of anger; द्वेयर ब्रुवन वर् नेम इट इन्द्रसम्बद्ध no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind: any वर्षे बड् नेबाब्द entertaining thoughts of sonsual pleasure; 45. 44.32 354 to recover from a state of insensibility. As one of the five 95 4 or skundha the term is translated by idea (Burn. I. 511), by perception (Kopp. 1-603). The three terms 95 34 35, बद्रानेपामेद्रम्, बद्रानेपामेद्रभेद्र मत्र may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (latter part from Ju.). [95 44 hdu-çeş or मेका अवांगुमैं signifies 1. denomination, name; 2. knowledge derived through names, verbal association 'S.

ৰ্ণু প্ৰথম প্ৰা-চুকু-gaum 1. ১৯ 6 ছবিছ [little, limited] S. 2. উন্তৰ্গ দ্বৰ সৰ্বন্দন [great, extensive] S. 3. এইটাই মুখন আন্ধি limited, infinite] S. (M.V.).

चडु नेष द्वेसण hin-çes-kyi guam-pu संज्ञानस the 15 subjects of Suinjika nocessary to full meditation on श्रेष्ट्रचण aro:—(1) सम्प्रदासभावी चडु नेम जातातात्रकात्रका; (2) सम्प्रदासकात्रा; (3) सम्प्रदासकात्रा; (3) सम्प्रदासकात्रा; (3) सम्प्रदासकात्रा; (3) सम्प्रदासकात्रा; (3) सम्प्रदासकात्रा; (3) सम्प्रदासकात्रा; (4) सम्प्रदासकात्राः (4) सम्प्रद



(७) इस्रयन वर्षे यह वर्षे वर्षे विश्व वर्षे स्वा १ (८) इस्रयन वर्षे वर्

3

ay পৃথানি তেওঁ প্ৰথম hdu-çes med-pahi gnas an imaginary place situated in the direction of প্ৰথম কৈ (Bon).

a5 नेस के5 व hdu-çeş med-pa चर्मचान ; [with-out consciousness]S.

254 4 hdug-pa 1. to sit; to remain, to stay : 454 454 ga all stay, stay! don't be in a hurry. 2. carries all the meanings of our verb "to be" in its usage both as an auxiliary verb and as a substantive verb. It is employed to express presence, c.a., Kho khana-la hdua he is in the house: also existence and identity, e.g., De su hdug who is that? Bu-mo la bu-tra afice Aduq the woman has two sons; also as copuls to connect a noun or phrase with its attribute, e.g., Chas hdi vay-po hdug this beer is good. As an auxiliary 454 is conjoined with other verbs under varying circumstances. If annexed to the simple root, the present tense is usually indicated: #4 som acam's ac # aga aprin-" ruams heah-la hi-bhod skye-being when the clouds pass away, sun-light appears. Added to the termin, inf. it expresses intention or compulsion: EXTENTION

in the morning. As an auxiliary 45.4 seems to be annexed to all the gerundial and participal forms of other verbs, i.e., with the forms in 9 or 94 or 9 and those in 44, 44, 6, and 44; making with the first set a periphrastical pres. tense, e.g., 4434 3 457 he is lying on the ground, and with the second class usually an imperfect tense. In the case, however, of its use with gerunds of the second class we observe often that the sense of "it seemed" or "it was as if" is implied. Thus, #54 commonly occurs as the auxiliary of verbs in narratives of visions, illusions, etc., and also where a certain doubtfulness or want of exactitude exists. We shall proceed to quote two passages from Milaraspa which sufficiently illustrate the latter usage and which, further, are examples of the whole participial or gerundial forms with वर्ष :--- देन देव वर्द र अ देवश दूव में अ दशम वसक इंदाअब्द क्या। वृंदाअयां बेंचा आवा वहुद हुवै कर बद्धवयः देर वर्षा वित्रमा दूसमा हेर दूस देश वर्षा वर्षा वर्ष के भार्तिम होतावर्ड केट बद्द काय डेका सर्वेट 1 one day when the deities of the six classes of gods of lust were clearly visible, those which were uppermost were, as it were, showering down rain of nectar on those below. When the deities had satisfied their thirst and were contentedly sitting together they saw one of their number who was apparently dying yet was free from दे वस वयद दे वहाँअश वस वस वह यह यह मेर हैं दे। भारत बद प्रदेश हो श्रमानद तमा भारत क्रिया हमान स्टान बद्धा है 'बहुब' दश कर अदेव 'बद ब दर्दे य देवत हुब' है। बेअब उद क्षमसःवद्यायाचा अवः क्षेत्रः व्रामः वयवः मेवावयुद्धः वीःवद्या बाबाहरशावतार्वाभावत्रात्राच्यावत्राच्यावद्या। बदादशाप्तरः कामेर्पदि द्वर देरावी श्वादेवामा द्वमा कुवा दा बंदा वेदा वर्द्धवा क्षा बार शा क्षा क्षा क्षा क्षा वा क्षा कर वर बंद ! then, because he applied himself assiduously to meditation, when 14 days had elapsed

it seemed as if his body the whole night had been even up to the skies, and it was as if there were sensate beings of the six classes of living creatures from the crown of his head to the tops and soles of his feet and for the most part they were drinking only milk: some indeed having obtained milk from the stars, were drinking it, and loud sounds of cymbals were continually coming up without his knowing whence they arose; but when night had lifted, having cast aside his meditating bonds, they vanished. Finally, it should be pointed out, how common in the colleg. is that form of the present with 959 added to the gerund in 3, 3, etc. In fact this form has almost superseded the ordinary present tense; although 459 in these cases seems to be confined to express the 2nd and 3rd persons, as or as being substituted in the 1st person: kho-rang do-gi-dug he is going : fla-rang do-gi-vin I am going.

954 Adun-khri a chair, a raised platform to sit upon.

ASMINAM holug-ones or ASMIN = PAREN residence, home (Mion.).

459 FC# hdug-plans = 454 994 manner of sitting: at \$2.454 Few the manner of a lion's sitting. The different postures of sitting are :- (1) Kalana rdo-ric skyilkruf ; (2) 夏日英雪二 skyil-mo kruf ; (3) 如此 图 बर्ब हरम ; (4) क्या रेंच वर्त हरम ; (5) दव महरू. क्रमा ; (६) इबाइबास्य बर्चा ; (७) ब्रीबार्क्समा (Maon.).

434434 hdug-hdug 1. (in the dialect of Khame) = 49'49'88'9. 2. = 25'25 sit. ait.

Q55"4 adud-ps pf. and fut. 455 Must away to bend, to make a bow; and a 4554 to bow at a person's feet (Rag. 39): 4'4'455 to incline one's ears to hear: 44.9.422A salutation.

Q50 below or \$454=# Squ several kinds. divers, various.

+ 954 PK hilun-khas 1. = 95 MES or MES store-house, treasury, repository. 2. = Ka sdod-sa residence, abode (Maon.). समामच्यप, मच्यप parlour. council. room.

Q54' Li hdun-pa सन्दः, सामीची, ब्रांच 1. longing, craving, wish, supplication; बद्दव केश प्राय कामभव कर चेदवर what is called Hdun-pa is whatever arises in the mind (K. d. a 355). 2. a courtier; a sycophant, flatterer, one who waits upon royalty to contribute to his pleasures and amusements: 449445445447 to the prince the courtiers said (Hirom, 145). 3, vb. to long for, crave, to hanker after: 34 44 h 454'44 they not having any desire to hear, 54954 one who is devout or is earnest in virtue or religion: also 59444544 to yearn for or strive after virtue. 4. one of the six early disciples of Buddha called Sadvarya (M.V.).

SVD. atta hood-pa; there dyone-pa; жыч тов-ра (Мяон.).

\$54 # hdun-ma 1. council, conference, committee: 454 whales the committee did not agree: व्यवस्थान रेड्डिन दे रेस क्रम दे But aga will all others said; if each Sympo speaks independently the conference cannot settle (anything) (Hbrow. 136); 454 at age they called a council together; 59454 a congregation or association of religious persons, the Buddhist priesthood. 2. advice, counsel: 454 # 54 a bad advice; बदुवासबदेवसय to give advice; बदुवास**बे**दय to take a resolution (Ja.). 3. companion, BESOCIALS: 424 3.424 MARA 3. com & DOLLING nent companion, i.e., wife, and the consideration of the future.



ৰ্বন্ধ han-se meeting place, assembly; association, society. ৰস্বাহন কৰিব posted, appointed to a position (A. K. 2-73).

QSA'EL Adam-ps 1. sbst. concord, peace, treaty, concordat. 2. vb. to bring to reconciliation, to reconcile one's self to, to be reconciled with; ασαγασμα if contending parties are reconciled with one another; 99 ½ Παραπ they are constantly at variance; αζαβία, αξασιβία to make treaty, to come to terms, to come to agreement.

3

4548 hdum-kira agreement, contract.
4548 a hdum hde-wa = \$448 a (Vig.).

THE dame be seems to indicate the three THE serged, HE skyed-ps, Kng dome be which also are called THE M gyuddum, The THE SEE SEEMS BEET-ddum, ME THE MICHORDAM (Mistral).

25% hour thick and clammy (Sch.).

agràfiqu hdur-phys desg-pa very fine flour; agràfiqu hdur-phys shel-pa course flour (Bissi.).

again hdur-bon = 5 and dur-bon the class of Bon who chiefly practise necromancy (Fig.).

Q5Q'Q I: ddul-us vb., pl. aga feul or gu thul, fut. 43a gdul, imp. ga thul; 43a\$5

bdul-byed. 4544 bdul-war-bya, should or ought to be converted, 454 45 3 X Adulwer gyur-ro have become converted. 1. to subdue, conquer, vanquish; sometimes even to kill, to annihilate. 2. to till, to cultivate, waste land. 3. to tame. bring under right discipline; and so. Buddhistically, to convert. This last is the most important and frequent sense of the word. 454'46' Aqui hdul-wahi rig-pa those fit for and predestined to conversion; affactagagagas hgro-ua fahi hdulbys win the beings are to be converted by me; 454B5B454'85'Feb bilag khuedkyi hdul-byar çog-cig may we become your converts! # 44 9 9 9 reserved at 45 9 gazawaraw the time having arrived that all the regions of Urgyan should be converted.

2527 II: from discipline, taming, conversion, etc. But the word is especially applied as the title of the first section of the Kah-gyur which is equivalent to the Vinays.

In Budh, बद्धाया क्रिया देशप विश्वति देशप tracife all fraftige gane ge ouelangun विशिव्यत केमप्रकायर देवायम वर्ड वाय केम्प्रकेस्ट कार्ड कीका Britistick franklik adv. gaite alle driet et de saidr. त्रभागदर देवता हुदर , क्षावर देश हैव क्ष्य के (J. Zad.) "Hdul-wa is called Vinaya and Vivatti signifies complete falling (into sin); and that which demonstrates that fall by making sure of it is called Vinaya. It is stated by Vinicesya that in by Ruani-per feeps that Vineys is observed. That state of moral discipline, i.e., Vineya, because of its certain action, fully distinguishes between sin, origin of sin, anger, or passion, and is so called on account of its certainty." Pineys is subduing of the external foe as well as of the inner sufferings. Buddha

ৰঙ্গ নপ্তৰ hdul-wa pmra-wa বিশ্ববাহি (A. K: 1-12) [one who propounds the doctrine of Vinaya-pitaka] S.

बर्च व hdul-wa-po a tamer, discipliner.

५५४०६८ व्याप hdul-we dan hgul-we विकास-तिवारी [transgressing the laws of moral conduct]S.

a5a \$5 hdul-byed दल-वर्ष [virtue of self-restraint]S.

०५व छेऽ हैं व hdul-byed skyes वैज्ञीय an epithet of the Garuda bird.

aga a hdul-wahi sde विश्व को the Dulws or disciplinary part of the Kahyyur. aga विश्व के hdul-wahi-gehi विश्व क्या कि main principles of the Dulws. aga विश्व के hdul-wa hdsin-pa विश्व के Buddhist monk who observes the rules of Vineya.

agration of Haul-Adsin quisho ma-pa n.
of a celebrated lama of the Bhak-gdam-pa
sect of Misho-sas in Tibet (Los. 29).

*37734787 adul-gen drug the aix Bon ascetics or saints corresponding to the 3778 thub-pa drug of the Nyingma school who preside over the six states of animated being.

*Sweet H. Hang-chun rason n. of the chief town in the district of *Sweet Hang-chun (Bisic.).

25% শ hdus-pa l. a pf. as well as জ্জু of বুল hdu-ua; বুজু আ লাল্ডু আ আলাড় আ লাল্ডু আ আলাড় আলাড় আলড়া আলাড় আলাড় আলাড়া আলড়া আলাড় আলাড়া আলা

454 hdus was [aggregate]S.

ASWAN Hdus-chan n. of a district of Gisan in Tibet.

ৰহুমা ইন্টাইনু Adus-pa rin po chehr rgynd n. of a collection of Tantrik works of two classes (D.R.). Again spoken of as double in form and of a secret quality:—মহুমান্যাবাদ, ব্যাহ্মান্যাবাদ, ব্যাহ্মান্যাবাদ, ব্যাহ্মান্যাবাদ, বিশ্বাহ্মান্যাবাদ, বিশ্বাহ্মান্যাব

Q5N°U bdus-pa=agra bbyuñ-wa an [to become]8.

258°522° Hdup-duan v. of a district in Gtann (Resil.). 258°52° Hdup-duan gdoon v. of the chief town in the district of 258°52° Hdup-duan.

A was bought together; revised. "Sugar has bought and compounded are the following:—affial peak together things corporate; again has been all peaks."



Equip objects having shape and dimensions : नार्यम केंद्र यदि त्रकाम चक्कप-भात formless or etherial objects. Saudas canada and car we sa पर मेंद्र या वर्षे दश सदश क्या ने डेमामवर्षे मध वर्षे दक्ष ने are included in the compounded things; while ideas such as 95 4 4 4 4 hdusma buas are अमस्तत, अभिनीत (not compounded, incorporate, uncaused 18. 8544 34 3 For hilas byas kyi khoms things that are absolute and simple, which being never born or compounded, are not subject to dissolution or annihilation; such are KKE सहवासायमा वर्षेत्व च दृष्टः, समामान्य दृष्टः, सुः सद्व वस बद्याया ANN (K. d. 91) states of the reseation of desires, metaphysical voidity, and deliverance from suffering .

45 g hde-gu, v. 29 lde-gu.

प्रेयाम hiley-pa or बदेवबाव hileys-pa pf. बहेब or बहेबम Mays fut. बहेब geleg. imp. केन theo: जहाय, जतवेपन, तील, I. to lift, ruise, hold up, hoist; अदबदेवाबय to raise up, द मुलेभवरेय fia un-vis hdeg who will raise ma: " " a med will lift up the drunken men: (क्रियर वहेन्य वर्षेत् the big stone has been hoisted: प्राण्यापर्व में भर बदेवाय ए raise to a high rank, to raise to distinction. 2. to weigh: बुलवादेवसय on a steel-yard; श्रद्धा बदेवाबाय to put on the balance; केंग वहें वा weighed accurately; atquire hitegs-khal a bushel by weight (Cs.). 4394544 hdeysdoon one who weighs or measures things in the stores (of a merchant or landholder or monastery); = \$44 \$5 hdeys-tshod weight, weighment and measurement.

ৰব্যালাইৰ hilegs-mishon = ব্ৰাইৰ bbul-rien or ব্ৰথমান grigs-rien token or presents sent with a letter, gen. a presentation scarf: ব্ৰথমান প্ৰবিশ্বান স্থান কৰা কৰিছ কৰিছিল কৰ্মান প্ৰস্থান কৰা কৰিছে কৰিছিল an auspicious date with a silk scarf as a souvenir (Yig. k. 27). atquist bdegs-ris a yoke; a bar or thick stick placed on a person's shoulders for carrying goods or water-buckets.

কৰ্মণান্ত hdeys-geor weighment and measurement: জন্ম ত্ৰুত্ব নি গুৰুত্ব কৰি গুৰুত্ব কৰিছিল। কৰিছিল in the weighment or measurement (of articles) in receiving or taking away, i.e., in bartering (D. egt. 8).

RAT A hiden-ra pf. area hiden imp.

are to go, depart; to vanish: are an an area
ge undigues are let us both go to our
parent's house (Hibrom. F. 19); fraces

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बदेश्य हैं hdeas-tshod== श्राम्य विशेष or बहस वर्षे हैं also बद्धाय हैं कि measure of sufficiency, i.e., being just what is wanted: वृक्ष पर बद्धाय हैं क्षेत्र वृक्ष है अवने the account regarding the payment of allowances or food according to the requirement (fitsii.).



२९८ के hded-byed=१६५ dhal-chu quicksilver, mercury (Mnon.).

ন্দ্রি ফুনিট hded-byed sdon-po v. স্থুপ ন্তুম ১ন n. of a poisonous vegetable drug (Anon.).

QSQN Adebs a puncheon (tool).

QCON'U hdebs-pa pf. asa blab, fat. atam holebs, imp. To theb supine atam g hd:be-ns to cast, to throw; to strike, hit; to offer (Rdo. 46). In the colleg. age rayab-pa usually takes the place of this verb; and also, occasionally, 499 rayaq-pa, अवेद बरेक्सय to throw seed, व्याव व acquest to make a request, to offer or make prayers : सद्यवदेवसय to slander, cast or make reflection; 3545444 to pitch a tent; 45 बदेवस a to encamp; क्षर वीस बदेवस a to be beaten by the wind: at factor to be humsed, possessed, by a demon; 45 34 44444 to be attacked with an illness: ક્લમ ત્રેમ વર્ષવચવ to pronounce a charm against a person or thing; E acque to comment upon, to explain: अभवदेवसय to give or thrust advise; बन बदेवभाग to reply, to answer: ब्रेंन वस बदेवभाग to express one's wish with force, to offer up a prayer: que açquigça commonly to iemember well: अध्यावदेवसम्बेशय to have distinct recollection of a thing: 24 454444 to compute, reckon; to cast up accounts:

ই ই শত্ত্ব কৰ্ম্ম কৰিব I do not take that into account; মুখ মুখ্য মুখ্য knocking nails in the body; পুৰ্বমান to fix or attach a seal; মুখ্য মুখ

QSNU fidem-pa to prove, to examine (Sch.).

पदेर hiler prob. for के kler.

२६ hdo for अर mdo; बर्चे having substance, not hollow; prudent, elever.

વર્ષ & hilo-chin a good breed of pony, prob. those imported from Ando; વર્ષ & ક્રમ્મ લગ્ન વર્ષ વર્ષ the breed of Hilo-chin goes smoothly as fish swimming in water (Jig).

वर्षे के hdo-chen another Amdoan breed: वर्षे के प्रतिकृति कृत्यवर् the Hdo-chen horse gallops up-hill like a hare.

at a hdo-sea vb. = 14 sle-sea to say, to repeat; seature unspeakable.

Q5 3 hdo-le a sedan chair, the Indian dools. Is mentioned in Pth.

द्वास्त hobys-pa 1. to bind, fasten, attach, to tie round, to tie to (opp. to aga a byrol-na), pf. उन्त्य blays, fut. बर्ज्य byrol-na), pf. उन्त्य blays, fut. बर्ज्य gdays, imp. ध्वम thoys. क्रेन्ट्रेन् व्यव to buckle on the armour; क्रूट केन्द्र्यमध्येण्य वाद्याल a pillar to which an elephant is tied; क्रुन्ट्रेन्य प to attach an omament; क्रुन्ट्रेन्य do attach an omament; क्रुन्ट्रेन्य to charge a person with fault; ब्रूट्रेन्य to charge a person with fault; ब्रूट्रेन्य v. ब्रूट्ट्रेन्ट्य



I know not: 3949 5944 von have taken great care of me, a phrase frq. used where we should say: I am much obliged to you (Ja.): Swa akque to bind under oath; अन्यद्वासय v. सन्य; बु.वु.वा.सेट वर्षाकाय to give a name to a child; But Ac. 3 45 4544 how is the dog to be called? In Gram. এইপুর-u=to subjoin, affix : অক্সেব্য y subjoined to another: 5.2544 r subjoined to a letter: 4 5544 the letter / subjoined to another letter; at at an any the three subacribed letters w. s. and w. as and s. hdogscan 1. having a letter subscribed. 2. an open syllable with a vowel-sign, as ¶ दे बर् etc.: वयर्थम ha-hdous consonants with the letter a subscribed, i.e., syllables with the vowel elongated by the addition of the letter 4.

વર્ષે I: biod-ps vb. to desire with the mind, to wish, to be willing; ભાગાન કે જેન્સ્ક્રેડ does not wish for dainties, delicious food; જેન્સ્ક્રેડ des not wish for dainties, delicious food; જેન્સ્ક્રેડ વર્ષેડ he betrays repugnance to eating it, also: he feigns not to like this food; ફ્રેન્ડ્ર વર્ષેડ he grows willing to give; જેન્ડ્ર વર્ષેડ વર્ષેડ he grows willing to give; જેન્ડ્ર વર્ષેડ વર્ષેડ he grows willing to give; જેન્ડ્ર વર્ષેડ વર્ષેડ વર્ષેડ he grows willing it to wish to listen; રેન્ડ્ર વર્ષેડ વર્ષે

I am longing for fire and for sunshine: इस वर्द के प self-love; इस कम्द वर्द self-complacency, vanity (I am alone good): Mr. E. AKS WE BOW they came in order to ask for the Chinese princess, i.e., to make proposal for her marriage : MEN ANGER ATS to aspire after Buddha-hood: 44554 one that wants to grow ill, that does not take care of himself: assassa to make willing. disposed, persuaded to it: ARKSR to be not willing, not liking : वर्डेन्स्यसम्बद्ध मुक्ति a lis ye between term one ra we 779 account of her slovenliness. ARKS a and watta as adj .= not wished for, disagreeable; भेवर्द्दव्यय unpleasant work, hard drudgery; ARKYWERE adverse winds. attanu hdod-rmame yangs utensils for religious service in a temple.

एर्ड्रिय II: बाम, रचा 1. lust, sensual desire: 955434 575 after all desires have ceased: वर्द्ववसमाजन्यवाच to include in one's desires or passions; attaits hdod-pa appod-pa to practise cohabiting : वर्द्द यवे दुस acque to agree upon the time for cohsbiting $(J\ddot{a}.)$. Is sometimes used as our word "love," but mostly with the sensual idea. 2. any wish or desire: attada an ardent wish; attaqqqqqqq if three wishes are granted; attutau to get one's wish fulfilled; attack gara to be sepsrated from the object of one's desire. to be free from desires. 3. supposition (Ta. 45-21). 4. Kama, the god of lust: 5. num.: 13 (Jä.). 6. an object of sensual pleasure, a mistrees. attur the five gratifications: (1) that of sight, desire for beauty, etc.; (2) that of hearing, i.e., desire for music; (3) that of smelling, i.s., desire for sweet scents; (4) that of touch; (5) that of taste, i.e., desire for sweet and deligious food. attaches



the thirteen colorial courtezans:—(1)
ब्रेनिनी बर्क्स (2) वेन ने कॉन्स हिल्लोचना (3)
देन व्यक्ति का जेनका (4) धर्यन्तर का प्रकारिका (5)
बन यात्र का (6) द्वरपने नेट इस (7) स्य कुंड के देवस (8) ब्रावदेश का (9) नेवस बुद का (10) सफ्ट हेन का (11) का वस बुद के (12) के नेट यह कर का (13) कर वेनका (13)

Syn. HA khu-ica; AA, sa-bon; HIA khu-byuy (Māon.).

बामबोब. AKCHAMI I. hdod-khams ways the world of sensual pleasures, the world of Brehma. It is situated below Paranirmana-vasa-vartin and immediately above the purgatory of the Buddhist cosmogony. वर्द्र पर प्राप्त प्र प्त प्र प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्त 24. Lann. 24. a. v £ 2. vala. 25. 64. ca. 4.4 £ 2. Lann. 4 akit (So-rig.). attimetizing the eight classes of gods of Kamaloka are:-(1) शह कोत: (2) वरपूर व मदश्य कतारी बता तिन: (3) कुष दे4 महेदे रेथ चतुर्मे चाराजकाथिक ; (4) सम्बद्ध हैं न्युक चयक्तिव्देवाः ; (5) १४४ प्रथ वामाः ; (6) ५४५ छन त्रचितः (7) व्यूव (वर sphrul-dgab निकाचरतयः; (अ) ज्व्यु व्युव ५वर ३५ पर्रावका च-वस्रवर्तिनः Kamaloka is described in the Buddhist works of Tibet as consisting of 44, 36, and 20 regions. In the first the constituents are 22 द्रवर्षे unhappy states and 22 वर्षे वर्षे happy states, the former consisting of eight hot hells, eight cold hells, two (330 and देवाँदा), two (विद्वास हैद वृद्ध and विदर्द), and two (55 at 95 and rate); the 22 happy states comprise the human beings of the twelve continents and the ten states of A sura headed by the demon Rahu. 36 aggreen are: -the 16 hot and cold hells, with the spheres of Preta and Asura, making 18 unhappy states and 18 क्ये happier states which include residence in the twelve fabulous continents and six islands. The 20 att are:-eight hells of the animal kingdom, the two ghost

worlds, the four continents and the six spheres of gods (Los. 9 16 and 17).

ৰহ্মপুৰ hdod-nkhan one who sues as a lover, a suitor, one wanting (a particular thing): মইনুস্বাধ্যমেই বহুৰ there are many suitors for my daughter.

वर्ष्य hoof-dyu lit. all wishes, i.e., the desires in general, the word dyu here signifying many: व्यव्यक्ष्यक्ष्य to transform one s body at pleasure. वर्ष्यक्षय समामा [freedom of transformation possessed by gods; occurs in the Sidkhya works of the Brahmans]S.

વર્ષ કુંચ hiod-rgyal conceit, self-assurance: તુ માર્ચન એર વર્ષ વર્ષ પ્રકુષ વ one thinking much of himself without cause (Situ, 119).

objects of desire; wealth, prosperity, etc.

aksam hdod hgro-ma=Kaksa a prostitute, harlot. (Mion.).

ৰহ্ কৰ্ম hdod-chaps যাল, আলু passion, carnal desire, lust: ৰহ্ কেন্দ্ৰ কৃষ্ট কৃষ্ট কৃষ্ট ক্ষান্ত ক্ষা

Syn. sea 44 mñon-shon; sea atí mhon-hdod; sameam bikam-chage; 444 shen-pa; स्र्विक्यार्डेडिय ådod-chapp-kyi rise-me in mystic phraseology is defined as = अस्ते



बद्धार में the red crest of the cock (MAj. 111).

attal adod-hio=attal unwit a wishing cow, a cow that yields milk at all times.

वहर्त्याम holog-giam = ब्याय वहम or बया देव words of love, amorous conversation (Māon.).

बद्द बन्देश hdod-thay ñe-wa an expectant impatient person; one expecting that his wishes would be soon fulfilled. बद्द ब्लाम ने hdod-thay ma-ñe not impatient, not sanguine, not thinking that his object would be soon fulfilled: बद्द ब्लाम ने अद्युष्ट के अद्युष्ट के अव्युष्ट के ब्लाम ने अव्युष्ट के ब्ला

ন্ত্ৰিক bdod-iden থাকিল, আন্তৰ, আলভাতিল্ 1. lustful, passionate. 2. কম্মত n. of a flower; ৰহ্ছেক্ট্ৰেল n. of a flower (K. my. ন 30.)

बर्द्र व्युद्ध hdod-gdus; राजवश्चित one smitten with love, love-stricken.

ageson.

at 14724 hdod-nog-can = at 1472 very ambitious, with many desires. Suratify 44 the boy wishful of many things, who knows not his mind (A. 159).

aggreen ga Kamadeva = aggreen garage (Maon.).

ন্ত্ৰীপান্তৰ Adod-pahi myos-bum the intoxicating bowls of lust — 6 ল, বং শ্রহণার the swelling breast of a youthful woman (Man.).

नर [walking or doing according to

one's desire; a class of gods living in the world of desire]8.

435''24 hdod-pa idan 1. wishing; a lustful person. $2.=85^{4'}$ (Mñon.).

বৃদ্ধি hdod-phyogs the objects of one's desires: বৃদ্ধিশ্বস্থা various articles of desire (Ya-sel. 40).

ৰ্থনৈত Adod-bya আৰ copulation, the act of cohabiting.

attitue bdod-dwan = met. a dog.

2. will as met. water, frolicsome.

AND Adod-bral 1. met. a snake. 2. Mayor passionless, free from desire.

atta hdod-me 1. met. a he-goat. 2. the fire of lust.

a voluptuous woman, a libidinous woman.

45534 hdod-rtsen wifes as met the cuckeo.

AKT 4344 Adod-gauge abbr of AKTPONN SK 4844 Person (Ya-sel. 55).

वर्ष्य ådod-shen = व्यक्ष्य कोस्य passion, selfishness

વર્ષ્ય adod-log desire for sexual enjoyment, lewdness, wrong desire: વર્ષદ્ર જેવા કેંદ્ર adod-log spyod=વર્ષે વવ copulation, gen. illicit connection, adultery. Syn. ક્ષેત્ર એ ક્ષ્ય gron-pahi chos, વર્ષદ્ર વર્ષે adod-pa spyod, ક્ષેત્ર લાધ્યાં માનાના ક્ષ્યુપ્રત, વ્યવસ્થિ chags-spyod, જેવવ્યેમ log-gyem (ક્ષિતા).

वर्ष्य ådod-le defined as वर्षव्यवस्य

at; Alwagawa bdod-go;s bskyans-pa one who acts according to his will, a libertine; to act according to one's own wish.

ৰ্বিষ্টিৰ ådod-ered passion, eager desire.
ন্বিষ্টিৰ ådod-ered-con avaricious, greedy.

बर्दरपरेइच्युद्ध ådod-pa-ni rul ka-bu प्रतिक-कामः rotten or putrid desire.



बहर परे दे प्राप्त hdod-pq-mi dri-ha-ua पुर्वस-भागः desire of a bad smell.

स्त्यक्रकार्तेत्र पुरस्य hdod-pa rname-ni kun-tu hbar-ua चारोस सामाः the (his, her) burning desires injure everywhere or everything.

a द्रशास देवादा blod-pu rnams-ni goodpu वच-वाजा: desires which kill, killing desires.

akta enus ana hdod-pa, rnam-par yyowa fickle desires.

akçırığın helod-pu spyod-pu v. akçığı

वर्दर राजावर्दर क्ष्मक hdod-pa la hdod-chays बाजराज carnal desire, lust.

ৰহ্মেৰ ৰূপনাৰ hdod-pa-li hchums-pa নাস-সিম্পু one who restrains his desire or increasing desire.

exquests hilod-pa hjo-wa sings [that which yields all that is desired]8.

akçu'ak hdod-pa nid ter desire itself desirousness.

attuita hdod-pa spyod-pa=a qu sexual union (Mison.).

eξταθ μάν hdod-pahi kha-lo-pa n. of a celestial courtezan (Μήν».).

बहुद वह बहु कि hdod-pahi khri-çis un epithet of the wife of Kamadeva.

ৰ্থ্যেই ভূম Adod-publica-is the cuckoo as মুদ্ৰ ক্লিয়া the messenger of the spring (Maon.).

attack hood-pahi dri=\$405 scent, perfumery (Mion.).

ৰ্ব্যক্তি ন hdod-pahi pho-na আলম্ম 1. ১৪০ খ বুৰ music, sweet sounds. 2. semen virile. 3. the cuckoo.

ৰংগ্ৰেণ্ড কৰি hdod-pahi rinod-idan বস্তুত্ত desire for dispute, debate, contention [eager]&.

बद्दपर अस्य कृतिक hdod-paḥi tsher-gnas कामः हः [lustful life]S.

वर्त्यवे व्युक्ष स्म hdod-pahi gzuys-can काम-क्यो, personification of sensual love.

ৰাধ্যেই বিৰুদ্ধ ক্ল shoof pahi yon-tun tha un-আলপুৰ [five sensual pleasures, viz., the pleasures arising from the five objects of sense]S.

a ६५ पवे चॅब ५५ hdod-pahi yon-tan wishedfor goods, earthly goods and pleasures, whatever is gratifying to the senses.

बर्द्द यवे रेश hdod-pahi rim सदमञ्जूद lust-

a १९ वर्ष a hdod-pahi tha 1. रहरेका a tutelary deity. 2. १९६७ hdod-tha सामहेब the god of love or illicit desire. However, mention is frq. of six classes of Dod-tha or gods of desire, e.g., १४ वेब १६६७ देवा दूव के प्रकार कार्य क

বৰ্ণ জুৰ্ব বৰ্ণ বুৰ Kamadeva or ব্যাক্ত the god of sensual love whose other names are: অব্ৰাক্ত yid-lus skyes; ৰাজন বামানু বা কৰোৰাপুত gehan-las ma-skyes dad-lus byuй; বুমানু বিশ্ব কৰোন-pahi çiń-ria; উন্ধান্ত স্থা হালি-lu ক্যা; ব্যাইন byro-ricar; উন্ধান্ত মান্ত কৰি-lu-চালা ryyul-mathun-can; ব্যাক্ত মান্ত ক্ষিপ্ত ক মান্ত মুখ্যা-mathun-can; ব্যাক্ত মান্ত ক মান্ত ম made lán-pa; ५०० केव व्यवध्य dyah-mobi bdajpo; वेश्वर हेर shi-nithar byad; श्वर्थाने lat-med;
व्यवस्थाने हेर्द्य gehan-hphrut dicañ-byed
blag; के प्रेयं कर्य कर mo-tog made-can; १९४६ व्यवस्थाने हेर्द्य केविक-thinb dyra; मुंबईर myos-byed; क्ष्य हैरे
व्यवस्थाने क्ष्येत्र होर्द्या क्ष्येत्र आपक्र-byed; क्ष्येत्र हेर्द्या क्ष्येत्र हेर्द्या होर्द्या क्ष्येत्र हेर्द्या क्ष्येत्र हेर्द्या क्ष्येत्र हेर्द्या होर्द्या होर्द्या होर्द्या हेर्द्या हेर्द्या होर्द्या होर्या होर्द्या होर्द्या होर्द्या होर्द्या होर्द्या होर्द्या होर्या होर्द्या होर्द्या होर्द्या होर्द्या होर्द्या होर्द्या होर्या होर्या होर्द्या होर्द्या होर्या हो

ৰংগ্ৰেপ কামি: bdod-thahi chuh-mahi munthe several names of the wife of Kama: বাং সংক্ষণ bdud-kyi dgab-ma; মুণ্ডাপ syeg byro-ma; বংগ্ৰেশ্বপ্রতিনি bdod-chays hkhri-çih (Moon.).

Q देव प hdon-pa, pf. वाष्ट्र, fut. acc. to Cs. वाष्ट्र, imp. यह then 1. to cause to go out or to come forth, to expel, throw out, eject, to take out (from a box); to dismiss; to drive forth: क्षेत्रवाद्य to shed tears; क्षावाद्य to utter, to ejeculate, to pronounce two consonants as two distinct sounds; क्षावादाय देव to pronounce a magic formula; क्षावादाय देव to pronounce in precising reading and pronouncing (reciting); ध्रवाद्य to

read in monotone a book; ক্ষৰ্ম্মুক্তিৰ (Td. 95-11) resp. = শ্রেম্মুক্তি to read by heart; মুক্তাৰ্থ to read silently. ক্ষমুক্তি কৰা কৰিছিল। ক্ষমুক্তি কৰা কৰিছিল। ক্ষমুক্তি কৰা কৰিছিল। কৰা কৰিছিল কৰা কৰিছিল। কৰা কৰিছিল কৰা কৰিছিল। কৰা কৰিছিল কৰা কৰিছিল। কৰা কৰা কৰিছিল। কৰা কৰা কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰিছিল। কৰা কৰা কৰিছিল।

a troops that are drawn up, i.e., have been arranged for battle. at a carrangement of troops for battle.

ation of meat-tax in the autumn (Rtsii.).

Q A bdom or alm bdom-pa a lineal measure, four cubits or six feet in length, a fathom: A alm a piece of wood two fathoms long; almax one fathom; almax a place of a fathom aquare, about the length of an arrow (Bbrom. 41). alm garage a bdom-gyie hjal-wa 1. to measure by fathoms (Cs.). 2. shet a strong jail or dungeon.

बर्गाह्माय bdom nus-pa=वर्गाम्ययय, ह्यः वहः हेरः वयपःदरः हेद् वहः वःवर्गाः हृषायः रंगानुः हेरः वहः हेरः (Khrid.).

DESTRUCTION OF STREET OF S

brison-par bdoms-pa to exhort to be diligent (Td.). 2. to assemble, to come together. প্রায়ন্থ কিন্তু কিন

ৰহ্মণ hdoms private paris: ব্ৰণা প্ৰত্ব বৰ্ণা কৰিব দিছে the penis, the male organ; a লব্দা কৰিব দিছে the penis, the male organ; a লব্দা বিশ্ব বৰ্ণা কৰিব college to take to one's heels: ব্ৰণা প্ৰথ hdoms-ly-ays foreskin, prepues: ব্ৰণাহ্ম hdoms-ras আছিল a small apron to cover the privy parts (Cs.) a হ্মণা হ্মণা hdoms-dkris the dhuti wom by the Hindus and particularly by the natives of Bengal (Mion.). [प्राची, प्राची, a chequened cloth for playing at draughts on, etc.] S.

Q53 kdor met. the sun. Hdor kha-ra n. of a medicinal drug (Mñon.) [the plant Cassia alata or Tora]8.

ৰংগ্ৰেছ haor-byca afsin 1. one who forsakes or abandons. 2. met. blood. 3. অবন; টুণ্ডানুন the spyi-shur plant of Tibet (Mion.) [the tree Terminalia tomentesa, or Marsika quadrifolia]S. Q \ Q bdol-pa a kind of plant used for fire-wood in Tibet (Rtsii.).

ata u hdol-sa fortile ground or soil (Sch.).

Q5 hdra or 950 hdra-wa Et. fam. states. चंकाव : 1. a comparative term, which may be used after the manner of a verb, an adj., or a postp. meaning: to be like; equal, similar; like, as, just as. When used in the postpositional manner=like. as, etc., it is then syn. with as ltar or #9 lta-bu, and in the colleg. has completely supplanted the latter. As a verb it has a pf, tense 954 which in collog, is the commoner postp., c.g., at as hali hairas like this, so, such. It gen, takes 54 as A 52m'd भेदर वर् के भेदर you cannot tell a real man that he is like a man : ha a A quas a la se as to the monkey it is right to say that it is like man. But often 55 is omitted: @ 45 4 = @ 22 like a god; ar g 45 4 = ar 6 2 9 like a donkey; 45,448,54 these equal things, these images. = # 45 sku-hdra; B5 434 45.45.454 you two resemble each other very much; Regenseraça equal in length: 95 25 5 95 76 76 75 amongst those who are woman-like; at a al a fa de work. 95'4 his brightness is equal to (that of) क्षत्र है। रूप वयर यर ही वद यर बेसवाय esteeming other's advantage as high as our OWD: AND SCIENCE AS HE behaved to all as to an only son; MATUE STE AS ? 445.4.45 others shall allow it just as little as he himself; अदश कुम दृद वद सु ववे धुर in order to become equal to Buddha; 44443 as a place such as should be enquired about: #95年項5年 whether there is anything like hair (left)? 35 3 45 35 he found the remnants of a careas or something like it; X 4x 44 q as much as dead; 42 44 W an war ba hai haras hur ma rayab cig



don't make such a noise; बर विश्व व्यव 35 93 94 9 95 gan-nas bitas kyan hare yinpu Adra from whatever way you look at him he is like what a demon is; \$द व दद व द if it appears feasible; क्षेद देवीय 445 it seems I shall be obliged to give it: र बन हिर्देश राज्ञे ने बर्र महेन दुर है as your strength this time at last seems to be rather great; A 45 a dissimilar, unequal, B3 &c 5 P X 4 B a5 a g age a 3 khuelm chufan kha-dog mi-hdra-wa ha hkhruñs-te there issued forth five little boys each of a different colour : इस दद भे बद वर्ष वर्ष अवन ताल un-hdra-wahi bde happiness not equal to that which was before; Two will as un not like or not befitting a priest. 43 45 4 hdi hdra-wa or 3.45.4 de hdra-wa such, so: daya Raya of what kind, of what like : डेन्ड्डिक बेक्स वर इंद्र्ज़िक you must tell me minutely how she looks, what kind of appearace she has? 44 34 34 at what will be the upshot? where is this to end? a gaz ax caga aga he becomes just what I am: 92 % how? what like? In W. without takes the place of 25 or \$2.

45.45 hira-hira collog. 454.45 (danda) match, rival, the two alike; 4 or 944 दक्षर के अद्वद वह वह वह के हैं something similar to the substance of tin is called zinc. 45 Pas hdra mi-hdra like and unlike; equality, likeness, similarity: as \$ as g a hdra mi-hdra lta-ma to examine the likemess.

as as adam hdra-war behels image or likeness of a person or thing; a statue; anything drawn to resemble an original.

Syn. # 5 sku-hdra; पश्चम व्यन grugsbriian: 459 hdra-wa: 45904 hdra-hbaq (Mfion.).

वर्षे hdra-100 1. as if: वे में भ देश व्यवस्थित दूर्त as if he was made to doubt. 2. likeness, сору.

45' 44 Adra-cue = Z 44 exact or true copy ASEM Adrafa 1. v. SENIA. 2. v. ASEM.

QTC bdrad v. ags (As X St B x X ags u)

954 hdran=994 (954 1 954 hdran =/u bued-pa to rival).

250'A hdral-pa = sara; pf. sa dral 1. to break, violate: 58 29 25 at to break a promise: Basa as to break or violate law (Nag. 39). 2. to tear to pieces, to rend asunder; to rip open (an animal); 5'व'बद्द्रव'याँ one who tears asunder a grating or lattice (Situ. 84).

Q5" A hdri-wa pf, and imp. 34 driv or 954 hdris, was to ask to ask for. enquire after or about (a thing): 44 95 4 a place for asking advice, oracle : अ अवे वाइम age enquired after his parents; 3 a ag a to ask a question. The honorific form for this verb is 5.5 shu-wa which is need to signify an inferior enquiring of a superior, whereas when the latter asks anything of the former an is the verb employed. However, 3 a is also sometimes found where one would expect 44 to be used; thus in Tangyur, noto, xciii. 131. we read: द्वेब्र विभद्देश नेत्रकृषा वर्षे अध्य नर्शाक्तमा अर्.को विवा तका दे वा कंसीदेश the gelong having enquired, the conqueror Bhagavan because he sees all replied to him. Again in Pth. we find: अदय कुम बेंद् द्यम अद् व क्य द्या 3wq the king enquired of Buddha Amitabha. 2. sometimes occurs for agra 3. We address. 4535 hdri-byed we interrogation, inquiry. The hdri thos information.

4. Q35"H Adrid-pa 1.= N a slu-ra to entrap, delude, deceive. 2. v. 495 a bbrid-pa.

agua harim-pa incorrectly for again hbrim-pa.



25214 hdril-wa, pf. 34 dril 1, to roll down, to be rolled along or down; to wined, entwined or wrapped or enveloped; वद क्षेत्र की बाद प्रस् वदेवाय hod-ser-qui hdril-wa to be wrapped into a covering of light : ब्रे बेममा वृहेव तु वहेव में blo-sems grig-tu hdril-te whilst our minds were flowing down together: अव अप्रभाग वर्षे वाहे टेबंबय the country men uniting together (forming a league) conspired against (me); 25 Zaw aga ri-uo nos-la hdril rolls down the slope of a hill. 2. vb. a. like and to wrap up, to coil, to roll about : sugueçua raskvis hdril-mu to wrap up in cotton cloth; दरभू अधिभारदेश व to wrap up in five sorts of ailk . sau au quaga a covered or sheathed with copper; King King ng ng ng a ga ga amalgamate the gastric mucous with stone-ash. Swam dril-was wrapping it together, in short, to sum up all : want a to roll about the tongue, moving it to and fro (Sch.).

Q त्रा । bifris-pa परिचय, संच्यूत, परिचय to be well acquainted with; to be known intimately to; to be accustomed to: बहुब अवन् के as soon as you are acquainted with, immediately after acquaintance; बहुब्य बन्दु-बृद्ध-अवन्यन्ति do not express your heart immediately upon becoming acquainted (Jig.); बहुब्य के an acquaintance, a sympathising friend.

Q5 Q hdru-wa v. 49 4: 55 5 45 4 to dig a hole, ditch (Nag. 30).

25 at o stir up, agitate. 2. to fall into small pieces; to crumble (away) (Sch.).

Q55'4 hdrud-pa pf. and imp. & drud 1. to drag, haul or pull along:
are a55'a to drag on the ground; aqu'a55'a

to pull at a rope. 2. to rub: 344554 to rub the body; Ac 4554 to polish wood, to plane wood; 434244553454 is strikin match.

4. Q54' H hdenb-pa pf. and imp.50 deab or 50% deabs 1. = 25% a to sew. 2. to embroider; व5% 30 needle work; व50% पुत्र व hdenbs-su bya-na= 35, 2% खिलाकी needlework or sewing. 3. to heal up: अव50 the wound is healed.

ega a halpul-wa pf. হৰ dpul 1. = হৰ a to rot, to grow putrid. ega es হু s a halpul-war gyur-wa to become putrid, to become decomposed. 2. = হু s a to slip down, to fall down: প্রাধান কর হুবার ইন্তুম্ব কর হুবার কর করে (A. 17) making the weapon of another angry deity to fall down.

25 hare furre a general term for a demon, or evil spirit; 43 ci-hdre the ghost of the dead; as gson-hdre a goblin possessing a living man; \$95 byuhdre bird-goblin ; #45 za-hdre a word for "owl" (Ja.); " we hdres-hkhyer carried off by goblins: बद्दे के जैन का बद्दे जैन is this a man or is it a demon? 45 4544 helre Adul-sea to subdue or suppress evil spirits. 45 545 hdre-dkar a class of demons whom the Bon worship with a view to keep off other mischievous spirits; 3 and Hagebkol n. of a disciple of Padma Sambhava (Deb. 9 46). 93 19 Adre strod-pa to cast out evil spirits; 3 # Adre-pho a male devil; 433 #dre-bu a young devil; 43 # Adre-mo a female devil; 43 A 95 hdyr-m bud the fire-blowing devil, the will-o'-thewisp, ignis fatuus (Schtr.); 43 549 hdredmag a troop of demons, a goblin host.

es along here-hips grow lit. the devil's fear, a fragrant gum resin the smoke of which is a terror to ghosts and evil spirits.



बर्ड नरिका कर कर haire-hjigs than-chun = 3 उन १९व (mystic) (Sman.).

All of here-rie baders (B. Bil khyun-po rdo-rie) n. of a celebrated physician of Tibet who was born of the family of Byu /hog-pa. He was physician to king Gunsron gun-h/san. (Gyn. 2.).

ा ådre-idog चुन्द [a plunderer]8.

ezer hdre-pañ-kha n. of a medicinal fruit = # 14 sgoñ-thog (Vai-sñ.).

बर्दे नेव hdee-eig lit. 'devil louse,'=bedbug.

Q5'4 I: Adre-sea pf. and imp. 434 hdres, aco. to Ja. vb. n. to all a bere-sea I. to be mixed up with, to blend together; to go together: Manage at a phyoga gaiglu Adres mixed together, miscellaneous; agmuster helpes-meshams the limits of coninnetion: Equation against takin-gahan mahdres-par without mingling other talk with (the conversation): FIRE REAL RAG dan snin-ma-hdres a man with whom outer word and inner feelings do not blend; इसदर इसम्बद्धिय बहुम chos-dad chos ma-yin-pa hdres a medley of religion and irreligion. in an absolute sense : \$5443 a.8.8.2944. ow me i identifying himself with overt practices, he became a Brahmanist; 55 affagura dud-haro hares-pa an animal of mixed breed, a cross, mongrel; seequre ma-jdres-pa unmixed, pure, unadulterated; wegwar ma-bdres-par without confounding or mixing up together, sharply discriminating (partly from Ja.).

Q\(\sigma\) II: (\(\frac{2}{4}\) and \(\text{rig-pas}\) before we'l to discriminate by intelligence. 2. to interfere with; to have intercourse with, to engage in: \(\frac{2}{4}\) and \(\

the lama's, intercourse with my soul, I am happy $(J\ddot{a})$.

ही पा harey-pa (v. बोब्रण harey-pa), pt. बोब्रण harey-pa: to excise, to shave the hair, to pare nails, etc. बोब्रण harey-pakhan बर्च, जारिया; a harber, one who crops hair. Syn. of latter term: ह्रबन्द्र क्रिया क

255° 3 ådred-pa= ¥ किल्लाव्य blo-rems sun-pa 1. to be sick of (at heart), to be disgusted or annoyed. 2. to slide, glide, to elip (Jā.).

all an haren-chas, defined as proposed to removal of things from one place to another (Risii.). als as haren-than = wild ma-chen a cook (Moon.).

Q54'41: hdren-pa pf. 55' dran or 554 drafie, fut, 55 drafi, imp. 55 droft or 554 drong 1. to draw; to pull: \$2.9344 cin hdren-pa to haul wood; squar & aquaga a to drag a cropse by a rope; * Sa Tana scargard and an the feathers pulled forth from the peacock were placed in the sacred jar. 2. to conduct, to draw along, to invite: anaga lam dren-pa to guide in a journey, a guide; 4444 log Adren-pa to mislead, to take to the wrong way, i.e., to the state of unhappiness and hell; MTS. SATTARA vul-du dmag haren-pa to conduct an army into a country; 44 वर्षेत् अन्य द्रवान्य वेत् invited the wayfarer indoors: to invite is usually rendered by B4 OF MC4.454.0; B4.MSCMOC.49.0 pyan-ms drafts-par hare-we to go uninvited: 24"



asa'a spyan-haren-pa also = to call up a snirit, to invite or draw up a deity : 44 3 BOA. 44. \$4. AND WELL BIN OLINE OF EVENING COM PANA having placed the vessel of fate at the eastern entrance, the lama (standing) in front made offerings to the tutelary deity he had conjured up and meditated on the very void. Sometimes, also, the form \$4.434.4 must be merely literally rendered, e.g., and 5 and 35 and 343 drawing to his eves a little sleep at dinner, or closing his eyes for a short nap when eating. Other usages of alive may be quoted: Preservisor to suck; grassia ma-hdren na to guide, lead, e.g., & FRATA to conduct water, to irrigate; 454'434'4 shabe hdren-pa to diagrace, to bring shame to, to insult : \$ 33.4 blo hdren-pa or 35 बोदाय to persuade, to induce: बद्दाबोदाय to appoint; also to go to meet; to invite.

प्रिकेष II: जावब, the chief, lord, husband, guide: श्राचित्र प्रिकेषित the lama is my guide: ब्युक्प केdren-pa gtoo जावब the chief leader, a husband.

बहुन्य hdren-ma=बहुन्य hdres-ma महिन्यम complex.

र्द्र साम hares-pa- चाजीचं; चिर, जिय to be mixed; a mixture: इप्ट व अवदेवय chndefi ho-ma hares-pa a mixture of milk and water. हैन्द्र-प्रवाहत्वे व्हेचय a mixture as of sin and property.

Byn. Angus hkhrugs-pa; Ang hchol-ka (Mhon.).

ৰ্থাৰ deres-ring disorder, confusion; টুৰাৰ্থ্যক্ষিত্ৰ ads-taken beloss-ring medper' no disorder in the chapters and sections of the book (Blass.).

बहेबाम कुन helres-par gyur निवीद्त become mixed up. anything mixed up together: प्र^अन्यावदेशक as like different sorts mixed up together (Rag. 39).

त्र्वाप hdrog-pa 1. to wince, shrink, quiver, shudder (from fear); १ वर्ष्य ria hdrog-pa the shying of a horse; वर्ष्य स्व hdrog-can shy, skiftish, easily frightened. 2. वर्ष्य व hdrog slon-can take by surprise, to deceive by cunning, to outwit (Ja).

QŠEN'U hdrone-pa= =\$44 hdren-pa.

Qर्दे केंद्र भे पु Hdron-skyon-gi bu Kas'yapa Rishi, the son of बेंद्र केंद्र Hdronskyon the keeper of light.

२५ॅप्स म Adrobs-pa चन straight.

5'4 Rda-wa one of the thirty-six border-countries of India (Ya-sel. 38).

EL' rdan, v. W. gdan.

\$\frac{\pi^2}{2} \quad \text{rdab-pa} \tag{ab-pa} \tag{ab-pa} \text{ fold, pile one upon another; clapping one hand against another, v. \frac{\pi^2}{2} \quad \text{rdab-pa} \quad \text{ag} \quad \text{rdab-pa} \quad \text{sound} \text{ of clapping of the hands, clap (\text{Rtsii.}).}

द्रिया gdur-ua to sharpen, grind: बैस्टब gri fdar-ua to sharpen a knife, v. अर्थव hdar-ua.

separated from each other as houses are in the suburbs of a town: 4-34 groff-rial the suburbs of a town (Rag. 40).

5

FUT relations— Again by rampa, pf. and fut. And break, imp. The relat, also And a glatical to spread, stretch out, to include: End and break of the bottom of the poud is strewn with sand; Andrew and damachog that man relative to now when holy religion (Buddhism) lies before you as if it were spread out in a plain, i.e., when it is accessible to all; Band khyab-relat comprehensive; all-embracing; Andrew and spread of the mind is all-embracing; Andrew and spread to spread a sop-relat slowly, not in a hurry (Sch.).

देश rdig for देश वर वेदेश हुद all the utensils and furniture of a house.

देवस q qdigs-pa to beat (Sch.), prob.= देवाय qdeg-pa.

The state of the s

5' q rdu-wa a thistle (Cs.).

The state of the s

55° rdus a small mound, hillock (Ja.).

देर'व rdun-ra= वर्डाःच, pf. व्हरूच brduns, fut, se brduft, imp. sen brduft or ge rdust 1. to beat, to strike, to drub; Yaw इस व to beat with a hammer : बेस इस के ह व के seem ar having beaten a large drum of lion acacia (Pth.); 554 49 gduns-cig beat him, strike him; #50.4 sgo rdust-wa to knock at a door. 2. to break to pieces, to smash, to beat out (9 7 bra-bo buckwheat with a stick); \$5.55 stef-rdus a pestle; \$ 55 9 bro rdust-wa to dance; 95 35 9 gehu rdun-ua to bend the bow (v. Schl. on Dal. 162-11); 55 444 gduk-mkhan=55 45 a beater, striker, fighter, fuller. 54 779 rdust-gtag prob. a drubbing, a soundthrashing: 55 954 95 I have got a thrashing (Ja); 54 95 rdun-byed = 599 4 a stick, a striker; ac as a gdud-htshoy-pa= ac a to cudgel, a cudgelling (Nag. 40).

કું Fdum maimed, limbless: વ્યવસ્થ armless; વ્યવસ્થ tailless (Nag. 40); ભુદ દુધ rkns-rdum a maimed foot; દુધ rrardum a mutilated horn; દુધ દુ કે એડ્ય rtse med-pa, અર્જો એ headless, without the top; દુધ દુધ to mutilate; anything mutilated, maimed.



bycd-pa 1. to lay the dust, minutest particles. 2. a woman's menstrual discharge. इव इंडिंग rdal-plira rab प्रसाण or र्वक्षां व्यवस्था केंद्र rdid-plina rab cha-med atom. indivisible particle. 39 35 rdul-phran or garage a way the minutest particle; gar मुक्किया १ तीवी तीव शीवपुन्ता -- द्वा वया घर केंक्य rdul-thal-har glog-pa to crush or pound a thing until it is reduced to powder; #5 59 glan-rdul a mote in the dung of an ox, a small particle of cowdung; 美麗美學 rdo-rje rdal diamond-powder; 59545 rdal-dmar रसारेण, जिन्दर vermillion powder. दुव ६० rdul-Ishab a whirling cloud of dust. 59 %5 rdul-tshou paint-powder, coloured stonedust, used in ceremonies for making figures drawn in the sand more visible (Risii.). द्वाप्य ribil-go in a blouse, a travellingcloak against dust, a god wears it (Vai. ker.).

49 84 ribil- in 1. dusty. 2.== 55 \$4. 3. vacuum in menstruation.

54.84 23 & rdul-can mahi-bu the son of Rdul-can-ma, Paras urama (549 95 52 8).

अवस्था र्रतारी beas-man पुर्वे वृद्ध के young girl, a maiden, damsel, young woman (Mion.).

द्व बहें अस rdul-hjoms | क्वाम destroyer of dust : water | 8.

कुष कृत gdul-ldan 1. देखना a bee. 😃 रक्ननी night.

द्वानपुर: rdul-hphyan वकरेषु [reduced to dust | S.

5व प्रव rdul-bral, विरक्षम् (A. K. 1-61) == * 4 salvation, emancipation (Mion.).

द्वम gdul-ma भूमि dust.

दुवा सन् द्वेदः वृद्धाः इतिस्तानामा । इति विकास stobs acc. to Dus-hkhor-lo (Kalachakra) : इया है केम्बर पुषाया बहुन वर्षे दर वर्षेत्। क्षत्र यः है जेश य सुव व से बूँक्य यर मुद में श्रेटक था हिंद हैंग्स है जेस व संबंध व बंशब धर बहुन थ. दर अद द वहुबा परे वह वदेव केंद्र कर करा प्रश्न में (Ruunn. 11).

R rde in compounds for \$3 rdehu.

देवाय rdeg-pa or देवभव rdegs-pa, देवब rdeys or man brdeys, fut. ata bedey, imp. बद्दान brdeys or देव rdey: 1. to best strike, Eq 82 ge u rdeg-ciñ spyod-pa क्यानुकार to commit rape; to force collabitation ; अवस्य वरेष देर काल-रिकी-रित bridey-रार्क beating the looking glass in anger; रेज व्येज में प्रज्ञान reley-hishog-gi sang-behal torment of corporal punishment, the illfortune of getting a beating. 2. to push, thrust, knock, kick; 44 k4 354 phul-rdeg byed-pa to give a blow with the fist (Sch.); in a super relegación michan = super a blacksmith (Mnon.); kala rileg-chos a dance; देव इस व relig chos-pa to dance. अन brdeg seems to occur also as pres. tense; also in combinations: गर्द बग्ध है वह व वश्य बदर दश btsan thalis-kyr brileg hiling anan nus giving thumpings and rendings of a violent kind (Mil.).

Rass rdeb da-rn (Vai-sh.) incorrectly for देवदाद; deodar, a species of cedar.

Enu ralebona for 2014 salebona.

EUN U rdebs-pa acc. to Ja. prob. the original form, but of rare occurrence, for eau rdab-pa pl. acau brdabs, fut. aca 1. to throw down with a clap, to fling or knock down : अम्मान देवनाय lus-sa-la rilebs-pa to prostrate one's self; 54 kau glas-rdebs thrown by a horse. 2. to throw to and fro, to toes about: अर्थे हैं देवस नेर वह क्षेत्र व mgo-wordebs-cif hdre-(doy-pa to roll on the ground as ponies do, to wallow. 3. to stumble: eq qq q or qq eq q to slip and stumble (Sch.).



33 rdehu or 344 rdel-po diminutive of K, rdo 1. small stone, pebble. 334844434 rdehu bakuur-ma bahan like a little stone thrown on the ground (G/r.). 2. the stone, calculus in males, FR mo-rde in females; 33 344 9 rdchu chaus-pa the concrescence of a calculus: \$3'9\$5'4 r.lehu hdon-per the removing of stone (Ca.); \$595 rd-l-dkar a white pebble (Cs.); Run rdel-khra a coloured pebble (Cs.); Raan rikl-hgram (lit. the spreading of little stones) the counting with pebbles (Cx.). 3. a musket-ball or bullet. 33 45 44 rdehn boud-len the enchanted pebble; anciently in India the Buddhist sages used to enchant pebbles with the pretence of subsisting on them when performing contemplative feats. 33 45 95 rdehn chan-bran pimples on face from excessive drinking. \$3.00 rdchu-par a bullet fount or bullet mould.

🔾 rdo पानाब, त्रवार, चम्ब, चपड 1. a stone, a boulder. 2. main or real point (in a memorial, complaint or application). 3. a weight, for weighing things by a balance. Set daul-rdo a stone containing silver, silver ore; 14 aprin-rdo prob. a topaz; # sbra-rdo asbestos; A me-rdo firestone, flint: 35 sur-rdo corner-stone; aser-rdo gold ore, stone containing gold (Cs.) ; Kim a boulder ; KST gdo-rtsig a stone wall; [m rdo-sam stone bridge; Karas rdohi rnam gyur formed of stone; It gas a stone image of S'akya-thubpa; (39 mineral formation; KY4 rdo so-wa stone-worker, quarry-man; Kana rdo gahogs a cut or squared stone.

Byn. ईव edo-ua; B5 (ped; विश्व gor-ma; विवयं htsog-po; ६वं ju-po; बाह्म gtun (Méon.). इंड्यूक edo-dhar (वेया देवा a kind of crystal) वेजविया, विजेपय a white stone, acc. to Sch. alabaster. [] 129 129 12 a mineral medicine (Mon.).

**To rdo-klad a stone resembling a sheep's brain in appearance, and used as a remedy for diseases of the brain. (Sman.).

**Toto-physic another mineral medicinal substance (Sman.).

() ** rdo-skyes 和歌師では、bitumen = 99 33 hray-shun (概念の.)、 【985 rdo-seud bitumen (mystic) (Min-rdu. 4). 【985 r.do-skyan a kind of steatite or soap-stone (Jā.)

The principle with a stone; also = 3 α a plan plan plan plan and buffers what is fundamental in the points of an argument; the basis of the complaint in a suit; the subject matter.

Σρας αξής ομημας ζείξαι (D. c.l. (i).

িৰ rdo-khoy 1. a hollow or natural cavern in a rock. 2. acc. to Jü.: a stone-pot ৰন্ধান্ত.

है भारत rdo-mkhan 1. विकास stone-cutter, or worker. 2. च्यान the thunder.

্পিনি rdo-mkhris (ছান) gallstone (Mhon.). Used, it is asserted, as a medicinal application: ই ক্রিমান ই সাম্প্রিক ইন্
(Sman.).

\$45 rdo-rgyud various kinds of soft stones, as serpentine, soap-stone, chalk, etc.

Kan rdo-rgyus 1. a medicinal atone (Maon.). This mineral cures swellings of the veins and sprains and contraction of the muscles (Sman.). 2. oath in contracting friendship to make it lasting.

Keas: rdo-bchas a stone of such a size as can easily be held by a man as a weapon.

K-NA Bdo-hiog mufum Taxila, n. of a sacred place of the Buddhists; the ancient capital of the Panjab when Alexander the Great invaded that region.



(m)4 rdo-niñen a soft kind of stone, alabaster.

হ en rdo-thal (ইন্ধা) (Māon.) stone-ashes (Ca.), calcined stone (Ju.), quicklime (Sch.), chalk (Schtr.) But v. হ'বল ই বই বহু বাৰ বাই ক্ৰীৰ (Snorn.) হ'বৰ মুখ্যাৰ rdo-thal byugs-pa to rough-cast, to plaster.

K4 rdo-don=K49k4 (Rtsii.) purport, substance of any prayer or application.

ইবৰ rdo-dreg (মুখন মুখু a kind of pitch) (**M**hon.) not as in Ja, the dirt on stone. ইবৰ কুমু কুমু কুমু কুমু pitch eradicates chronic inflamation and poison (*Şmin.*).

दृष्ट rdo-suum rock-oil, petroleum; दृष्ट इवसम्बद्ध 7 oiled iron u-ed as horoscopic dice.

ৰূপ rdo-spos solid incense: বুঁজাৰ কুন্তী বুৰ্গাৰ্থ কে বুঁহ do-spos is of use in some constitutional diseases (Sman.).

Teacs use set rate hybridas-pahi male n. of a sutra in the Mdo section of the Kahgyur ≤ 426 describing the miraculous feat of Buddha in throwing missiles performed by him in the country of the Malla.

ৰ rdo-ua is another word for ৰ rdo
a stone: বিৰুদ্ধনীৰ ইন্ধ্য বুটিৰ, গুৰুষ্ট্ৰীয় পুৰাৰ্থন কৰিছিল, বুটি আ winter time the soil becomes (hard) like stone (Khrid.); বিশ মুগৰ rdo-uar yyur-pa আমাসন converted into stone, turned into fossil.

द्विषय rdo-strays explained as बेचेन क बर्द्ध क Str-ner में।-ma than-yi bla-ma (Nay, 53).

The relation of about 4 pounds in weight.

Transfer of the state of the st

K35 rdo-shun bitumen, mineral pitch.

\$\forall rdo-sho lime (both quies and slaked).

I do-gshod yz [a mallet for breaking small stones]S.

EMIC relo-good=EngEnnigs (Minon.).

इं बे कुष सबने rdo-yi ryyal-po bsh the four kings of stone, viz.: tortoise-shell stone—सब कुष द्वादमार से; अब द्वादमार से; सब से

इंधि व्यास्त्र <u>r</u>do-yi zaş-can = धुण रें ४ क्योत met. a pigeon (Moon.).

Kar ido-rin or Kar ido-rin a stone pillar, obelisk or monument, or an ornament of buildings. There is a famous Do-ring near the chief temple of Lhasa with an inscription recording a victory of the Tibetaus over the Chinese.

(5439 rdo-rus-thug to the last extremity (Sch.).

Kan relo-set coal (Maon.), mineral coal

रें हे rdo-rje 1. बचा, जपना, शीरक: रंभिटे or In a lit. the prince of stones, and said, primarily, to be war = \$350 miphyed-pa or A and mi-beer-pa infallible or indestructible, also unchangeable, hence holy, venerable; but is best known as Indra's thunder-bolt or sceptre. With the Northern Buddhists a supposed model of this sceptie has long been in use as a ritual instrument of the Tantrik priests. held by them during prayer in their hands and moved about in various directions; it is used as a symbol of durability and of power. The vajra or dorje is, moreover, a common symbol in representations of deities in whose hands it is there placed. In Tibet the standard.



shape for all dorjes is a huge golden one in Sera monastery near Lhase, which is alleged to have a miraculous origin and is carried in procession on a certain day annually through the streets of Lhasa.

heavenly females, a class of celestial deities who in their attributes resemble superior fairies. They appear to have played a very important part in later Buddhism. 3. **AFTER APPEAR AFTER APPEAR APPEAR AFTER APPEAR AFTER APPEAR AFTER APPEAR AFTER APP

美元年本 Rdo-rje hkhor-lo an epithet of Sambhara (中文 4年年) a chief Tantrik deity of the Buddhist pantheon (単元の.).

籗

Réar Rdo-rje-gliá lit. place of the ritual sceptre, n. of a monastery formerly belonging to Sikkim from which the important hill station of Darjeeling derives its name. It once stood on the Observatory-hill at Darjeeling.

The standard of Victory, a fuller name for the Buddhist folded flag or emblem of conquest. [Having a vajra for an ensign; n. of the demon Naraka S.

Legenta faza rdo-rje rgyal-mtshan-yyi bisto-wa in (K. phal. 4).

(1994 rdo-rje ryya-gram the fixed unchangeable posture of aitting cross-legged, v. ¶ ryya.

IF 37 Rdo-rje gri-gug an epithet of Heruka called \% \% \% \% \% \% \pyes-pa rdo-rje he who holds a spinitar in his hand (M\(\delta n)).

the essence of ten rajra, n. of a Sūtra.

Tinks a rdo-rje good-pa aunikus; title of a religious book most extensivly used among the Northern Buddhists. TAENCIA rdo-rje chos-bdum = 4m gr Inc %I the seven venerable sermons of Vairotsana (K. phal. a).

is a tutelary deity of the dray-gred or terrifying type, held to be a manifestation of the Bodhisattwa Jampal (Mañjus'ri) who under this guise assumes the character of Shin-je the lord of death. Among the Mongols this tutelary deity is very popular under the title of Ayol ghakchi. A ritual for placing a person under the protection of Dorje Jig-jye occurs in the Kah-gyur.

Vajra of Indra (A. K. 1-42).

Takin na rdo-rje chop-kgi glu hymns of Buddhist Tantrikism: গ্ৰুপ্ত হৈ চুইন কু মুন্ত (A. 66) having translated Tantrik hymns at the monastery of Kusumapuri.

Kit wild redo-tje methog v. of a bird (K. ko. 78).

Seas. Rdo-rje hchan away is the Yeshes Sems-pa or Dhyani Bodhisattwa evolved from the 2nd Dhyani Buddha Ağı'q • Mi-ikyod-pa (Sans. Akshobhya). Has been chosen to be the ruling deity in the Tantrik system under the appellation of 3944 \$\vec{k}\vec{

Ryn. 444 Lag-na tdo-tje Lam 44 Ba 454 rige kun-khyab bday; Lamagê asa rigebigyahi bdag; Luayya hee-pa tha-tdan; 143-454 khá-byor bdun-tdan; auc 244 ga geak-thage-tgyal (Mon.).

(P) se rdo-rje ši-ma ausai; lit. the venerable sun; n. of a sutra [also, of a Buddha]S.

TE Ex guide and tdo-tje shis-shus lekugoig n. of a sutra (K. d. 4) The state of the s

LEGE MEEN Edo vie sāin-gruhs (100 K. g. M).

(1) to blab-pa n. of a dharant (K. g. a 95) used as a protection against epidemics, enemy, evil spirits, also to stop rain, to cause rain to fall, to make abundant harvest, etc.

VIRTE Roo-rje dril-bu n. of an Indian Buddhist sage (K. dun. 20).

दि लग्न Relo-rie gelen योधिनया; नया, वया-सम ; described as व्यवस्था पुत्र के प्र the navel of India, namely Gaya, considered the holiest of all places in the Buddhist world (Maon.). In Pth. (folio 124, etc.) occurs a story of the destruction of Gaya by fire.

Kirna Rdo-rje gdan-pa 1. an epithet of Buddha (Mñon.). 2. names of three Indian sages of Vajrasana (Gaya) (K. dan. 43).

**E TANK 45 The symbolic hand gestures (44.4%), of the symbolic hand gestures (44.4%), of the Khadona, of the use of rosaries, etc. (K. g. 5.57).

श्रिक्ष १ देव १ वेद व्यापनिय rdo-rje bdudrtsihi rgyud lebu-geu-geig n. of a Tantra in the Kahgyur (K. phol. ह). श्रिक्ष व्येषुर rdo-rje gdens-pahi rgyud another Tantra (K. phol. %).

বুটাৰ্ম Rdo-rje Nay-mo ব্যৱস্থিতা n. of a Tantrik goldess.

Literation grants Rdo-rie ruam-hipomekyi grants n. of a special dharani or mystical sentence (K. phal. 4).

of the Bodhisatira Jam-yang, an aspect of Jampal or Manjus'ri (Man.).

देश व Rdo-rje pad-ma वसपद, seems to be some Bodhuattra.

a diamond believed to be formed of stone derived from earth and water and said to be of four qualities corresponding to the four castes of men in India (Maon.).

Syn. Is grade nor-buhi mekoy; K&?

See Edw. Edo-richi riys (Mon.).

देहे व यम में काम कर विवय मेद वहेंबाहुय हुदः, ' हवः सम्बद्धें किंवा पद्दः र हम केंबा कें (K. my. व 228).

Linan Lage affice St. Rdo-rje phul-lum thog kun hrjog pak-byed.

Ke awalee Barrigs rdo-rie ruam-hiomeky brad-rgyud n. of a Tantra in the Kahgyar (K. phal. ").

it the thunderbolt lips, n. of a Tantra (K. phal. 4).

popular goddess of the Karmapa sect who is said to have frightened and vanquished the enemies of Buddhism by manifesting herself in the form of a sow. Her spirit is continuously transmitted incarnate in each successive abbess who presides over the monastery of Sandling on the shore of Yandok lake in Tibet.

The grant plant part the vajrakila, a religious instrument the upper part of which is of the shape of a dorje and the lower a phurpa or mystic dagger. The grant grant parts was ryung to enchant a phurpa for suppressing evil spirits (K. y. 288).

Ti aca rdo-rje phreh-ca Vajra mala, n. of a Tantra (K. phal. 1).

KECKEN GOR MAN Eddo-rje dbyide-kyi dicak-phylig-ma an epithet of spenishin

the goddess Sarasvati (Mion.). In later Buddhism, she is the Yum or Sakti of the Bodhisattwa Jampal (Manjus'ri) and is popular among the Mongols under the designation of Equshiktu Ekc.

इ.इ.म. लम में कर बयर य में दस हैं र है बहुद स is B dharani in (K. phal. ").

【 A ■ rdo-rje me-lee n. of a hell where flames of fire issue resembling the point of the dorie (Ta-sel. 43).

E 1 59 4 rdo-rie rtse din-pa lit. a dorje made with nine points; n. of a religious work which was unearthed by Pad-ma glin-per, a dorje made of meteoric metal with nine points being found with the book : यदाम क्रेड यदे बहुद हुँद बहुम खबाब है है है हुए 4 484 (S. km. 193).

That's Rdo-rje rdsin away an epithet of a terrific deity who is guardian of mysticism and preserver. Often confounded, with the Dhyani-sattica Dorje Chhang or Chhak-dor of the Tantras.

Syn. 394 (2 phyag-na rdo-rje; 49 84 व्याद अवस में श्री श्री bryya-byin gean-shags-kyi sirub-pa-po (Mñon.).

L'E La rdo-rje hdein-pa an exorcist, a Tantrik priest.

Syn. Ben'd mays-pa; Bein'ant mingshchafi (Mfion.).

KRBBACHE Fan rdo-rje lu-gu rgyndmahi rtog-pa a mystical work used by the blue-dress Bon exorcists of Tibet (K. phal. अ), व्याहे अव्यक्त वी बुद वेषु व्याप्तमाय a myrtical work in thirteen chapters called the nother Tauera (K. phal. 4).

इन्द्रिक्त व्यवसम्बद्धाः इन्द्रिक्त विश्व (K. g. व 343) a Tantra of Vajrapani to meditate on the three stages of Bodhissites perfection.

र्वे केमस ५०० Rdo-rie scors-duale वश्रास 1. an eternal and unchangeable being who is Adi-Buddha of the Nyingma school. 2. a Tantrik form of Akshobhya, the 2nd Dhyani Buddha, which was introduced to followers of the Dorje Vehicle by Padma Sambhava and stated by him to be president of the Eastern Heaven where he sits on a white lotus. Is often represented clasping a female as his Fum or Sakti. हैं है सेमल रवर हैं व्याव दे या बमल कर है जो कि वेद नेश है वहे 45 (K. g. ♥ 171) n. of a Tantra used by the Rain-na sect.

Kadmuu Rdo-rje legs-pa an epithet of the tutelary deity Dam-chen who under the present Dalai Lama's rule occupies the position of a chief guardian of Buddhism in Tibet (Rtsii.).

देशेंव देश gdo-rje slob-dpon वचाचाची : ध्यक पर्व अवस् ध (Rtsii.) professor of the Mantra section in a monastery of the Tantrik rehool; also the lama of a monastery who is in charge of the Tantrik ritual.

KRHADE Belo-rjehi skyil-krufi mystical posture, the posture of sitting cross-legged.

KR M 64 Rdo-rjehi mehu-can wang. away 1. an epithet of Ganapati, also that of Garuda the eagle-king-who carries Vishnu on his back. 2. 8 4 4 bya pho-rog the raven. 3. = 44 भेरव a tutelary deity, sometimes held to be identical with वनेदेवन or Yamantaka, a Tantrik development of Yama the lord of death.

Keana rdo-riehi hiim-pa or Rati da alera rin-po cheki kjim-pa mortar composed of pulverized cement of marvellous properties.

Ellengen rdo-rjehi mjug-ma met. a god (Maon.).

The Tale to be free from deception, unchangeable, of profound sense, and hard to comprehend.

Syn. हैर यदिया इतांत-pohi tshiy; अनुवादि वेल क्रॉबक-paḥi tshiy; बदेन पदि येण bden-paḥi tshiy; भेट्टेंद्र दिया mi-phyed-pahi tshiy; व्यन पदिया brtan-paḥi tshiy (K. d. 4.118).

(18 144 rdo-rjehi segs = thunder (Maon.).

र्हेद देव के केट ह do-rjeht rigs-kyt shis-po = बुद तक mysticism, mystical charms: दृहदे देव के केट देव के केट केट केट केट केट केट of charms will bless the soul (Surus. 12).

\$25.55 rdo-rjchi gtun a knocker made of precious stones.

1284 rdo-rjehi thoy 38223434340 n. of the recond chapter He Vajra Tantra (K. phal. 5).

र्शेरेड rdo-richi take a very long life, immortality: अन्येत्री स्वाद्धी अवस्था प्रकृतिया he having obtained life like the undecaying dorje.

To rdo-ra 1.= To enclosure with a railing or wall made with posts or pillars with capitals of the shape of the dorje or with dorje on their tops (such is the shape of the wall which surrounds the monastery of Sam-ye in Tibet).

2.= circle of dancers (Ja.).

Rdo-la-kha n. of a place in Nepal (Dsam.).

Type rdog 1. an item, any single thing or single piece as in agig a grain of corn; asign phrea-rdog the bead of a rosary, asign seven peas. 2. a root. 3. just about: asign just about to start, on the tip-toe of starting (Yig. 4).

Is the Later range than range than only a little bit: you a a se again the Later for the hair of the ear and from the tip of the tail (Rdsa. 3).

Take relay-tshiy= Take the main point, subject-matter: Factor for the main points of my first petition, my state, i.e., the circumstances under which I laboured, was.

ধ্ৰণেশৰ rdog dkar-ua= শ্ৰণণৰ ক for ধ্ৰাৰ supervisor, overseer: ধ্ৰণণাৰ বৰণ শ্ৰম্ভ the allowance of five khat of barley flour for an overseer (Rtsii.).

द्वशीय a ritog-kyril-ua=१४८ देव है थ है व है व to enumerate exactly, scrutinise carefully; formed into minute grain: ३८ देवर वय देव बोबय even more-fully grained than white mustard seed.

Kaka rdoy-thon-pa to go out together.

 \P any action with the foot, but chiefly a footstep; a stride or pace: \P and a to step, to pace, to walk (C_s) ; \P and a ridog-pa ryyab-pa to stamp on the ground with the feet, to kick.

Table 7 cloy-po or Table 4 each; also one of the two loads placed on the back of a pack horse or any beast of burden. Bar 1 and the load a man can carry on his back. Table 7 cloy-sho the price or charge of articles at one sho each. Table 7 cloy-k-b a flat piece (Risii.).

KENT rdoAs-pa, v. EE'A sdoAs-ku.

₹অ'অ rdob-pa : ৭৭৭ a to give, offer.

EN EK rdom-chan colloq. 1. many persons who drink wine together. 2. colloq. for a stone teat.



Is goor, imp. of an edge-wa: Beaute gri-chest gdor sharpen the knife! (Nag. 40).

ENU rdol-pa for atau gdol-pa a cobbler.

EUI rdol-wa, pf. and fut. ata a brdolwa, to come forth, to make its appearance. to come up (as of a plant); to be revealed: बहेर हैंन हैम हैम हैम है मनद मनभ देव नम the hiding-place of the books having been revealed by the treasure-finder; to come out, percolate (as of water from a vessel or rock), to let in water: Eabs har 4.44.454 the tea-pot runs or leaks; \$45 I disease breaking out among men. Kala rdol-chos = \$2.80 (Nag. 40). (499 rdol-bug= [4 48 g] leak or hole in a vessel : ब्रम्म ने पुर कोर स्य कर हैंब तुम केर य व्यूक्तसप he carried an iron mendicant's platter without any holes in it (A. 22). (ara)s, rdol ger an instrument for boring metal (Sch.).

like to burst: aut will an end of the body. 2. vb. n. to break, burst, flow out: gutau burst a rdos-pa the bursting of a bubble. 4944 (40 to pant.

**All Ida-man a couple of small kettle-drums one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer (Ja.).

हिंद-[di दाल, पड्याल string (of beads or flowers); a wreath made of pieces of silk, etc. (अडिन्ह्याइन्यूनिका); o:nament of

silk or cotton of various colours, a fringe or tassel hung from the ceiling of a temple or chapel.

ह्या टी dag-pa, pf. ख्या bidags fut. ख्या bidag imp. ह्या idog to lick: ह्या ख्या to lick blood; हेया व्याप lees idag-pa to lick with the tongue.

E. idna 1.= and 5 near, at: Free 3 near,

ME'A ldan-ica pt. MEN ldans or MEN lung, imp. Es idon want 1. to rise, to get up; to flow up (as smoke); ब्रोब व वस क्रूड व to get up from a fall; gs:as:ags: wanqafa Traises up S. gr as 35" to raise up: app awar to rise from his sent: saw gara to rise up from a lying position: paraugera to rise from a seat; and anage Kan Bu & Dec when the king arrived who would not rise up? (A. 6); \$: E = 4 वृत्रभावहर स्ट an offensive smell is rising (spreading) in every quarter; a) and undu H. gra gr. me-ke ruame nigyoge-eu blass-byus the flames quickly rose up; A Tar. the smothered flame breaks out again; 59'5'85'9 to break out into hostilities ($J\ddot{a}$.). 3.=455'q to suffice, to be sufficient, enough: क्या वर्षभाद श्रदा if divided into shares it will suffice; 45.95 tshad Idan sufficient quantity. Idans-lugs = aca aga the manner of rising: यह द सूद वर्द पर्व प्रदास समाप्त मार्थ (Khrid. 47).

Œ

year of the sheep they performed a memorial anniversary for Atis's (A. 117). 3. vb., pf. and fut. 35 blead to chow; \$50 mg/4 skyug-idag-ps to chew the cud, to ruminate; \$50 mg/4 sho-skyo-mar sucatshof blead-mas having chewed the nettles into a green pulp (Mil.).

25 Idan or 24 4 Idan-pa 1. possessed of. belonging to, having; is defined in Situ. 48 as बद बेब बद व पेंद्र व मेंद्र व कhows whatever belongs to what. It is used as formative whereby shet, are converted into adj. and sometimes into other sbst., and in gen. the shat is connected with and by the conjunction 35 Ex. 99 35 29 9 brag-dast-Idan-pa rocky, contr. 97 24 brag-ldan; 549 24 daah-ldan joyous, blissful. Often is conjoined to several nouns at once : 344 AMIR'S MERMATE BY US FREEDS Phones law rin ra mdso-rnams dast ldan-vahi rdsost-dvon s Jong-pon possessed of yak, goats, horses, sheep and cattle. 2. sbst., also 454, cheek; अन्यदेश cheek-tooth, molar touth; अन्यापन a blow or box on the cheek, a box on the ear (Cs.). May the cheek or side of a ravine (Jā.).

स्त्यक्ष idan-pa isa the five possessions:
(1) द्रत्यक्षेत्रभवत्त्रकृत्य possessed of a sincere beart; (2) व्यवस्य स्वयं प्राप्त प्र प्राप्त

44.45 *Iden-pa-po* possessor; one that has, that is able, a man of ability (Cs.), one that is possessed of qualifications or talent.

*** Ldan-ma n. of a district in Kham (Los. * 6).

\$4.75 | dan-mo 1. \$4.77 a female-possessor or owneress. 2. a female ibex.

धनंदर [dan-tshad=व्यन्धर sec. to Ja.:

44.34 Ldan-yul n. of a village in Tsang near Tanag (Deb. 4.45).

સ્ત્ર માતા- plate plate idle talk, tittle-tattle: વાદ્યાલય ક્ષેત્ર માત્ર (Situ. 90) there being no inaccurate or irrelevant speech; વેલુવ વર્ષ કે ક્ષેત્ર માત્ર માત્ર કે સ્ત્ર માત્ર કે માત્ર માત્ર માત્ર કે માત્ર માત્ર કે માત્ર માત્ર કે માત્ર માત્ર માત્ર માત્ર કે માત્ર માત્ર કે માત્ર માત્

20 20 !dab-ldob 1. indistinct and incorrect expressions. 2. indolence, dullness, drowsiness (Cs.).

ইবান | dath-pa pf. অংশ bldsbi fut. অ্ব bldsb imp. ইব ldob 1. to fold up; ইন্দাইন্দা হ্বান to fold up clothes, etc. 2. acc. to Cs.: to repeat, to do again; ধুম্পুৰ repeatedly, aftesh, again, anew; ব্যাধ্ব twice, for the second time (Sch.).

ম্বলার্থ ldubs-phyor n. of a great numerical figure: লাই পথা মূবনার্থ হৈ ইবন করম (Yusel. 56).

** tdam-khu= & * 4 34 dirty water, water sullied with impurities (Mion.).

क्षमञ्ज [dam-ldam or क्षमप [dam-pr very slothful (Cs.).

an ga idam-idum mean, pitiful (Cs.)

क्षा के Idam-Idem dubious, uncertain, (used of things) (Ja.)

धूर व ldar-wa to be weary, tired, faint :

minister of king Rula-skyes (Yiy.).



ldi-ri-ri=3.5.5.55.439745 the rattling of thunder, v. \$5.9 ldir-tca.

ইবা ব ldig-pa pf. ইবৰ ldigs to quiver, shudder, to wriggle; দিইবৰ kha-ldig-pa to stammer. ইবৰ ldigs creaking sound, sound expressive of labouring or groaning under a heavy weight; ইব্ৰেইব্ৰ ইব্ৰ বিশ্ব ব mass of scorpions were wriggling (A. 37).

મેં વિ (din-tea to float, to be swimming, to be suspended, floating, soaring (in the air): કુલમાં ભાગવા જેટ વ the bird soars in the sky; ફેર-વૉર (din-bskor floating in a circle in the sky (as of birds); the circle made by birds when floating or flying in circles; મેં દ્વારા મેં દ્વારા મેં કુલ વ્યવસાય માં કુલ સામા મા માં કુલ સામા માં કુલ સામા માં કુલ સામા માં કુલ સામા મામ કુલ સામા માં કુલ સામા મા માં કુલ સામા માં કુલ સામા માં કુલ સામા માં કુલ સામા મામ કુલ સામા માં કુલ સામા મામ કુલ

हैंद बुँज्य [diń-skyoys a large copper ladle (Rtsii.).

हिद्दाम (diñ-kha v. क्रिम (tiñ-kha.

perfect idin-khan a bower formed by over-hanging shady trees, a natural arbour: Ar and a grad area; a bower of trees full of green (turquoise) leaves.

ইংন্তা ldiń-khug a small silken bag worn as an amulet or talisman on the breast: ১০ ইউন্নিৰ ১ ইন্দ্ৰৰ put it in a silken amulet bag (D.R.).

RESEA Idiá-dpon an officer over fifty soldiers (Risii.). RESEA Idiá-hog one under or subordinate to a Ldiá-dpon; RESE Idiá-tako militia of fifty soldiers under a Ldiá-dpon (Risii.)?

Para idiá-zaha a large copper caldron (Risii.).

 \mathbb{R}^{n-2} [diff-se or \mathbb{R}^{n-2} [diff-si in Ld., adv. quite, very, very much (Ja.).

શ્રી (dib-pa vb., pf. જોવ bldcb 1. in Sch. = દેવાવ. 2. not clear, unintelligible; મહેવાવ = વ્યાદિક stammering.

& M. 및 I

A dim in W. the crash of a falling tree, the report of a gun.

23. A ldir-wa 1. also के व ltir-wa to be distended, inflated; के lto-ldir a big belly; के कि lto-ldir-can big-bellied. Ldir-ldir full to the brim, eaten to the full (of a greedy boy or beast). 2. to rush, to roar (of wind); to roll, of the thunder; वेज कि bring-ldir it thunders; के विकास ddir-behin like thunder; के कि ldir-gra a thundering, roaning noise; के व ldir tsha-tea thundering (Ja).

3" 1 ldu-gu= 15 a gdu-wa 15 3.

imp. Equipment of the street o

blud col. \$5'a blud-pa pf., fut. and imp. \$5 blud col. \$5'a blud-pa to give to drink, to water (cattle, etc.); 57'g5'\$2. \$4'\$ he does not die by a poisoned draught; 45. 4'\$5' be gives (him) to drink; \$'\$'a' \$'\$5' give milk to the boy; \$'a' \$'g5'a' giving water to a pony.

JA Idum 1. vegetables, greens or edible roots in general. 2. in W. lettuce, salad. general idum-nag black species of lettuce: general idum-nag black species of lettuce with bear's blie applied on a sore heals it and also acts as an astringent on the rectum.

हुम व ldum-po or दुम हुम 1. for दुम व dumpo. 2. for इम व slum-po round : हुम व देश व



ldum-la hyril-wa made round, rounded off.

প্রতি বি dum-bu 1. = এই বুলিন alms, also begging for alms: এই হৈ বুলিন লাইন মুখ্য বিশ্ব বিশ্ব থি এই এই বিশ্ব (এ. 14). 2. any stalked plant.

gal'a ldum-ra or gas ylum-ra garden in general, kitchen-garden, vegetable garden, an artificial grove. In W. fruit garden, orchard (Ja.).

Syn. Had skyed-tshal; Ön Had khyimgyi tshal; Tanan heos-pahi nags; A Fa Z^{na} me-tog idam-ra flower garden (Mion.).

ing water, or any fluid boiling. 2. rearing, rushing (Sch.).

253 [dur-phyc also 625 chu-ldur peas or harley-flour boiled in water for cattle (Rtsii.).

lde 1. a prefixed tribal title which some of the early kings of Tibet had assumed. 2. treasury, store-house.

** Ide-kha belonging together, of the same species (Sch.).

agrup; sweetened medicine (Rtsii.).

\$\frac{1}{3} \left| \left| \def \text{or} \quad \text{\$\bar{Q}\$} \quad \left| \def \text{\$\left|} \def \text{\$\left|} \quad \text{\$\text{\$\text{l.mixture,}}} \\ \text{syrup.} \quad 2. \quad \text{ointment} \quad \left| \left| \def \def \def \text{\$\text{\$\text{ointment}} \quad \text{\$\text{\$\text{ointment}} \quad \text{\$\text{\$\text{ointment}} \quad \text{\$\text{\$\text{ointment}} \quad \text{\$\text{\$\text{ointment}} \quad \text{\$\text{ointment}} \quad \text{\$\text{\$\text{ointment}} \quad \text{\$\text{ointment}} \quad \text{\$\text{ointment}} \quad \text{\$\text{ointment} \quad \text{\$\text{ointment}} \quad \quad \text{\$\text{ointment}} \quad \quad \text{\$\text{ointment}} \quad \quad \quad \quad \quad \text{\$\text{ointment}} \quad

monastery or government treasury; ? 34

early kings of Tibet (Yig.).

hayar an aga and Lde-hybral Nam-gahuabless u. of a descendant of king Ze-ide one of the early kings of Tibet (J. 248. 148).

the key of treasury, i.e., a treasurer. 2.

vb. with pf. क्षेत्र bides or क्षेत्र ides, fut. क्षे bide imp. क्षेत्र ides to warm one's self, to be warmed at or by: क्षेत्र क me-ide-wa to warm one's self at the fire; ? अक्षू व क्षां-ma ide-wa to be warmed in the sun.

**\frac{\partial}{\partial} \quad \left(\left(\text{introduction to a book; index or key. } \quad \text{Req}^2 \quad \left(\left(\text{de miy-pa} = \quad \quad \text{Req}^2 \quad \left(\left(\text{Mon.} \right). \right)

\$3 ldchu acc. to Cs. 1.=€3 sdchu up a kind of peas. 2. v. \$3 ldc-gu. 3.=33 a riddle.

ब्रेन प्राप्त (pf. मरेन bdey) to quake, shake, tremble, e.g., of the palace of the gods $(D\pi L)$.

発信用 fden-ka=変に可 fdin-ka v. 異に可 ften-ka a pond.

R. 34 Liden-ryyas n. of a mountain on the horder of India.

R. Aq | Iden-min colloq. (also R. Aq) insufficient.

2. to bend round or back, to turn round, to double down or over.

ুন্দ ন debs.pa 1. = ব্ৰুথ the side : দুৰু এই বুৰুথ the inner wall or the inner side of the wall of a house (Situ. 99). টুৰুগাইল idebs.ris লাব্য প্ৰিল তিন্ত paintings on the inside of a house; হুগালী বুলুগাইল ক্ষাণ rus-bpahi bbur-pohi idebs by the side of the portuberance of the bone. 2. enclosure, fence (Sch.).

Par Ldehu syahn. of a place in Tibet:

spen The Art of the syah-pa the
learned teacher (professor) of Ldehu-syah
(Deb. 9 43).

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All idem 1. v. and idem-po. 2. a statue, image, idol, (standing upright) (Ja.).

irony. 2. adj. inconsistent, unstable, variable. (Cs.). 3. vb. also an and down, to vibrate and goog-agro idem-pa the flapping of wings.

pliant (Jd.). Que partie idem-idem gyo-ua to shake flexibly, i.e., bending but not breaking. Que a dem briod-pa to atter a double entendre; also to speak a parable.

રૂપ્ય hier=ફેલ્મ ldebs, દુષ્ય મામ્ય lder-la on the side of a wall, on a wall; દુધ્ય ribi lder the side of a hill, hill-side.

4 2 N 4 Idem-po 1. SE E 24 not dishonest, crooked-hearted. straight, 2. riddle, enigma (cf. \$5 g); & en mi-ldem. a du bya-ldem, du du bem-ldem an enigma, an allegory, applied to men, to birds, to inanimate beings. THERE I ldem-pohi Aag or the ldem-giam parable, allegory. du Es a idem tshod-pa or du Es a idem-chodna 1. to solve a riddle. 2.= अभिसम्ब a plot, a concealed and deceitful design; acc. to Sch. a mysterious opinion. Que de. stara idem-por agons-pa to design a plan: of which are four kinds:-(1) 434 4 4 8 8 ह्य द्वेंद्रवय चवतारवाभिसम्ब [plan of appearing or descending S.; (2) अर्डन देश देश देश ्रेंद्रवाप सम्भागित्रांच [plan with regard to tokens or characteristics | S.; (3) 434 4 हेश-देश-इन्हेंसाय प्रक्रियकाशिसन्ति [a plan regarding the opposite side S.; (4) age a a w. धर-६वेंदब:व परिचाननाजिसकि [a plan respecting change or transformation | 8.

** If der-sku or *** der-take 1. an idel or statue made of clay. 2. an image painted on the wall.

[4.4] [der-wa 1. toughness, clamminess (Cs.). 2. potter's clay.

ক্ষণ alf lder-bso 1. image, statue, figures modelled of clay. 2. clay: ইংকাই: ইক্ষ lder-bsohi ldebs a clay-inclosure or wall.

Ido the side of anything.

ફેં ફેં kio-ido for a few days, for a short time: લ વર્ષ ફેંદ્ર વ્યુવલ phar-gar ido-ido bahag he resided for a few days at places where he pleased (A. 123).

र्वेत्रेय (dog skyen-pa चवक समाच [being dragged back]S.

र्या दे I: ldog-pa pf. and imp. व्य loy, vb. n. to ब्रिंग slog-pa विद्याप, निवसंस्थ 1. to come back, to return, to go home. 2. to send back.

Syn. भुँद देवन्य phyin-ci log-pa; क्वन्य yo log-pa (Milon.).

र्वा पा: 1. in a specific religious sense: v. ब्युव्य के frq.; ५३० ब्रुव्य dgrar ldog-pa to come forward again as an enemy, to renew the war (Jā.) 2. to change, to undergo a change (as to colour, smell, etc.). व्यूव्य के gyur-idog and व्यूव्य ldog-bgyur change-ableness, inconstancy, fickleness. 3. to turn away (vb. n.) lu from; व्यूव्य blo ldog-pa to change the mind from; व्यूव्य के lo ldog-pa to to rebel. The partic as adj.: रेव्य व्यूव्य do-las ldog-pab; (thing) opposed to that, contrary (to it); Sch. has also व्यूव्य ldog phys-sex distinguished, different (from each other), and व्यूव्य ldog-pa reciprocal, mutual, each separately.



Lion one of the six early tribes of Tibet descended from the four sons of the monkey patriarch, the six being: \$\pi_{mon}\$, \$\pi_{mon}\$

** | Idon-kha the cover or lid of a teachurner (Rtsii.).

મૂર્દ ન hloń-sea = પેલ કેંદ વ, pf. ફ્રૅટલ plońs.

1. to become blind, to be infatuated. 2. adj. ફ્રૅટલલ plońs-pa = લ્રૅટલલ blind, infatuated.

ৰূমে idon-no=মেন resp. (প্ৰথম কুমা geolidon) a tea-churner.

At idon-ros statem; Kas a kind of mineral medicine; also a yellow earth used for painting walls of houses.

Syn. 44²寶· ba-na ri-skyeş; प्रश्चित्र विस्कृति क्षेत्र क्षे

Lolof-tha n. of a mountain in Tibet, presided over by a demi-god of the same name (G. Bon.).

24.4 hlon-pu to give or pay back, to return = 24.9 klon-pu or 24.9 glon-pu; 44. 4 lon hlon-pu to reply, to give an answer.

be witty, to be quick in reporter (Ca.).

Man Hobs.pu = Ann a spobs.pu. + Man 1944 Hobs skyen-pu = Ann a quick perception, understanding readily.

281'4 phom-pa alms, anything given to a religious beggar.

Syn. In g idom-bu ; was for brod-snong (Situ. 187). + Frq klom-bu v. Frq klom-pa. Frq. Srq klom-bu byed-pa to ask for alms, to beg as a religious mendicant. Frqq klom-bu-pa a religious beggar, mendicant.

Figure Idom-sa alms-house, house where beggars receive food.

₹5. प scian-wa 1.= 4 25. नतसर, विष्. दव: of gra sdude to hate, to be angry. wrathful: अया मुक्ता वृत्तेव दर वरका वका हर वर वेद दे the parents together with those about them became displeased (Hbrom. 19); Anger as grain being displeased, he grew ungry; 4.44. gang Brann se a fern Br. flie Chinese hated all foreigners. 2. slist, anger, hatred, malice: ANN a 3 ANN WE SA NEE 35 4 कर वर्त देव कुर करेर प्रमानकूतात लगा und immedistely perceiving in very truth thoughts the most stupendous, those afflicted with the potent poison of malice were healed (Tan. Mdo 4 130.). 3. adi. angry. malicions, hostile: 25:00 59 plad-wahi dyra an angry vindictive enemy: Ex as and sdan-wahi sems wrathful mind, hatred, enmity, hostility; इट करे केलब कुद क्रीनब-neste semy-liter wafaw having a vindictive mind. ge a som se alar a staff-na thums-cut hjiy-pa (or colleg. 4444) to disarm hostilities or hostile feelings. PRES shar shah-nu the former hatred, old grudge.

partial states of the signs of hatred or ill-feeling are: \$4.42 and are a not giving alms or charity; \$1.44 and \$5.4 to cause disagreement; \$24.42 and being accordant, or in harmony; \$2.50 not being accordant, or in harmony; \$2.50 and \$2.50 meters are specifically, etc. (K. du. 5.205).

95 sdan-byed an enemy, toe.

Syn. 12 dyra; affa alfa hkhen-helnin (Maon.).

₹ 8 piak-bu, 4. ₹ 8 giuk-bu.

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श्री प stam-pr v. हेंस व stam-pr संदर abstinent, self-restraining, bound; वणहम व handcuffed; वण्यासम्बद्ध bound with a rope.

ষ্ট্ৰ স plac-ma (মুঁডেম blo chuń-na, মুক্ত ৪৯ম) timid, timorous, trembling: স্কুম্ম ইন্মানী মুক্তি বিশ্ব though a timid person may put on various clothes, সুঁও. (K. dn. 5 198).

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हेया'य हात्न-इत 🗄 चाहाम, चककाच, चच, मस, are sin, moral evil. Acc. to Tibetan explanation, the word is derived from and siling-per to sting or torment, the sinner being pained in body, speech and mind by the misery resulting from impious urts, Kr. अद्भेषविष्याञ्चलपदि ब्रह्मस्मायदञ्जिक्षयदे स्था चक्र हैस दस दबाजेद वसुमाव हेबस पर देद पमा र हेबा મુશ્ર વ વ વ વ કાર્યા કાર્યા મુક્ત ના માનું che s-pa to believe in sin: 24 34 stig-sgrib = 244 4 20 3au sin and defilement, contamination of sin. हेन हैन वसका ठ८ केवा व selig-surib thans-rad sel-rea to cleanse from every defilement of sin. 29 85 silin-can sinful: 29 85 954 silin-can gan-pa the sinful butcher : 2459 sdig to-ma or gavanana a sinner, one who has accumulated sin : 2924 set 35 se sdiv-llahi mtshan-nid-can unuuu one having sinful looks, a suspicious character; 19 19 siligving T: TT, sin and suffering. 294 alima a gdig-pa hjome-pa to conquer sin, as something hostile to man (Ja.); FAW fallende Buterons sin : gadatmarfirm befinin thum-par shijaks farmura fone whose sins have been entirely washed off S. eq'a' [s'a selig-pa spyod-pa to practise sin; १९४९९४ adiy-pa byed-pa to commit ain. ga a aqquan ga a sdig-pa bouye-par byed-pa

expatiation of sin by confession and repentance for which four kinds of शिका or powers are necessary: (1) क्षण्य पुन्यदेवण पुन्य पुन्य हैन्य प्रमुख्य पुन्य हैन्य (2) वृत्र वृत्र वृत्र हैन्य (3) क्षण्य प्रमुख्य पुन्य (3) क्षण्य प्रमुख्य (विष्य ; (2) वृत्र वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्र वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृत्य वृ

देनपर के का sdig-pohi to-can समूच a bear.

स्वा न II: a scorpion; of which three kinds occur in parts of Tibet, lut mainly known by reputation only. देववदेह द अंगु-गुनकें। phun-po a large number of scorpions in one place: स्वत्य अवर प्रति अव के स्वत्य अवर जिल्ला का more place का more digraphic phun-po ldiga-kyi-byuñ a heap of scorpions were quivering in front of Atis'a (A. 27).

Syn. Br's spań-byu; du'zr' nes-lluń; aprawida beań-las byo i; spawds dmag-byed; apraw en-hyrohi km; arafir aprawidan-hyrohi km; spawidan-hyro; carafir han-hthuń; sparawa dyc-uahi byal-sla (Uhon.).

ৰ্পাৰ্থ sdig-blon a wicked officer; an officer or minister who is not devoted to Buddhism but favours the Bon cult.

in, but also implies words of repentance.

हेन्द्रीन sdig-sprin (हन) कर्षेष्ठ the crab. हेन्द्रीन्द्र् व्यान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्द्श्वान्त्रनद्दश्चान्त्रन्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रन्द्दश्चान्त्रनद्दश्चान्त्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रन्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रनद्दश्चान्त्रन्दश्चान्त्रन्दश्चान्त्रन्दश्चश्चान्त्रन्दश्चान्त्रन्दश्चश्चान्त्रन्दश्चान्त्रन्दश्चान्त्रन्दश्चान्त्रन्दश्चश्चान्त्रन्दश्चान्त्रन्दश्चान्ति

Byn. श्रूषा के hohrog-byed mig; क अर्थ rkan-man-po; श्रम के abal-chen (Mon.) हेब्यद्ध uliy-pa rica-can द्ववित scor-

Syn. 544448 dur-nas hehi; 44494449 35 mar-jyis name-hyrd; 344949 lus mi-sdug (Moon.).

हैन धुन अdig-phny-ma species of bird of Tibet (Risii.).

શ્રેલા સાં siys-pa, pf. વર્ષેલા bediye, fut. વર્ષેલા bediye, imp. રેલાલ sdiye; also રેલ sdi-ua, pf. વર્ષેલા bedie, fut. વર્ષે bedi to point towards or at, to point out; to threaten, to sting. રેલાલ સ્વલ સાંકુ લ sdiye-ri bya-ua nada, જન્દ લ લાલ સાંકુ લ sdiye-ri bya-ua nada, જન્દ લાલ સાંકુ લ stone to threaten to strike some-body: દ્વારા કેન્દ્ર સાંક્રિલા સ્વલ સાંક્રિલા સાંક્રિલા સ્વલ સાંક્રિલા

Qu' # \$ \ a siligs-mo byed-pn to assume a menacing attitude, to threaten tauntingly (Ja.).

है अध अहव sdigs mileub तकानी index-finger, the forefinger of the right hand the pointing of which may be a sign of a threat. a ta tame aga khro-nohi shins milanb the sign of threat made by the hand in which the thumb and the middle finger are brought to touch each other at the centre of the palm, the pointer remaining outstretched. व्यव द्विर व दव ने द्वा ह है दर ब्रुप्त, में हिबाबा वर्त हिबाबा कहें या दी होने हैं है वह कबा वर्त कर के हैर 34 ayaş-un hkhor-lo ral-gri dyra-şta çdotje duk gyon-na sdige-puki edige-mdeub-po çin-tu hjigs-pahi bdag-xid-can (the figures of) the dorje, battle-axe and sword being formed in a circle to the right, and the index-finger of myself, who am greatly afraid, pointing to the left (Tautra in Tangyur on "Mode of co-ercion of Yidage, Grul-bum, and Srul-po").

eminence, a levelled place, flat surface, table-land: A service where gods dwell; A service kine-ading the eminence where gods dwell; A service kine-ading the plateau where the nagar reside; 5 service and dispersion of the plain where enchanted things are obtained or where one's wishes are fulfilled. 2. acc. to Jana cavity or depression; A service a para-seling an undulation on a grassy plain; Service kings a depression on a mountain sidge. 3. acc. to Cs. middle part, heart, core.

274 sdib-pa 1. (Sch.) = 244 dib-pa, 2. = 244 dib-pa (Ja.).

ala afa [also] S.

gdu-yu for 1993 = Men'a nadses-j.a tem beauty, beautiful.

an silug as adj. unhappy, miserable.

attractive, agreeable; comely, nice; dear. loveable: स न सुण्य बुद्दान nice-looking; अर्थेक क्षेत्रकृत क्षेत्र व सुण्य बुद्दान nice-looking; अर्थेक क्षेत्रकृत क्षेत्र व सुण्य बुद्दान nice-looking; अर्थेक क्षेत्रकृत क्षेत्र व सुण्य क्षेत्रकृत क्षेत्र व स्वत्र क्षेत्र व स्वत्र क्षेत्र व स्वत्र क्षेत्र व स्वत्र क्षेत्र व स्वत्र क्षेत्र व स्वत्र क्षेत्र व स्वत्र क्षेत्र व स्वत्र क्षेत्र क्ष

Syn. alia hilod-pa; alia hilo-ra; ancaru hphahs-pa; alia ancaru; ancaru mjah-pa. (Mhon.).

हुन इत्रातु-तृत (also written हुन) engaging. pretty, winsome: वर्षक्र हुन नुकार का pretty women. हुन न आंतर-तृत्व का हुन के



sday-ge-wa the state of being pleasing (Ja., Cs.)

ध्या । II: vb. to be afflicted, downcast, depressed, prostrated : ANN AS BEG BE the mind was very much afflicted; also as abst. इ:इ. ख्या, (बेमस प्रवाद sems हर्तवन-pa) sorrow, misery, distress; वेद ध्यायर अर्थे बहुन्य the beginning of the misfortunes of Tibet; देशक प्रवासकी देश वर्ष our turn of being visited by affliction came; ध्वा मुझे ब्रेट वर्ता वाम अन्त you not in distress? 3985354 to undergo hardships, to bear affliction, to suffer; ध्याभे केव you cannot endure hardship; वर ध्रुव or \$589 skyld-sduy lit. happiness and misery, good and adverse fortune, but gen. ill-luck : ## \$ques 4 to accumulate mise:y upon one's self; नार्य के इन य the sin of having done evil to others; 39 4994 to be in mourning (Cs.) ; ध्य अष्य श्रीयमु syuñ-mu to mourn (Cs.); *9 84 sdug-an colloq. fatiguing, worrying. ETFE' sday-khan a darkened room, a chamber of mourning; १९ केंब sdug-gos a mounting diess (Cs).

सुष वहेब इत्तेष्ण-देश्या calamity misery, distress, affliction. सुष्यकृष्ण कुर इत्तेषण-देश्या देश्या कुर इतेषण-देश्या कुर इतेषण-देश्या कुर वहेब इतेषण-देश्य कुर वहेब इतेषण-देश्या कुर वहेब इतेषण-देश्या कुर वहेब इतेषण-देश्य कुर वहेब इतेषण-देश्य कुर वहेब इतेषण-देश्य कुर वहेब इतेषण-देश्य कुर वहेब इतेषण-देश्य कुर वहेब इतेषण-देश्य कुर वहेब इतेषण-देश

Byn. down gay some-pluy; down apaca somegyeds; down pac at some-khoh-chud; at at at yid-nah-chud; at hat yid-mi-bdo; gana plug-po; cand rab-tu-tsha; at apaca yid-gduńs; 3°53 mya-han; 4559 gduń-ua (Uhon.).

दुन्युन् slaq-mthay accumulated calamities.

हुन बड़े sdug-hdir a demon (Sch.).

ष्टुण्य २०१० sdng-pa nal-aa= ९ विष्ण्य विशेष <math>(K/Ko, + 236).

ধূৰৰ ylay-po wretched, savage, unamiable; exil; ধূৰ ইণ্ডিব ylay-po hyed-pa to do evil; ধূৰ ই ক্ষম ব play-po blan-na to do evil to a person; to molest, trouble, injure any one.

१९९६ | sday-byrd = ५६ १९ व सन्दय (K. ko. च 236).

हुष के sduy-ship a mourning bood or cap. हुष केम्म sduy-sems= 9८भद्देऽ byañs-süid कक्षण; affectionate.

કુર્તા I: sdud-pa nea, pf. aga beaus, fut. (used likewise for the pres. ton-e) જુ bedu, imp. જુન ક્રતાક, vb. a. to ૧૬ a ક્રતાક, va. 1. to collect, gather, name or range together, to assemble, to put together, to compile; to brush or sweep together. ૧૦૧૦ દુવા તે to bring under one's power, to subject, subdue; જે દુવા મુખ્ય દુવા મુખ્ય કે as many as six kinds being massed together; ૧૧ all hards a mable to control the eyes from looking (A. 151). 2. to unite, join, condense, add together, contract: ૧૫ adding the troop to his retinue; ક્રિયુ સ્થાપ કે સ્થાપના ક્રાપ્ય ક્રાપ્ય ક્રયુ



four virtuous collections or confederacies:

§44 s/yin-pa charity, i.e., giving alms, &c.

2444 polite language; \$4444 common uniform interest; public weal; \$454 don

44904-pa working for an end (K. du. 443).

দুৰ্থন sand-kn abbr. of প্ৰস্থাপুৰ্ব নৰ্থন collection and realization: দুৰ্বাধ গুলু বা প্ৰথম প্ৰথম গুলু বা প্ৰথম

क्ष्म होता. al. vb., pf. ब्रुक्त fut. again imp. हुन or हुक्त to make agree, to being to an agreement, to reconcile, to conciliate; हुन्य वर्ष प्रेर प to bring to harmony or terms; हुन्य क्षेत्र व reconciliation वर वेच नेवर हुन्य क्षेत्र के के क्षेत्र के क्षेत्र के क्षेत्र के क्षेत्र के क्षेत्र के क्षेत्र

₹ I: ade सेना, वर्ने section, class, community, race, tribe; part, portion: 44 & bon-sele Bon community; PRATETO wie-chen-li sney-pu to aim at an extension of territory; и Ха ў д авына pha-rol-gyi ede hjome-pa to conquer hostile tribes; Prasa sde-sder byo-uu to divide into classes (Cs.); ₩₹₽ mdo-sde Sutranta class; 550 Tantra class; Many chos-see religious class or section, hence a monastery : 2 26 94 sile-bisnus he founded a section i.e., a monastery. 2 al ags sale beo-bryyad the eighteen sects into which the four earliest schools of Buddhism were divided :-- I , and a and of the at a at it बार्यात्रव्यं विवाद ; (1) वृदे काम अ्ति (पर श्वादि है। बुक्तकांकिवाद ; (2) ब्रिक्टबन्धि कामापीय ; (3) भ हैं १ है है अडीमातक: (4) इंश्वाद है। बचीब्रा : (5) स्ट ५ वंशपदेश बङ्ग्यतीय; (6) व्यद्भदेश ताब-बाडीय; (7) शम वर प्रे हे हु वर्ष है । विश्वणवादिन्. II; व्यवस्थ गुन देश वगुर वर्ष है। चार्ककचित्रीय ; (४) सर मुन्ध २ थ है । कीर्यक्ष ; (9) इट व वर्ष है । जावनाय : (10) ब्रम्भन्दे हुर्दे हैं। शिक्षप्रचीय ; III. ५वे ५५४ वर्ष वेदवर हे अकार्याचन. (11) अर के श्वेद है। प्रश्लेख: (12) ६वर्त देश वयरके छ; (13) क्या दे वरे हे। कॅमदत: (14) वहेन हेद वदश हु करे है। खोकोकरवादिन: (15) अनुवायम श्रुवरे है। प्रशासिनाहिन, IV: व्यवस

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प्रमान काम करें है। चाले चाविर (16) वर्डन करायः है। चाले चाविर (16) वर्डन करायः है। चाले चाविर (17) कुन हैं, जेन वन भवे हैं। चेत्रस्तीत (18) वर्डन करें, दे जनमहे। चालविरि-वालित।

ই মী ade-behi the four classes of Buddhists (the earlier schools). এই মাধুৰ ই মী four kinds of acquirements; বাল্লিক ই মাধুৰ কৰে মাধুৰ, enjoys or prospers in five evil objects of clearie; ই অব্যাধন কৰি the fourth section of attain-ments is salvation; মুখ্য ই মাধুৰ নিজ্ঞান প্ৰাপ্ত কৰি-চাৰুপুৰ the eight classes of spirits.

Bis Sde-dkor district (Glr.).

RAMM side-dkrups disturbance, dispute, general misunderstanding: 45 44 25 34 they engaged in disturbances of this kind, as being innate to the body (Rdan.). Ramm side-hkhrup-pa in 42 34 44 44 44 44 the fighting between the neighbouring states or countries; a general revolt of a people (Yasel. 18).

is 44 ade-dgon central monastery abbr. of it ade and \$444 dgon-pa (Yig.).

ings ede-brayed weden the eight kinds of demon in three series, each of eight:—

I: (1) a f a hgos-po (2) a g thehu bras, (3) a ma sa-yam, (4) a a a a a a a a a g g y l-isa, (6) M sman, (7) a s btean, (8) 3 klu.

II: (1) শ্বিশ্বংশ erog-bidog, (2) অস mamo, (3) শ্বিশাই gçin-r.je, (4) শ্বেচ bidud, (5) শ্বিশাই gnod-bòyin, (6) শ্ব dinu, (7) শ্বেদ্ধ dgra-lha, (8) শ্বিশা bgok-po.

III: (1), am allogo da grad-mechog byitei-pa-tea, (2) prégraf ljok-plon deag-po,
(3) grange de du-ea ming-rik, (4) am an i kbar-ea ra-tea, (5) pragraf syra-geandain, (6) hens byi-nu ra-tea, (7) high radain, (8) pragraf da khyab-ming chen-po
(K. then, p. 57). § 34 Sde-can n. of an ancient sage in India (Ya-sel. 53).

*248'99 sde-chen bya-yay an epithet of Karttikeya the youngest son of Mahee'vara (Mion.).

*5" sile-dum subdivision of a district; a small community or section of a larger community (Los. * 15).

ইপুৰ্বাল side-snod-gaum the Tripitaka or the three baskets, vis: the three classes of the sacred writings:—Vinaya pitaka (ব্ৰুবাইট্ৰি bdul-nabi side-snod) treating of moral discipline; Sūtrānta pitaka (মু ইব্ৰুবা pido-side) side-snod) the aphorisms, general religious discoses; Abhāhāma pitaka (মুব্ৰুবা or side হাই মুব্ৰুবা pidou-phi sides-nod or side হাই মুব্ৰুবা pidou-phi sides-nod or side হাই মুব্ৰুবা pidou-phi sides-nod or side instructions.

মুব্ৰুবা মুব্ৰুবা মুব্ৰুবা all virtues are embodied in these three (Lam-rim. 4).

চু বাইনুৰ্ম Sde-ps Don-yod n. of the famous Rin-chen Pung-pa of Tsang who founded the Rin-apuls Jos in Tsang (Los. 15).

Evaluate Ste-pe grant-pe the powerful chief who had established his sway over Tibet in the beginning of the 17th contury. He was killed by the Zungarian



chief Gushi-khan in 1643 A. D. (Los. 5, 15).

\$ 554 sdc-dpon a petty chief ruling over a district.

Syn. 3 44 rijyal-phran; 144 3 454 & ynliui blag-po (Man.).

Res gde-tshan बाह्य; section of written characters c.g., phonetic class=हे gde, a particular kind of writing as क्षण है वेद Na-ga-ri gde-tshan character (Glr.) हे अन्य gde-mishan-pa वास्त्र 1. an astrologer. 2. जिल्ला [collection, multitude]8.

हे प्रमुद्ध sdc-gaar civil dissension, lawlessness, anarchy: हे प्रमुद्धि sdc-gaar chenpo great revolution, civil war.

हे कार sde-bzan दक्षेण; good or well disciplined brigade.

Fuen sde-yans=544 court, court-yard (Jä.).

Ray wish Sde-rab-tu pham-byed n. of a king of S'ravasti (K. my. F 342).

हे के देल-srid केवाल 1. province, kingdom (Cs.). 2. ruler, governor, administrator. Is the name especially given to the Regent who administers the government of Lhasa during the minority of a Dalai Lama. हे कि ज्वा कृष वृद्ध-दान्तुं phag-mo grub n. of the rulers of Tibet who administered the government of Tibet during the hierarchy of Phag-mo-gru in the 15th and 16th centuries A. D., the chief among them being Byan-chub Byyal-ptaken born of the family of Chog-gyal Spe-gdon (Lon. 15).

Rya-misso the famous Regent of Tibet who conducted the government of Tibet for 13 years after the concealed death of the first Dalai Lama, and better known by the name of Gon-an Lin-pa chen-po (Lon. a 18).

ique an pley-par grah way [reproach, reviling]8.

kir plea-khag charge, responsibility.

ह्में प्रिक्तिक क्षेत्रक क्षे

केवा अ sich-shor 1. कान्द्रोम [the doctrine of the udgatri priests contained in a chapter of the Sama-veda | S. 2. metre in general, metrical science, poetry (Ja.); & Rage yi-gehi sdeb-sbyor orthography (Schtr.) ; 2 am 15 5 a sdeb-sbyor dbyeun weide metrical distinction: 24 4.4 \$ 99 pdcb-byor-gyi byc-brag wer a metrical narrative; 248-394 sdeb-sbyor-gy bral dfm. www: metrical line; @agaragum pulib-shyor bedus-pa anifaffin metrical collection or extracts. I aleba was together, in conjunction [a number of stansas grammatically connected |S. } nen selebs-blans (se dan) in Sengans gampen to take up together the above mentioned necessaries (Blail.). Paulique adeby-takogy assembling of different people or classes of people in one place: 34:55 and and far and they daily assembled being seated in rows (Rtsii.).



ইংশ্য plate-ma (resp. প্ৰথাইং gool-plat)
কাহি plate, dish, platter, sancer: ইছং
/-sdrr a plate or dish made of bell-metal
প্ৰথাইং fanys-plate iron-plate: প্ৰছং ka-sdr
or ব্ৰহাইং dkar-plate porcelain di-h; মান্ত্ৰইং
ফান্ত-plate copper dish; ইম্প্যান plateful.

ENSTERM Self-repyud-kyi shal-lta-ra munufu a superintendant of plates, &c. (M. V.).

ইংক seler-mo = ইংল seler-kyn acc. to Sch.: claw, talon; ইংক seler-mo rno a sharp claw; ইংক seler-can furnished with claw; a hawk; ইংক seler-med without claws; ইংক্টেই stay-yi seler a tiger's claw. ইংক্স seler-chays animals provided with claws; ইংক্সংক্ষেত্ৰ a seler-chays duan-po is a met. for the lion (Moon.).

F pu plo-kham belonging together (Sch.).

কৃতি sele-us pf. ছ্ব seles or অইল চ্ছান্ত fut. অই চুঙাও imp. ছ্ব seles I. to risk, make venture, used with ১৯ or বাং ক্ষেত্ৰয়াই ব চুঙাৰু বাং ছাৰ দেৱা কাৰ্য্য কৰা ক্ষান্ত মুন্দ মুন্দ দেৱা কৰা কৰা কৰা কৰা মুন্দ মুন্দ দেৱা কৰা কৰা কৰা কৰা (Situ. 76) made a venture against an enemy; ৰুমান্ত্ৰাৰ বিশ্ব কৰা কৰা কৰা কৰা চিন্দ চৰ্চান্ত কৰা কৰা কৰা কৰা কৰা চিন্দ চৰ্চান্ত কৰা কৰা কৰা কৰা কৰা মুন্দ্ৰ কৰা কৰা কৰা কৰা কৰা কৰা কৰা আৰম্ভান কৰা কৰা কৰা কৰা কৰা কৰা কৰা আৰম্ভান কৰা কৰা কৰা কৰা কৰা কৰা কৰা আৰম্ভান কৰা কৰা কৰা কৰা কৰা কৰা কৰা আৰম্ভান কৰা কৰা কৰা কৰা কৰা কৰা কৰা কৰা আৰম্ভান কৰা কৰা কৰা কৰা কৰা কৰা কৰা কৰা কৰা (A. 65).

itunk or stem of a tree. 2. the stalk of a plant; asaa et a pag-mahi slon-po the stalk of the lotus; et a cum a a garante a stalk of the lotus; et a cum a a garante a stalk of the lotus; et a cum a a garante a stalk of the lotus; et a cum a a garante a stalk of skyes-pa mithof-ho

the stalk from which it was seen to be growing was such an one as could not be clasped by the out-spread arms: PCD * sdoft-po khog-ston a hollow log or stalk (Vai. sh.). Pr. ta 2 sloft-pohi sde the class of stalked plants (Cs.). 3, is the common word in the C. collog, for a tree, also Ar Er & cin-sdon un a tree : Ar Exac and gin-silve rhan-grig a tree of a single stem or trunk (Glr.); As WE FEE 50 ciá-sdoá khoá-rul a tree rotten at the core : ster-sich trunk of a walnut tree : 44 35 cuq-sdon stem of a juniper tree: 24 % tahil-sdon a tallow candle; Bou Fa khyaya. ados an icicle: MES Es method-school (1) = MES 33 mehod-rten, (2) = Er nr. adoi-rkin ir PERM slon-ras a wick. PESM sdon-dom or AREKSISMSM cin sdon-In dum-dum stung. of a tree. Essa and sdon-dum takin-pa the burnt stump of a tree : भेड्यम हेंद इससेस देव व बद्दाराबद दे वर्ज बादब many ghosts of the appearance of burnt stumps of trees having assembled together (Khrid. 40). See also in Dz/. legend of a prince who was born in shape like a tree-stump and so called Sdon-dum.

हर्द देख्य sdon-po-can पन्न, निक्रम possessed of a stalk, a lotus flower.

ই-ইৰ্থন stok-po-grig n. of a species of gentian = গ্ৰম ট্রীন্স nays-kyi (ay-ta (মূলতা.).

ইং মৃত্যু sdoń-po-lika or ব্ৰুক্ত ইন্তুই হৈছু the five plants of Budh.: (1) ব্যৱস্থান্ত full of resources, or skilful in means; (2) নুখাৰ ইন্ত্ৰীৰ Perfection in knowledge or transcendental wisdom; (3) ক্ষাৰ বৰ্ত্ত অনুষ্ঠিত maturity in animated existence; (4) ব্যক্ত ইন্তাৰ্ড অনুষ্ঠিত হৈ বুল ক্ষাৰ perfect acceptance of Buddhiam and following it; (5) বিল্ বিব্ ব্যৱস্থান্ত ইন্ত্ৰ freedom from anger is enjoyment of equanimity (K. d. 4 527).



ğe an şdon-phran ym shrub, plant.

ছুদ্দ gdon-ita or ছুদ্দেশ sdong-pa pf. অনুদ্দ bulons fut. এইন bulon to accompany, to join with, to enter into partnership (used with দে): দুদ্দেশ ছুদ্দু আৰু khyad-dan na sdonste hiro you and I will go together; দেশ বি ইন্দেশ কুলা কি will go accompanying one another cheerfully (Hirom. 49.). It is to be noted that আহ্বান objection-pu seems to be often used as press. tense.

ইংগু sdań-du বজা stick, staff: এইগৃত্বপুৰী ইংগুমনী দুৰ্গ the flower-like staff was lapis lazuli; acc. to Cs. 1. a small trunk. 2. stalk. 8. wick. 4. কলেল, কল্পনী [1. the stalk of a pot-herb. 2. an arrow]8.

Erg. Re. sdon-bu-rin=30 ku-na gourd (Hnon.).

हॅद पुरे ध्रुप seloń-buhi sman दण्ड, भेषण n. of a medicinal plant.

Es silon-ziu = 1 194 zia-yrojs friend, associate.

東本本 siloń-rus a cotton wick. (Risii.); 東本 本 siloń-çiń, 東本本 doń-rkań a wick of wood, of pith.

हॅं६ selod= हव वर्ष व fia'-heo-nee विश्वास, विरक्षि respite, relaxation.

 seated, to cause to sit. 3. to be at home, to live, to reside, to settle at. any is blub-sold attendant, waiting servant. Is tous sold-roys a sweetheart, mistress, a concabine. Is any sold-lays = Is as (see, to Rain-ma school).

ইনি glom I: লাইন, খুনা the spider: ইনট্র ঘলন বহু নিপু ইবাল spiders, scorpions, insects and worms, etc. (Rtsil.): ইনট্ shomno লাইনী a she-spider: ইন্দেশ্য বিশ্ব বাল-নান্তpo black spider: ইন্দেশ্য হান্ত বাল্ বাল বাল কুমান নিজ্ঞান বিশ্ব বাল বহু হল a black spider with 360 arms and feet having one eve on its forehead and sixteen mouths (D. R.).

Syn. ***** thajp-nkhan; \$9.85 diana-can; \$9.25 85 lte-au bal-can; \$9.55 sprehu-kdza (\$1600.).

Fig. 11: summary: Fix gran-shom general summary, contents; Six dache shom a table of contents, index in gen., introductory remarks, introduction.

केंद्रा'द्रा I : alom-pa बन, नियम vb., pf. व्यवस or new badoms fut. new or new badom into. En sdom or Ens sdoms 1. to bind, fasten ; to tie up, bind up : ผู้ลุขฐัตน khro-chu sdom-pa to fasten by melted metal, i.e., to solder: " was so-sdom-ya to press the teeth together, to gnash ; & FENG rtsa-khu adom-pa to close an opened vein. 2, to stanch, to stop, to cause to cease: 8'89 4 a para risa-khrag cor-wa sdom-pa the stopping of the bloody influx; to bind, constrain, render harmless; saugara nes-pu plom-put to neutralize an evil (Sch.). 3. to make morally firm, to confirm; is a para spyod-pa sdom-pa to make firm one's moral conduct. 4. to add together, to cash or aum up: 45'afağununda gun regud-beit bedome-pas khu all the four Tantras taken



together have 154 chapters; अद्यक्ष व्यूष्णपथ taking all together (A. K. 1-14).

क्रिया II: sbst. सन्द; obligation, engagement, duty; 44674 on either side; ब्रॅंभ प क्षांच प silom-pa chays-pa सम्बदायुक्त ; ब्रेंभ परे 👣 pdom-pahi ggra सम्बद्धादिः हेंस्य वेदय pdompa len-pa (Glr.) or Enquita glom-pa haleinpu to enter into an engagement, to bind one's self to perform a certain duty : Esta atom-pa spun-pa to be true to one's words, to keep one's engagements; इ.स.च्रेंबच केंद्र fa-la sdom-pa-med I have renounced my vow; I have no vow (Glr.). हॅमपन्त्रम=the three vows: (1) वेश्वर के हेमप the vow of an ordinary Buddhist for self-emancipation; (2) ब्रह्म केम पुरेस प the vow of a Bodhisuttra for universal liberation; (3) que gou l'ésre the Tantrik or mystical vow. We find also 192519 FAR priestly vow : 15 45 4 1 2 me the vows of a Danupati (almsgiver); 3544 Forq the vows of a physician. (K. du. 4 42).

ইশাইন sdom-bycd 1. one that binds by duty, etc. 2. an astringent medicine (Cs.); ইশাইন ইপুৰা a mystical posture in yoga signifying perseverance: ইন্মাইলাইন্সাই বালু বিশাইন বিশাইনি কি being released by the mystical posture of sdom-byed, the naga returned to his own country (D. R.).

ger adom-tship a summary in a few words.

adom-la summarily, in brief, in short.

Frque sdom-guer rivet of a pair of soissors or tongs (Sch.).

Estate adon-pasi dyra an epithet of Kamadeva (Moon.).

ESTS sdom-bu, (¶5'S) a ditch, ravine; a ball; a round tassel.

ইশবাৰ sdom-prison আনি, নিয় a professional sage, an ascetic: চিল্লেম্ম কুম্বাইশবাৰ according to the custom of lama ascetics in conformity with religious rules.

Syu. Arig kun-tu-ryyu; attarang gtsah-kar gung; gudagungun khrus-kyi brtul-shuys; gunashu suru-kar basd-pa (Mhon.).

Waiter, valet; sentinel (D,-ccl. 11).

Faces: 4dom-hehin = 344 fault, guilt (Maon.).

पद brda or पद brdab सकेत, समय 1. any sign, gesture; agas signal with the hand; Agas signs by the eye. agaraatsusing * 5.4444 making many wanton gestures. 2. call, signal: ** and at call by the beating of the drum, sounding of the trumpet or the ringing of the bell, for assembling at an entertainment: 4 max summons to bed; dawas proclaiming arrival by beating drums or by firing guns. 3. sign, symptom, token, inference: A 39 434 45 444 it is an indication of their impermanent condition (Pth.). ** as a symbol, symbolically; क्यांद्रिय, ब्रेंद्रय, ब्रेंद्रय, ब्रेंद्रय to explain, describe, represent (with accus., and prob. also with genit.); अव अवन देव aya to explain the essence or nature



of things, metonomically: देव वद देवन what may be the symbolical meaning of it (Mil.). 4. mystic phrase or keyword. 5. word in gen. वर्षद्रपदि वद verbal interjection (Lic.); \$4 42 qq \$5 an obsolete word being asked; as ga an interpreter (Sch.); and an is stated to be a lama who instructs verbally esp. with regard to the spelling of words; as we h as waquas there came also into use various spellings (Zam.); on is brda-rain old orthography; as ans new orthography; वृद्धिवद्वे वृद्ध्य वर्षे a grammatical treatise Tibetan words; Mane = 34, Mane विश्ववर्ष्णय to explain words (Mil., Ja.) aca ga brdahi-phyay homage with words, also mutterings expressive of respect in bowing down : वस्वे धुनावह नी भावत्व द्व having made twelve prostrations with words of respect on his lips (A. 37).

কং বুল brda-bkroy alarm, warning, notice of danger.

es us brda-skad symbolical language, sign-expression.

बद कर brda-chad language, evidence; के बंद ने बद कर the language or evidence of the mirror.

वश्क्षय brda-ston-pa प्रदेशिका-अङ्ग to unravel an enigma.

त्र वर्ष भेष bida-bdum-çes भेषा signal of danger.

or me a brida-spral-wa openly or clearly to explain; explanation of a sign or symbol.

ब्द ब्रिंद brd:-prod (वद्योद) वेवावाच 1. explanation of words; कि: ६,वद ब्रिंद min-don brda-prod n. of a dictionary of mystical and technical terms. 2. orthography. 3. as vb. = याद्व ग्रा-prod-pn to verify evidence or terms. व्यवस्थित कृतविक brdab-prod-pahi bytan-brog n. of a grammatical work.

वद् नेथ brdah-çes (त्राय) नेषा a numerical figure; वद्य-नेथ-देव नषानेषा a number of higher value than the preceding.

ত্ত্বাম hedab-pa pf. হবেশ 1. to fold, to place together; ব্যাল্ড folded the paints; ক্ষুত্ৰ paod-hedab puts one vessel on another, one box or vessel placed in another; প্ৰত্বাহ a rug folded; শ্ৰম্থ ব to keep clothes in proper folds, or to fold up clothes; ব্যাল্ড বিনাল folded arms or hands (Sita. 75). 2. to fall down, go down, to sink; বিশাহ কাৰ্ড বিনাল ব কাৰ্ড folded arms or the time (the boat) seemed as if it was going down to the bottom of the sea (A. 16); ব্যাল্ড বিশাহ being drunk he fell down (i.e., folded up).

বহুনমারীবাম *bird bis-brigs* oppression, tyranny; giving trouble to the subjects (Yrg. k. 3).

पहरात्र bedar-wa pf. form of १९६०: अर्डन ११ sharpened the weapons (Situ. 75).

बद्द व्हणभाष bjødar blags-jor सकितिक symbolical.

वस्य व brdat-ca विकृषर; v. वन्ध्य [creeping down, gently gliding]S.

प्रदेश birdes a pf. of बरेद : हैंस सुक्रम gjes-su birdes (Sitn. 75).

UEC braun or nece pf. nece brauns (Ray, 10).

क्ष्य brdey-pa प्रवादात्र 1. altern. fo.m and fut. of रेवय also seems = beaten to death. 2. = 34 to eat, eating.

वह क brdey-cha = अडेंब क weapons, sword, etc. बाल a javelin (अति।).

कर्म क्रिका brdcy-hehos पश्चिम 1. falling down, fall. 2. a dance.

age a brdun-ma (विवयम् इ a beating, pulverisation).



alq a brdog-pa = and eaten up.

DEC'D brduA-wa v. 35.4 rduA-wa.

aggrammage beings pf. of aggraph being passed to be an intensive form (Situ. 75).

cheat (Sch.). 2. to swing, brandish, flourish. awaxaqaa gyab-no braul-ua to swing a fly-flap (Ja.).

the machine giving bangs and cuts of a violent character. 2. The to strike,

ata bideg-cha=¶ gri.

brdun-grahs byed-pa) 1. to threaten to beat, prepare to beat. 2. to tumble down as if falling down under intoxication; to slip, to slide, to lose one's footing.

व्यक्त hedos-pa (१९६९ gehan-la) जानिकुत [run towards, attacked]S.

angera blauge-pa de [licking]S.

વર્ષ ફોલેલ explained by: શ્રુપ્ય ઉપ મુખ્ય દેવ સામા ફોલેલ is the chewing the cud by oxen, goats and sheep.

apoura bedame-pa, v. Foru edom-pa.

agus badam-mo a knot, a tied bandage.

प्रश्रे र bydam-ra = यम्बर्भदार्थित प्रदेश के bkag-ydom dam-po byed-pa (Atsii.).

age a hader-we Sch.; in #545 age a modundu hader-we to hope, to expect or wait for a favour.

વાર્ષ કૃતાંતુક જિલ્લ object to fix the eyes on, either to steady the vision or in mystic contemplation: વદેવલ ઉપયોગ કૃતાં કૃતાંતુક (Sitn. 76);= દુશ્લાય કૃતાંતુક-tehul-gyis badigs (Sitn. 76);= દુશ્લાય કૃતાંતુક-tehul-gyis badigs (Sitn. 76);

alique dedige-tehig a catch or quibble in a dispute=44.44 tyol-tehig or 44.42. Laurgol-mahi tehige (Maon.).

agra hedu-wa pf. agura hedus-pa fut. ag hedu to collect.

व्यूच badu-wa abat. समास or व्यू जेव baduyig. 1. union of words and syllables under certain grammatical rules, collection, gathering; agus agent que bedue-te bedome-nos having abridged : THATE bedusdon सतासाचे precise meaning ; व्यूक्षपंचक कृष्य bedus-pa las gyur-pa द्व प्रारव प्रेयश्य a form compounded from atoms. 2. co-operation. partnership, fellowship. of us as as beduwahi dhog-po behi the four essentials of partnership or co-operation:—(1) mkho-ua shyin-pa; (2) 4444 4 shan-par smra-wa; (3) वरेष केद द्वास्त्र q hjig-rten don mthun-pa; (4) 454 88 Kaw Ka adul-byahi don-la spyod-pa. व्यापने हैंस bedus-pahi edom fue conglommerate mass; 594.5 age a duas. du bedus-pa brought under one's control or power (Situ. 76). agu ağu beduş-behom warn a hell, perdition.

agent bedums pa= as agengs larbedums byed-pa treaty, intermediation, reconciliation.

ৰ্ধুণ hidur-wa মনিনিধি to compare [party representative, party fighting]S.

वर्षेक्षय bedoge-pa to compose, prepare, make ready: क्षम देवांक्षय tham-yyi bedogepa; केर वर्षेक्षय संदर्भकार्य-pa id.; इ.चैंब वर्ष्यप श्व-gon-bedoge (Situ. 76).

with (Nag. 42).

प्रमेश bdome = वह येन bedu-yig (Maon.).

THE hedge (see ante Fa edo-wa) risked.



ন II. as a symbol 4 na signifies steadiness, অনুধ্য or মুক্ত a; and, further, it signifies কল্ব কলে এই অনুধ্য to have steady faith in the Buddhist Trinity (K. my. ল 307). Again in the Tantra, 4 means futurity or মান্ত্ৰেয় (K. y. ল 179). Also মান্ত্ৰেয় সূম্য সূম্য সূম্য সূম্য কলে explains the knowledge of the name and forms of all things, i.e., matter. In mysticism 5 is used to denote ক্ষম্ম কলাক bad luck (K. y. ল 179).

ব III: or ৰ ম na-ya 1. meadow, pasture hand; ৰ মৰম দুঁ it grows on meadows (Vai. sii). 2. 4 old name of the province of Gar in Upper Tibet (A. 148). 3. shst. = ৰ ম or a ম (resp. মুন sku-na) age, stage of life; 4 মিনুল্লাম na-tshod rgas-pas of advanced age (Vai. sii.); ৰ মূল্মন ন na-so gshon-te being young; ৰ মেনুল্লাম বুল na-tshod-kyi dhye-na the different ages or stages of life (Id.); 4 মানুলাম na-chuā handen, vigin: বুল ask মুন na-chuā hand-na hen ten beautiful girls; 4 মানুলাম handen = মানুলাম lo-māna of equal or same ago, contemporaneous; বুল মানুলাম ayoung maiden.

र् IV: 1. the locative case-sign added to substantives, and to be translated: in, on, at, unto: व्यवस्थ gyas-na on the right; वर्षक्य gyan-na on the left; व्यवस्था lo-rgyme-na in

a book of history; \$4 de-na there, in that place; 54.484.4 at the same time. at a certain time; 38.3.4 at that time, then. 2. added to verbs, either to the inf. or more frq. to the verbal root, when it implies the construction of a genund and is best rendered by "on" his doing so-and-so, or by "when" he did or was doing such a thing, etc. 3. added, as Ju. points out, to the instr. of substantives and verbs: 4 244 for that reason, therefore; 38 gwa for what reason, why, wherefore; there, thus, so then. accordingly, very fra. 52 24 4 khur-reas-na because they carried (Glr.); also added to the terminative case: 2 35 41 434 541 434 s in the first place, firstly, etc., (Dal.); #5'5's on account of.

4 V: the next meaning of s as given in the work Smra-sgo is: -- 50mu ब्रेशानवेद्दर वे अद्यत्य । वे अद्य द्व वेश सम्बद्धर दा। वश SE BE SE REMARKE! This definition refers in fact to the use of A as a conditional conjunction when it is placed after the verb of the clause it affects and is rendered by "if." Frequently but not always the word and gal-te is put at the beginning of such clause, and and with a together = "if." In Situ. 22 there is given an elaborate explanation of 4 as conditional particle:-- 1. 4494 gu 43 at 44 ga applied to show how a thing is comprised or on what it depends, for instance seas if in reality or substantially : ME and if taken together. 2. and 5 445 344 applied to

and and set this having existed, that aroso: A 45'4'5'4'5' fire existing, smoke came out. 3. as a suppositional particle: वदैश नेद अद कोद व नेदा क्रमाध है क्रम केंद्र। if there exists no wood at all how can there he dry wood ? बदुश महामाजेव द मे इन्यार दृद दम। if nintter is not composite can there be impermanency ? 4. although : 48 143 8 44 44 44 थेन न द ने व व थेद वहन केद र although he was formerly a transgressor he is now applying his mind to piety ; 48 p4 44 gurgura 44 41 द्वेद्ववसम्बद्ध although this (person) was poor formerly, he is now no longer poor. 5. applied to prayer = if indeed: 95985 49 ब्रेंच व.डे.म.दर.। ब्रेस्सा एवं क्समा कर यदे य रट क्रियं व संस में। if indeed, I obtained saintly enlightenment, I should think that all living heings were happy! 6. applied to express doubt : अ वृत्र मुख्यत् । वह अमान मुख्य दिवार अधि वह if I sow seeds would seedlings (at all) come out of them? (Situ. 21). 4 is also used with 44 nam: 4454444 nam-dus-la bab-ua when the time comes, frq.; 444 \$4 nam-haro-na when I go, was going, shall go. We have not space to illustrate the usage of 4 with 443 the latter word merely serving to show where the conditional clause commences.

‡ ৰূপ Na-ka বছ n. of a Buddhist sage at whose request the poet Kahemendra wrote his famous poem Avadāna Kalpalatā.

‡ 4 na-kra 和 a sea-monster of eggborn species, possibly a crocodile, an alligator.

5 No-kha n. of a place in Tibet: 47 a galager at gaster the saint Thur-pass Rayal-wishen of Nakha (Loft. 2 18).
2. ** green-sward, tuif.

ৰ নি na-khi (প্লা) মীনৰ, মানি [1. the plant Marsilea quadrifolia. 2. pearl cyster] S.

dow. १ व में शत-ga pha-ni नागवि n. of a medicinal plant.

† ५ जे अव-9i नमी n. of a medicinal seed of the size and appearance of a pea, prob. a cubeb (Rtsii.) [lit. mountain-born]S.

Syn. 19uz. Ka-phyis-duk; kan enigpa; Malasu ko-kuri dab; kanda miryan sen-mo (Mhon.).

† 4.9 &K na-gu-chan = K ? span-rtm green sward, pasture land.

व प्राची na-gu-le जीविष [the plant Vativa robusta.] S.

ৰ নুমান na-chuń-na = ৰাম্ম স্থানী a virgin, a young woman, a damsel.

Syn. पुर्जे व्यक्ति bu-mo gahon-nu; वर हे ९६ lah-taho dah-po; व्यव्यक्तिः phyoys-med-ma; वर्षास्य nor-ldan-ma (Mhon.).

ৰ্ণপ্ৰম na-māam-ma = প্ৰথম সময়বাৰী a female friend, a mistress (Māon.).

Na-ti-ka n. of a place in ancient India (K. du. 5 328).

Jack ma-nin stan: last year, preceding year [previously, before, in front]S.

4 An-wa 1. to be ill, sick; also the state of being ill, illness, sickness; 4πqΨπ to cure sickness (though 45 is more in use); 4πηΣαδα nα-κα dań bchi-wa disease and death; § 4παδα μεν-ερα-πα-bchi, ν. § 4 μεν-ενα Ι. 2. sbst. = 45π a sick person; 4παζε η α old and sick people; 4παζε η a old and sick people; 4παζε η a one invalid (male and female) (Os.) † 4πα one

laid up with disease, 4% a female patient (Mil.); 474974 a sickly person, an invalid (Cs.); 47454 sickly; 47454 healthy (Cs.); 4754 healthy (Cs.); 4754 ear-ache; 3754 fit the tooth aches; 4554 it aches on pressing (S.g.); 377474 (good) for the headache, for disease of the brain; 4545 complication of diseases or fits of 578 generally. 45 mu-tsha = illness: 455242 heaga? madeine is not congenial to one who is not ill.

‡ 5'D'A' D'A na-wa ma-li-ka mumbus the flower Jasminum sumbac.

† ज पार्ड हैं जो na-ra tea-ti-ka नवस्वस्य n. of a bird (K. ko. न J) [a young sparrow]S.

4.33 m.-bun news, farest fogs, line of thick mist which hange over the sides and tops of hills. \$4.493 3.34 byin-rlabs-kyi ma-bun the fog of blessings.

Syn. #99 amug-pa; B94 khug-rua.

4949 # na-bun bu-mo a kind of worm.

of M na-ma abbr. = 5 name for \$5.55 stod-yar the province of Gar in upper Tibet and a for the lake Ma-pham (Manasarovera) (A. 148).

of M na-mo was: praise, glory, adoration [bowing one-self down]S. 4 1 3 3 na-mo guers praise to the teacher! frq. in Milaraspa.

ন বি তী Nu-mo-che n. of a place in ancient India: ইন্ধাৰণ বুই মোন ক্ষিতি দ্বাৰণ বুই মোন ক্ষিতি দ্বাৰণ বৃহত্ত (A. 114).

बंधि na-tenod बयः age; वंधि अभूमय वयक्ष of the same age; वंधि स्वयं youthful, young. দুৰ্গন্ধৰ un-tshod-guns 1.=৪ গুৰ khyubyng the cuckoo. 2.=৪খন raven (Mon.). 3. a name for লড়ৰ ছবিনত্বী and ভূড়ৰ skyu-ru-ru আৰক্ষী Myroboluna embelica.

बरः व्याप्त a youth (Moon.) [a youthful maiden] 8. ब्राप्ट क martshod-yol passed youth, one whose youth is over; but acc. to Resii. an old man between 60 and 72 years of age.

a Ena-rdsa we [sprinkled] S.

বৃত্তি an-bun acc. to Bon= ৭ গুৰ nu-bun: বৃত্তি কুং আইংবৃত্ত অবং (agitated by the blowing wind like vanishing mists (D.R.).

‡ द भागी ते Na-ya ko-ta नवकोड n. of a village in Nepal.

A. Na-ra n. of a place in the 10th century A.D. in Southern India (A. 40).

† ठ.८. गी na-ra-kain मरक = १३० वर्षः नकतः । (mystic) (K. g. F. 28). [1. hell. 2. a sort of mystical diagram framed in summoning up a divinity, etc.] S.



5. A na-ram n. of a medicinal plant used for diarrhosa.

े ते दे ती त्य अवनाः स्रान्ध नारिकेच cocusnut: वरिकेच हे बहु व अवेद्यार इत्यार इत्यार प्रवाद व ब्रम्म सुबरे हे अहेव व हे अहवेद्यार स्वरंत्र वर्षेत्र केथ सहित्र (K. g. 4 %).

5 na-re=he (someone) says or said. It hardly occurs in old classical literature, but is frq. in later literature, especially in Mil. and Pth.

† 5'2'5 Na-la-da n. of a sage (K. du. 5 121). [Prob. the same as Narada avec the divine sage who was produced from the forehead of Brahma]S.

+ 5 2 na-li bowl, basin, an iron or china dish (Ja.).

‡ ক'থীৰ na-lin = জু এই ছব llun-yi me-toy n. of a celestial flower (Librom. ল 17) [prob. the same as Natina লছিল a lotus-flower or water-lily]S.

† 5 73 5 Na-len-dra must the great monastery of Nalanda in Magadha, which was a Buddhist seminary; also name of a small monastery in Phenvul in Tibet.

5 বৈ নাম na-k-sam নামিক 1. pearl. 2.

শ নাম নাম্কাশ [pepper; a small tree with fragrant blossoms, called Mesna roz-burghii] S.

Syn. Macon grol-na-can; EIA mu-tig (Maon.).

particular drug or medicinal substance said to be fragrant, but bitter and slightly pungent in taste, and of a greyish colour: it is produced in grains about the size of pepper-corns]S.

Syn. 494 gu gūis-ekyes; ağa95 hphrojbyed; azques gduys-can; aze es gduñ-eun; dag ser-ekye (Mson.).

त वे नियात-ke-çay Sal, S.y.;= ने मु çi-keu n. of an acrid medicine.

र्दे र ma-ro 1. the o, or the vowel sign for the letter आ o in the Tibetan alphabet also called ₹5 2. रोग [disease]S.

a Kapa K. Na-ro-mkhah-spyod-ma a dakini who is taken to be the tutelary goddess of the Sa-kya sect, and said to be an emanation of variant type from Dorje Phagmo.

Na-ro-ta or Narotapa; Tib. 4.74 Na-ro-pa a celebrated Buddhist sugo of Nalanda in Magadha who guarded the northern gate of the monastery of Vikrama S'ila. Born of Kashmir Brahman purents he became a pandit before his conversion to Buddhism, and wrote a learned treatise on the subject of subdung the Tirthika in disputation. Being miraculously told by a Khadoma that he should receive instructions in Buddhism from Tilopa and meditating for twelve years he obtained the occult powers called ****[4]**Caga. He

returned to the life of an anchorite about the 70th year of his age leaving the Buddhist ministry to Dipamkara S'rijfâna (Atis'a).

† = na man (mystic) (K. g. F 28) [the word na may be derived from the Sanakrit nr (man), in the nominative case, singular number] S.

† वृ न गर the Indian term for klu. q. v.

‡ १ व वेसर nd-ga ge-sar नागकेशर also called नागुच्य [probably Michelia champaka]S.

Syn. adr.Ac.34 geer-mik-can; tuu'ga team-pa-ekyee; 95.4599 buk-wa-dyab (Uhon.).

† § ¶ 5 ¶ q nd-ya ta-ld-pa ज्ञानसाय n. of a lake in one of the fabulous cemete: ice of Buddhist India.

‡ § ¶ na-ga-ri the civic language, or the language of the civilized people, the character in which modern Sanakrit is written.

‡ a Wa Na-go-pa n. of a Buddhist Indian ascetic who used to put on scarcely any clothes, and called the naked saint; while in Konkan in S. W. India he was found lecturing in the harem of a king who consequently caused his limbs to be cut off. It is said that the saint bearing the pain with indifference caused the king's limbs to be cut off by some occult agency. He resided in a hermitage in the Vindhya mountains (K. dun. 54).

‡ व ्स na-ma नाम= वेस द्वाय sheq-bya-wa named so-called.

† 4.2.1 % na-ri kro-ra a very deliciona fruit (H. & 20). নি নি নন্ত-po হ'ল, হ'ল black; dark, gloomy; দুগাইল্বৰ্ট kha-mdog nag-po হ'লে, কহা, নালি black colour, black or dark appearance. কি টুৰ্ণ্টাৰ্থ ক্ৰিন্ত চিল-phys nag-po nan-dkar a garment out side black inside white (Risu.); মৰ্শ mi-nag or মিন্তুৰ mi-nag-pa 1. a layman who haventered the state of religious enlightenment, but is still in the darkness of a worldly life. 2. a married man. ব্যৱস্থা nag-can a wicked man, a murderer; a person guilty of a crime (Sch.); মিন্তুৰ্থ ব্ৰেশ্বৰ a criminal released or escaped from prison.

4号 nay-khra paintings in various colours on a black plain or basis.

44 1 14 nag-yi-shin and a bower [an uncultivated field] E.

ৰপ্ৰ nag-byro আমিল [1. walking in the night. 2. fire, that which causes a path to be black in moving S.

মানু Nag-rgya n. of a tribe in Ancient India: সংক্রম কুল ইব্যা ব্যাহিন স্থান মন্ত্রী কুল ইব্যাহিন স্থান মন্ত্রী কুল ইব্যাহিন স্থান মন্ত্রী কুল ইব্যাহিন স্থান মন্ত্রী কুল ইব্যাহিন স্থান মন্ত্রী কুল

agage nag-chays black cattle, horned cattle (Sch.).

नम्ह Nag-chu acc. to Tibetan writers the upper course of the Irawadi: इस् ने नम्ह, नम्ह, महन्द्र, स्वाद्र स्वाद्र स्वाद्र हिन्द्र क्ष्य व्यक्त स्वाद्र हिन्द्र क्ष्य व्यक्त स्वाद्र हिन्द्र क्ष्य व्यक्त स्वाद्र हिन्द्र क्ष्य व्यक्त स्वाद्र हिन्द्र क्ष्य व्यक्त स्वाद्र हिन्द्र क्ष्य स्वाद्र हिन्द्र क्ष्य हिन्द्र हिन्द्



slowing through Tsha-wa Rong in a southward direction enters Mukham and thence passes by Ava, Amarapur, Mon Sowa, &c.; the Indians call it Airavati (Dsum. 33). This statement, however, is not borne out by the investigation of modern explorers who have proved the Irawadi to rise not in Tibet but in the northernmost ranges of Burmah itself.

448 from nag-chu kha-pa people living on the banks of the river Nag-chu who are notorious for their thievish propensities.

कण्डरः nay-chus or कण्डान्डरः हरः — विवास वाहेणः क्रेणकारकात्व हराम हेणायनुष्य (A. 37).

3

ৰ্ণাইৰ nag-chen a heinous crime; a great

‡ 4月 5月月 nag-tu mā-la n. of a tree, the black Tamāla (K. ko. 月 3).

ৰণ্ড nag-tin black indeed টেং is a ইণ্ড্ৰিপ or auxiliary word added for emphasis to the principal word ৰণ, so too we have লুণ্ড কৈ deep purple, ইউন্টেশ্যে blue. On the other hand কৰ বা chab-chab expresses a meaning contrary to ইং কৈ tin-tis as in চ্যুম্বেশ্ব and ইম্বেগ্ৰ হ Similar expletives are লুগুল্ব in চ্যুম্বেশ্ব বা ক্ষেত্ৰ হয় প্ৰায় কৰা কৰিব কৰা ক্ষিত্ৰ হা লোক কৰা ক্ষিত্ৰ হা ক্ষেত্ৰ কৰা ক্ষিত্ৰ হা ক্ষেত্ৰ কৰা ক্ষিত্ৰ হা ক্ষেত্ৰ হা ক্ষিত্ৰ হা ক্ষেত্ৰ হা ক্ষিত্ৰ হা ক্ষিত্ৰ হা ক্ষেত্ৰ
नवाम nag-thum or नवाम or नवाहरे nag-hu-re jet black (Sch.).

विष अवत-प्राण पराचन [touching] S.

दन्दन क्ष्म nag-nog-can not clear; fig. polluted, stained with sin.

44 14 ma 144 mag-nog dri-mas nogs-pa covered with dirt, dirty, dingy.

মান বিষয় nag-pa ছিলা (মুখ্য şkar-ma) the thirteenth constellation. ৭৭৪৭ nay-zlaua ইম্বাল [March-April]S. ৭৭৭খা nagpat-na ইম্বালিল [the full-moon day of
March-April]S. ৭৭৭ই ইম্বল nay-pahi-tshoys
[মান variegated]S.

ৰ্থান্ত্ৰংশ Nag-po khyab-hjug n. of Vishpu (Hbrom. 41).

ৰ্ঘ্যসূত্ৰ nay-po hyro-pe:= মণ্ডিইৰ ইম্ব a clear legible writing, writing very clearly (Risii.). বল্ট ব্যাবই nay-po hyrobeer was explained to Ja. as illustrating a sentence by comparing it with similar passages.

aquidate Nag-po chen-po 1. सपाला the god Mahakala, or the lord of death; acc. to the later treatises, he is the wrathful manifestation of Chenraisi or Avalokites-vars. By propitating Mahakala, one can get a charmed sword, elixir medicine for eye-disease, pills of wonderful properties, also the power of walking with miraculous swiftness (K. g. ६ 991).

2. an epithet of the king of the Naga.

ৰ্থাই শ্ৰ nag-po dri-ldan, ভাইৰ্থাই black sulphur (Sman. 447).

ৰ্থা বিশ্ব Nay-po spyod-pa n. of one of the Mahasiddhas or Grub-chen: ইন্থ ইন্ধুনু বিশ্ব arise, arise, the sage Kranacharya is coming (K. dun. হ7).

49243 nag-po en-ti a kind of grain or seed which cures "the disease of thirst" (4945).

नव्यक्ति nag-phyoge स्थ [black, sin]S. नव्यक्तिया nag-po edig-pahi phyoge, In a super a super

ज्या अ nay-ma a kind of vegetable medicine : ब्याब्देश्वर कुण्डवार विषय कुणेर वर्षन्

ቀዋሽ nay-mo urfum a black woman, a woman in general; the goddess Kali. ተዋሽፎያች ሕር nay-mohi-buhi-min the names of the sons of Kali:— ዓጣሪ ፡፡ አይመተው ተመመረ ነው። አዲስ ተመመ

ৰ্থাইট্ৰেই Nay-mo khyo-med n. of a female খণ্ডাৰ sa-bday or goddens of the soil.

ब्बाइयोद nag-mo [hu-l-n क्या, पावाकी one of the names of Draupadi, the joint wife of the five Pandava brothers (अंतंता.).

ৰণ্টাঙৰ nay-mo-can ঘীলখন, জিলখন [a yellow fragrant wood considered as a yellow species of sandal-wood; saffron]&.

বৰ্মই ব্ৰুগ কৰ্ম [1. a tower. 2. a consequence] S.

ৰ্ম্পাই বিশ্ব Nag-mohi-khol or ব্যাসী ব্যৱস্থ Kalidasa the great Indian poet.

2. n. of a Dok-land lying to the north-west of Sa-skya monastery, and S. of the Yeru Teangpo (Los. 213).

an an nag-takig a point, dot.

ৰুমাৰ্থ Nag-taho Lo-ted-us (বিশ্লী পুৰাৰ) the Tibetan scholar and traveller who twice visited Magadha and resided for three years at the monastery of Vikrama B'ila for the purpose of bringing Atis'a to Tibet about 1000 A.D. (Lost. & 9).

विपास मानाइ वन, जसन a forest: मे देर बनम mi-med-nays solitude, lonely forest (A. K. 1-4); 49444 naus-tshal a grove : 49425 चरक dense forests : वनशार्वे प nans-khrod-ma ৰস্মান্ত্ৰণ or সাম্প্ৰম a succession of thick woods on steep hill-sides. The names of the forests in the mountains called संकारकप्रधंत of Uttara Kara are the following:-I: (1) चीव महें दे हैं देश ह की दवाश : (2) ह है सपर वादसप देश ह परेन्यम ; (3) अप में वेश द्वापरेन्यम ; (4) विवादण्य से देश द्भवतित्वास: (5) क्सयर वयवाय देस द्भवति द्वास II: (1) व्यक्त पुर पुत्र म : (2) पहलाओं र महत्वभाग : (3) मुँभाग हें द वस है संपर्व देंस: (4) सदद द देस व प्रदेशक द उपर प -these exist in the mountains of Uttaca Nurse called \$594 259 45 4 49 3. following forests are said to exist in the mountains of Pierry Videler:-(1) 394 बसुसय: 2 स्त्रीदयवनवाय: (3) द्वारावरे देवे द्वास Also (1) नवेद चेद्यवायप्रभाष्ट्र नेद वेदनम: (2) नवेदे वर्षे व्यास : (३) सेव ५ यू परे व्यास : (३) स्वयं परे व्यास : (३) र्ब ५६ तम्भ: (6) गुरु २३ तम्भ: (7) माम्बर माम्बर परे क्षम: (S) ६३२ वर्षम दक्षकारक (K. d. = 320).

ৰ্ণাই হুখ mays-kyi ryyal আললখাল ['king of the forest,' the lion; the plant Verbesina scandens]S.

494 3395 nags-kyi tig-ta a wild bitter medicinal plant, a species of chiretta.

Syn. Laud in riy-pahi pun-ua; asunda als guus-griy-hdsin; danun kys-ldan; tus ro-ldan; te gada uloh-bu-griy; tauk asu udiy-pahi bran-ua; aluden hjom-byrd-ua (Mhon.).

4443444 nayş-kyi şbal-pa acc. to Jü.: a tree-frog; a species of frog living in dense

marshy forest: ददशनी श्वापये नृष्येस है। र्ड स्थान द्वार पर कर (Med.).

ৰ্পাই বুৰ nage-kgi çwa-na= প্ৰেণীৰ প্ৰযুgzig a tiger-leopard (Maon.).

द्रवाम के दे nage-kyé hi-ra wild-boar.

नवभाष्ट्रिय nage-kyi-lha वनदेवता sylvan god, nymph (A. K. 1-4).

बन्दा nag-khyi or बन्दा है nag-kyi-khyi wild dog Cuon alpinus.

Syn. anca bphar-wa; १९५० क्ष्मिं ri-dhags-good (Mhon.).

बन्धकरित्यवर्षक Anga-mhon-par dgah-ua n. of a city in the fabulous continent of Pas'cima Godaniya.

बन्धा ने व nags-ñe-wa चप्रम, चन्नुबन a grove. बन्धा ने बन्दा-ldan वर्षित [a peacock]S.

ৰ্থাণ হল nags-lu-lus= টুৰ khyug বল-দিব [fond of the forest, the Indian cuckoo]S. ৰ্ণাণ বংশৰ ল nags-na dyah-wa cuckoo.

Syn. 5 39 khyu-byug; 5944 fiag-shan (Mfon.).

नवश्रद्धः nagę-byuh वनक = नवश्रविश्रोत nagę-tshat-phyce ['forest-born,' an elephant, a kind of grass]S.

squamenags-ma officinal plant used in fractures.

बंदि I: nad चन्नर, चन्नचां the space within a thing, the interior, the inside; colloq and late literature: indoors, a house: बद्दाबाद go home, बुन्यवेद्दान the whole interior of the cavern (Mil.); वृद्दाद gehof-pahi nad the interior of the basin; दिन्येद्दान the interior of a pit; paradacq बुन्दरकुर्व to sweep the inside of a house (Dul.); वृद्दावा nad-thad the whole family (Ja.); वृद्दावा nad-gi by-brag

phys-ws to differentiate, to specify: the inner distinction. Also 45 The specification as in: Managar at a the specification of the provinces of Tibet Tsang is included. Other ex.: 45 44 42 3 484 4 to go into the room of a sick person (Vai. sf.): \$345.5.55 inviting into their houses (Mil.); 454 nang-na, 454 nah-la, 455 nafi-du postp. with gen. = in, into, within; also as adv. = inside: 45 3 3 345 the kernel is inside; 50 94 nast-nas from within; 45 an nan-las from among; Ex h ናና ላ ያ ዛ ያና ሀ rdeifi-gi nafi-na khruş-byed-pa (Dal.) to bathe in a pond; 48 45 5 9 40 (colleg.) to go into the water: 質に含むるこ 55 9 34 in the town and out of it (Dal.): page 44 gs it came out of his nose (Dsl.).

 $\delta K'$ II:=45 K'' nan-mo the morning (Ja.); $4 K'' \delta K'''$ nan-mod-la col., frq. suddenly; $4 K'' \delta K''''$ nan-mod nor-raed-pa to become rich unexpectedly (S.g.). 4 K''' has also a special mystical sense = esoteric.

दर कि बे व्यव nasi-khosi-skems चय-वाचि consumption.

বং প্ৰথ nan-khrol bowels, entrails, intestines; also any separate part of them (Jā.); বং প্ৰথম নি nan-khrol don-wa spasmodic contractions of the bowels; বং প্রথম নামনkhrol dehag = জ্বাত্ত্বৰ,

and officers, such as व्यवस्थान geol-goon, वृष्टित्रहरू gsim-goon, etc.: वर्ष्ट्यवस्थान क्ष्यान्त्रहरू क्षेत्रहरू विश्वस्थान क्षयान्त्रहरू विश्वस्थान क्षयान्त्रहरू क्षेत्रहरू he does not even say anything to his domestic attendants (A. 95).

as an an-gi khad-pa inner apartment, also room of the house.

न्द ने अर्थ हैन non-gi mood-phyin वाच sacrifice of animals, an offering.

ৰ্ম নি ট্ৰিম nan-yi byed-pa আল: আছে; = ইন্নাল মূহ sems-nid the mind, the heart (Moon.) [the internal sense-organs]S.

बर विशेष nast-yi khrima or वर विशेष nushkhrima a private law, precept or doctrine not intended for the public; private punishment or chastisement.

दर ने बु बीद nun-gi gru-hdsin = नोदय store keeper, one in charge of stores (Moon.).

As a a number of the body, opp. to outward property.

न्य भिष्यायो mnA-yi riys-bshi the four original races (of Tibet) which are:—∰र्ष्ट stoh, ऑर्ड Idoh, वे se and मु rmu (Yiy. 7).

बद भेंग nast-yog, v. के ther.

নম্প্ৰাম nafi-hyal-wa or নম্প্ৰাম (প্ৰায় নম্প্ৰাম বৰুষ) a general term for the inner contents of the body (Ya-sel. 39).

ন্দ শুবীৰ nun-geiy = ইংশ্বীৰ silon-geiy also পুন শুবীৰ one day, one morning: ৭০ শুবীৰ দেশ এই শ্বিৰ ক্ষম্মান শ্বী বন্ধুৰাৰ এই বং শা one morning he went towards the edge of the roof of Atis's's residence (A. 27).

ak a nak-cha=ak a nak-khrol intestines.

45.244 naf-chage-su in one's self, in one's self, in one's own mind (Sch.).

बहुद्ध के शब्द sa-skyahi nan-yi mi-chen a great man under the hierarchy of Sakya. बद देव हेद ब्रीच Nah-chen mer-grig n. of a place in Khams (Lon. 26).

45 MIS nad-mehod 1. mystical religious service; also offerings made to deities in such a service, the most important offering being sanctified beer poured from a human-skull-cup into the cups of devotees who drink it as something efficacious against evil. 2. a sort of potion consisting of the ten impurities, viz., five kinds of flesh (including human flesh), excrement, unine, blood, marrow and gather 575 (semen) all mixed together, transsubstantiated by charms into \$55\$ bludrtsi the potion of immortality, a small quantity of which is tasted by the devotees with the lama at their head. This dripk is considered of great importance by the mystics who seek to obtain gifts of witchcraft; hence every offering is sprinkled with this potion.

45 & nah-rje minister of the interior, home-minister (Sch.).

45 দ্বৰ nan-Har (col. for বৰ্ণ চ or দ্বৰ Har) according to, in conformity with, like, as, c. genit. or accus: বশা দ্বৰ কিবল according to order or command; বংশাল্য কন্ত্ৰ বুং বুং কেবলোলা to what I have said; দ্বৰণাল্য কৰিছিল কৰিছে কিবলৈলা to law; প্ৰতীপ্ৰদান্ত কৰে to my written petition; বশাৰ শ্ৰম্ভ কৰিছে according to the orders (of Government).

45.494354 nah-hthab byed-pa=45.4954 354 nah-hkhrugs byed-pa to stir up civil war, internal feuds.

45.59 nafe-dag pure or clean within; the interior being cleansed; 45.54 the intrinsic meaning, the true sense; 95.54 \$74 nafe-don rtog-pa to investigate, to study, the real meaning.



कर नह में mah-nah-yi, नह नह नम = नह में nah-yi, तह नम भारत-nas from among, out of: देवे कर नम मेन दुर्भिम must be taken out of these; क्षादेन में पूर्व निविद्य ने प्रतिकृति कर्मात्र के स्थान कर्मात्र के स्थान कर्मात्र के स्थान कर्मात्र के स्थान कर्मात्र कर्मा

बृह पुष्पद दश्च वर्षेत्र nan-du yan-du; hjoy प्रति-संस्थान [complete absorption].

45 व के प man-nu lei-mu सुरतर, भवति [becomes heavier, greater]S.

१६४ :: nan-pa चिषक [humiliated, defeated] 8.

45 9 11: a Buddhist, opp. to 94 phyli-pa non-Buddhist, Brahmanist. ac u acu qu 4 anh-pa sans-rayas-pa he who has from sincere belief accepted Buddhism by formally taking refuge in the Buddhist Trinity-as thus defined by Tsongkhapa: र में दे कारू वे वासील वा हैर बवा त देश होर हेश हेर अपन से वहें पड़े बार बबा दे के कर पा भर भा कुमा प कि की। (Lam-rim. 92). बहर के अवस non-pahi cha-lags the Buddhist way of dressing; 45 49 34 nan-pahi-chos Buddhist religion; 45 42 3 a nan-pahi liawa Buddhist philosophy; sk 43 4844 nañpahi bstau-pa Buddhist doetrine; 45 42 144 nañ-pahs ston-pa the Buddhist Teucher; बद धरे बद बाहर । में धरे में बाहर । a Buddhist is inwardly clean or pure, a Hindu outwardly.

\$\$ \$\mathbb{n} \ no \mathbb{n} - po an intimate, a bosom-friend (Sch.).

at \$350x By nan-blon gloun-po tha acc. to Bon, the five external organs of sense; hose, ears, tongue, eyes and the skin(D.R.).

+ बह दूत हुई प कार्त-byan chad-par र रेड काल कर । इस र्वर दुवा की ज़बद बारी के दुर्वभाष : one who has mastered all meanings and does not require to ask others for explanation of the same.

45 ** næfi-ma 1. confidential, private. 2. প্রতিষ্ঠ house-wife, chief lady of the house-held : Via. k. 3).

ৰুহ কৰি বাৰ্থা ইন্ধা নামৰ্ক-চান্ধা black-bris private or confidentia' writing or correspondence (Yin. k. ८१). বৃহ কৰি বাৰ্থাৰ ইৰ্মা চাৰ্কা-চান্ধা black-brishogs, বৃহ কৰি বাৰ্থা কৰি, চাৰ্কা-চান্ধা black-packed confidential instructions, confidential correspondence: বৃহ কৰি বৃদ্ধান কৰিছে private advice = বৃহ সুৰ্বাধ কৰিছে

ক্ষে nañ-ma আন্তর্কা [near relative or friend]8.; members of a household, inmates (Dom.).

as an nationly room, apartment.

५६ वे man-me lit. merning-fire for preparing breakfast (अकर्षि the interior fire, digestive force is.

কুম মন্ত্ৰী man-dme (এব ট ব ক্ষম ব্যাহ্রণ হ ব্যাহ্রণ) a murder of one's own brothers, relations, etc. (Ya-sel. 18).

ৰ্ম নি mak-mo the morning; in the morning; ৰুম ই বৃদ্ধি এই every morning and evening; বৃধ্ধ this morning; বৃধ্ধ বৃধ্ধ কৰা where do you come from this morning? (Mil) বৃধ্ধ জীবন কৰি কৰা কৰা কৰি কৰা কৰা কৰি লা the morning and evening; বৃধ্ধ বৃধ্ধ বৃধ্ধ কৰা in the morning, in the evening, and at moon.

AL THE nan-tshays == AL BUN nan-lays.

AR CAR 4 nan-beam-pat clerks or ministerial officers who receive allowance in kind or money; also domestic servants who receive food for the work they do: AS AS AS AN the working attendants who receive allowance in food (Risi.).

ब्रायरभय nafi-yafis-pa चनविष्ठाच magnanimous, broad-hearted.



न्ह^{्रिक} naft-rim चक्कचर-पृष्टिका [the interior cloth, cloth used for a turban]S.

55 an nuff-sol dissensions, discrepancy.

বংশানৰ nun-gsal 1. clear inside, inner light; lucid; also elucidation. 2.=5 মু এই আ du-ka luhi-ras প্রথম (Mion.) [attired in coloured cloth or woven silk]S.

ALM n.chs, lit to-morrow when the night is over; but practically signifies the day after to-morrow (K. du. 3, 313).

ALMON numbs-par adv. on the day after to-morrow.

 and keeping up at night. ৰংগী nad-go seat of a disease (Sch.); বংগন nad-cun আন ill, sick; বংগন মানু ক্ষ prumma a pregnant woman; বংগন বা nad-they-pa = বুৰ বিশ্ব to suffer sickness or loss (Rivii.). বংগনে ক্ষিতি nad-thud myo-good n. of a demi-god of the Naga class.

दर शूर्वेकश्चेश्वास्त्रण nad sna-tshoys-kyis blab भागावाणि-परिमक laid up with a complexity of diseason

45' nad-pa 1. a sick person, male or female. In colloq. frq. 2. adj. ill, sick.

Syn. of 1: ब्रुच्चिक्काय nad-kyis blab-po; ब्रुच्चिन्य nad-phog-pa; इन na-ka; इन्ट्रब्यूर्य : ng-द्वार कृतायर-एक; वृद्ध्या na-lsha byus-एक; कृत्या कृतायर-एक; वृद्ध्या ता-lsha byus-एक; bdn-va hkhrugs-pa; वृद्ध्या पुरुष्ट निक्कायर प्रविक्त कृतिकार कृति विकास ma-bdc-एक; वृद्ध्या bloblishut-एक; युद्धय इत्तायर-pa; वृद्ध्यय इक्ष्य-दिक्ष स्व-दिक्षाय-pa (Mon.).

45 and-po = 454 nad-pa.

45.9 nad-bu = 45 illness, disease; 45.9 34 sickly.

45章5 nad-med 1. うゃ ñi-ma the sun (性的n.). 2. 電視句 healthy, hale.

बुद केद a nad-med-pa चचकित, निरासद, चरोत healthy, sound, not diseased; बुद केद बद केद to heal; also चन्द्रकर one who makes well, physician; बद केद ब बेब व केद to get well, to recover one's health.

Syn. 45g n. ang-bu med; de al de, üerhishe-med; nae's geok-med; age adigun hyyuk-bahi shoms; dau da, üe-sho dicen; gund bro-mi-bishal; punuak khams-bile; gund şüun-med; hanganuak sku-yzuys bile (Mho.

45 and tsha war; fever, disquietudo



45 देव nad-shi-wa रोजशानि alleviation of or recovery from a disease.

45'44 nad-gehi the primary cause of a disease.

ৰংশ্বিল nad-yoy-pa মুখিলাৰৰ an attendant on a patient; medical attendants: aংল্পূল্ নেলাল্ডিম ইন্তন্ত সৰুজ (K. da. ১ 261), the medical attendants were unable to alleviate it; বংশ্বিল উওপ to nurse.

as we as a nad-safe-pa recovery, the state of being cured.

्रत्वेषस् nad-gros-pa; त्रण्ड प्रवास - पतुन्तिम brai-wa; इ.५९ क्रेश्वर्षः nad-kyis-btah; इस्वश्वर केर्द्र rnam-hyynr-nud; इ.५० वस्त्रेष्ट्र nadlas-grol; धूक द्रस्य इत्त्राम-du वर्तेष्ठ-pa; इ.५० वस्त्रस्य nad-tas thar-wa (श्वर्ष्ठाः).

as an nad-sel a general name for medicine (Mfon.).

as क्षांकाम nad-gso-thahs medical treatment, the method of healing.

Syn. an sys. geo-dpyad; at 3 so amanyyi bya-wa; 45 an nad-geo; at anu hishothelis; \$5.2 an 5.5 tshehi-riy-byad (Mhon.).

ক্র non derived from ইন্থ non-par occurs as abstr. noun = urging, pressure, importunity: শিল্প কলা প্রধান ইন্থানত। not being able to resist their importunity (Md.); ব্যাস with urgency, pressingly; ব্যাস nan-kha urgency, pressure.

1. earnestness, application, exertion: assiduity: ভূম মার ক্র কর কর আন্তর্ভ exert yourself willingly for the attainment of perfection (Haran, F.1). 2 adv. certainly, positively: earnestly, aidently; কর চর চুজুমান নামনানান by কর-দান accomplished, practised with earnestness; কর মার ভূম ভূম আন ভূম do earnestly, should be done with exertion.

Syn. 4054 hbad-pa; affanga brisanhgrus (Moon.).

\$55 nan-tur-very much, all the more; altogether.

+ 54 55 non-tur प्रविध, observing, scrutinizing as secret agent = 55 non-tun.

epithet of heaven, the ocean, etc.]S.

44 5x nan-thur = 44'54 or 44'54.

44 am nan-shag in W. Tib. late, recent.

ক্ৰমাৰ্থ n.ths.so yan ব্যৱহান n. of the sixth constellation in Buddhist astrology. ব্যৱহান national property of the constellation of Punarcisa, an epithet of Vishuu (প্রতিতা.).

Syn. ध्रेत भरे श्रुव sbyin-mahi tha-mo ; कुत्र कृत् rgyal-stod (Moon.).

ক্রম I: nam. বালি shet, the night: ৰুশ অংশট nam-lang-te or ৰুখ nas the night rising, i.e., at day-break. ৰুশ গুলু বুলুখ nam-gyr gun-thun-tr at the hour of mid-night.

নুধা II: adv. of time: when: ট্রেন্সান্থ when did you come; ব্যাহা when will you go? বুন নুন্দান ক্রিন্ত ক্রিন ক্রিন ক্রিন্ত ক্রিন ক্রিন্ত ক্রিন্ত ক্রিন ক্রি

ux ፲፱፻፮፻፫ኛ the body of the abbot will never decay. Used, also, with imperat. ጀዛር ዓዛር ዓዛር ነው ጀዥ፣ never renounce the holy doctrine. In collq. "nam-yang" = ጳጳጳ আፍ

तुं अन्य nam-mkhah चावाय, चलर, नल:, जलन the sky, space above and around the earth; the various heavens which acc. to Wahayana lore lie to the west, north, east, and south. However, there are two classes of akaça, one is sky or heaven, the other is a metaphysical conception which may be expressed just like the point in geometry.

Syn. acc. to (Rini.) जुन्द्रवेष kun-huch; दुवस byn-lum; इन्यूर्ट ring-plog; जुन्द्रव्य स्था-huch; इन्यूर्ट प्राय-plog; जुन्द्रव्य स्था-huch; कुर्वा (व्यव्यक्ष tha-rine; कुर्वा (व्यव्यक्ष tha-rine; कुर्वा क्ष्या हुम्या-hum; कुर्वा क्ष्या हुम्या-hum; कुर्वा क्ष्या हुम्या-hum; कुर्वा कुर्व कुर्वा कुर्व कुर्वा कुर्वा कुर्वा कुर्वा कुर्वा कुर्वा कुर्वा कुर्वा कुर्वा क

the celebrated chief of Rin-spicks Jong in Tsang (Los. 4 15).

द्रश्र अपन अवय nam-mkhah-mjul= १ अवे वि sunlight (Mion.).

anapa हैंद्र nam-mkhah-ldid the king of birds, the eagle (K. y. 5 127). Of its other names are:—कंद्रवाद hod-bard, against hod-bard, hyro, agains hdub-dkar, कर केद्रवाद के hdub-dkar, कर केद्रवाद के hdub-dkar, कर केद्रवाद के hdub-dkar, कर केद्रवाद के hdub-dkar, कर केद्रवाद के hdub-dkar, कर केद्रवाद के hdub-dkar, कर केद्रवाद क

bluera dha-dsu, \$ केन्द्र bya-chen-po, ३६० १५४ अर्थेष hdab-ldan mehoy (K. q. ६ 127).

दशक्ति त्रीय nan-nahahi dkyil चाकाणतय [the vault of the sky]S.

द्रभ अविश्वी द्रवाच num-nikhahi ske-rays : ५९' विवास dan-tshiys the horizon (Mñon.).

A sep 2 in man-mkhahi-khqim the heavenly mansion in a mystical as well as in astrological sense.

Syn. Mi Ruman nitho-ris-nas; Mi Ruman 最5 nitho-ris ryyal-srid (西non.).

ৰুপ্ৰকৃতিৰ nam-mkladi khyon occurs in ৰুপ্ৰকৃতি বৃদ্ধ কৃতি ই কৃতি বৃদ্ধ কৃতি। both the expanse of my own mind and the area of the heavens (Yid. 83).

+ क्या कृष्य की श्री मा am-mkuhi yos-can = क्ष्री इंद्रा च sead-bishos-ma u harlot; दिशायारी u celestial courtezan.

द्रभाष्ट्रवेश्वर व nam-mkhahi glan-po "the bull of the heavens," met. cloud (Mñon.).

Syn. An mai 5 wa nam-nkhahi tu-mu-tu (Maon.) also (Yig. k. 59).

anspace nam-mkhahi chu-bo the heavenly river, epithet of the river Ganges (Maon.).

ন্ধ্যকৃষ্টি নি nam-mkhahi রুমার্চ-po আভার্মনী it. the essence of the sky or void, n. of a Bodhisattra: ন্ধ্যকৃষ্টি ইউন্ধের বন্ধু প্রস্তুত্ব the 108 names of Bodhisattra মির্মার্ক প্রস্তুত্ব মির্মার (contained in K. g. আ GJ). মুখ্যকৃষ্টি ইউন্মি nam-mkhahi রুমার্ক-pohi mdo আভারমনী ক্ষম n. of a Buddhist work of the northern school which contains the enumeration of the attributes of Bodhisattra Akan'agarbha (K. d. আ 377). মুখ্যকৃষ্ট ক্ষমি বুলু ব্রুম্বর ব্রুম্বর ম্ব্রিমার in K. d. আ 137.

नमस्योग am-lihahi thig-le as met. the sun (Maon. also Yig. k. 59).

hammer of heaven) thunder (Mion.).

ন্ধংক্ষিং nam-mkhahi-ldiń মাধ্য ; ব্যাক্ষিং ৭এশন nam-mkhahi-dòng; নদ:বাল ['skybreath,' wind]S.

ন্ধ ক্ষেত্ৰীৰ nan-mkhahi-nor or বিৰণ্ড nortu = the sun and moon (প্ৰতিলঃ) lit. the geme of heaven: মুখ্যাৰ ন্ধাৰণাৰীৰ প্ৰতিশ্বনি নিৰ্দিশ্বনি নিৰ্দিশ্বনি নিৰ্দেশ্য বিষয় বি

ন্ধান্ত নিৰ্ভাৱ nam-nukhahi me-toy আলাৰ-দুৱাৰ 1. the flowers of the sky, i.e., nothing. 2.= জ so yo-thal (ও জাইন মুন byago-hohi brun) the excrement of the vulture (Sman. 243).

রমণ্টিং অংশং nam-ga yid-la hdnd আনু [the budiless one, Kama] S.

नमञ्जा nam-gan चनानचा the new-moon, (lit. the night of full darkness).

4435' nam-guft midnight.

ন্দ টু ভাৰ্কি nam-gyi cha-stod ঘূৰ্ত্বাৰ the first half of the night; ব্দট্টাৰ nam-gyi smadcha অৱবাৰ latter part of the night.

ৰশন্ত্ব nam-gru 1. বৈনী নামৰ the twentysixth constellation in Buddhist astrology: ধুলা মাৰ্কিয় নিম্মান it is shaped as two eliptical groups of thirty-two stars.

Syn. न्याये श्रृष्ट geo-uahi tha-mo ; नेयाय कुष देन çes-pa rgyaş-byeğ (Ktsii.).

river Yamuna, daughter of the sun]S.

2. an epithet of the wife of the sun.

नमञ्जन nam-gru-ma 1. n. of a Yakşa princess (K. g. 5, 150). 2. नमेहा river Nerbudda in South India. 3. रेस्सी [n. of a constellation or lunar mansion]S.

कारक्ष्य पद्भाग ram-mjug hahad-ka or दश

ANK nam-stod or ANG an nam-gy chastod the first half of the night.

AN'SK' nam-than n. of a kind of serge of great breadth which the Tibetan monks wrap round their bodies (Rtsii.).

दम:ध्वम nam-pyugs समय [time]S.

ላማ 35 nam-phyed midnight.

ANGULIA nam-hphah-spyod as met. = vulture (Mhon.).

AMEN nam-smad or AMEN the second half of the night.

sam. shod heavy and continual rain: ፫ ጃቹ ዓዛጃና ሚዋሚና sha-lohi nam-shod mjug-viñ (Jig.) the comet (indicating) the heavy rains of the last years.

AND nam-zia=5n% time, season. AND and the four seasons; \$400 ft 47 da-nam zia ston-çar now autumn has set in; frq. 400 ft

sues nam-ris a long night.

ক্ষাৰ্থ nam-lafe মন্ত্ৰ day-break: ক্ষাৰ্থ মণ্ড মুন্দি লি the beginning of day is at the termination of the night (Bisi.).

दश्य nam-so a corrupt form for दव अव nabs-so.

কাৰ্ম nam-srod = আৰ্থা sa-srog the hours of night between 9 and 12 p.m., in India. Acc. to Jü. darkness of night: বলাই কিছে: বিষয় nam-srod byth soft-wahi take as it was almost quite dark (Mil.).

Nahi-ljohs n. of a place in Tibet (Yig.).

AT I: nar, v. 4 na I and II 2; also 4 na-kha (Jü.).

বৃষ্ট II: long and slender like a rope or string; as adv. straightway: ১ শুম ই বৃষ্ট পুম: came out straightway white (Hbrom. 93). এই বৃষ্ট বৃষ্ট mchi-nar-le thon toars flowed forth continuously.

বৃষ্ঠ nar-nar or বৃষ্ট্ৰ nar-ra-rain a line, row, or file: ৰপ্ত সুৰ্ব্ধৰ বৈষ্ট্ৰ to pull a rope steadily; ওবংৰ মুখ্য chu-nar-nar blug-pa to pour out water continuously.

45.40 nar-ma adj. continuous, without interruption (Sch.); also 45.45 nar-mar adv. = §4.75 continually, always (Jig. 51).

জ্ব nat 1. n. of a precious atone : বৰ বুঁজ চুৰু বুং চুৰ বুঁল 2. incest; বৰ বুঁল nat-yrib pollution, fornication. বৰ বুল nat-phrug bastard-child: অবই অব এব প্ৰশ্ন pha hdi-yin med-pahi-bu a child of unknown parentago. বৰ বু nat-bu কাৰীল [child of an unmarried woman]S.

ব্ৰাম Nal-wa n. of a place in Tibet (Deò. ব, g.).

448 nal-byi 1. unnatural offence = Wer Tray has phose phose by byor-wa a vicious practice very common among the monks of the monasteries of Tibet and Mongolia. 2. n. of a poison tree (Pth.).

44'85 nal-byed or 44'4 nal-ma incestuous action, fornication.

ৰ্থন nal-le in Tsang = a bastard-child;

न्यायनस्था nal-beams to impute basebirth to one who is not a bastard: न्यायनस्थान्य अध्याप nal-beams shee phra-ma boug they falsely calumniated him as a bastard (J. Zah.).

AN I: nas shet, barley, acc, to Ja, in three varieties: " myogs-nas (Ld. WE'M vuh-ma) or 54554 drug-cu-nas or 54 khra-nu early or quick barley, ripening in about 60 days; * # ser-mo late barley. the best sort : 3 44 che-nas a middling sort. In Kahgyur Mdo = 266, 54 9 54 454;-(1) #4455 088455. spun-pa dad-beas-pa dak: (2) \$4'4'\$5'4'\$5' spun-pa med-pa dan; (3) swar agu agr rnam-par hdres-pa dan; (4) MER TISE maur-po dan: (5) MEM AMIL modernag-pa; (6) अद्वापाय mdoy-skya-waho. ५४ 135 nas-kui-shift barley field or cultivation : दशके में प nas-kyi so-wa यद-पिटम barley-cake ; but in W. Wa is a species of barley; 544 84 nas-rha-wa to cut barley; 54 45 nas-chaft यवद्या beer brewed out of barley; वस्त्रे nas-phue barley flour: 44'494' Que nashbras-ban = 59 A 34 9 aguig (a medicinal millet) (Maon.). 4484 nas-tean wurd [half-ripe barley] S.

AN II: 1. a case-sign representing the ablative and usually to be rendered: from. It is to be distinguished from an las in that the latter=from out, or from among. An may in certain instances=by, e.g., angian and fall be bridle; fall be grasped the horse by the bridle; fall be grant accepted him by his name. 2. as a gerundial affix, indicating usually the past tense in contrast to the affix \$\frac{1}{2}\$ which forms a gerund of the present tense. Jä. seams in error in deeming an to belong properly to pres. as well as past significations. Thus fall agrant acceptance in having looked at him,"

and not: "looking at him." The importance of the difference would be evident if the sentence ran on: बर्ज्य का कर." went straight on;" as the present signification would imply that as the person went on he kept on looking, instead of the looking action being now done with. 3. where देण is used to connect the root of a verb with बँद or पद्भ either the pluperf. act. or perf. pass. is indicated: अवाद्यां के कि been eaten; व्यवस्त्र के steep had begun.

I: ni 1. is a particle of no intrinsic meaning which is chiefly employed in lengthy and ambiguous sentences to single out the leading subject, or even the object, for the sake of perspicuity. It is also used for the purpose of laying special stress on a word or set of words at the opening of a sentence, in three ways a square to set apart as the chief or most important, e.g., ह्यप्यद्वाचे स्वयुक्त के निरंदेश महत्व अप्या it is Vishpu who is the most heroic among the gods. (2) SMATCATCATCH as emphasis to show inferiority: 244 444 444 द्वे बहुब वर्ष देववाय कर्दा in caste the Sudra is the lowest. (3) and and series where emphasis is given to distinguish one from another: और वृद्दे हुस्तर अवस्थान कर है। dark-blue is different from pale blue. The particle 3 is also generally placed when the subject is twice mentioned : श्रद्धका जल जरूर यहे दर हार पदे बेट सप। among the gods the fourfaced is Brahma; अध्यक्षित्वकृष्य अन्ति विवस्ति । the lord (the performer) of a hundred yajña (sacrifices) is Indra (Situ. 39). Furthermore, we find it stated that where it may be necessary and an again benan-pa-la hjuypa "to signify pressure," a is twice repeated with the subject : BY 39455 BY

१०३७ thou art friend, thou art relation, i.e., thou art both friend and relation. Other examples of the use of रे may be given: क्षरवाह वर्ष क्षेत्र के what is to be abandoned; क्षवाह क्षरवाह के किया what is to be accomplished, do accomplish. रे is also used ल्वार ५ to complete a sentence: क्षरवाह कर वृद्ध वर रे possessed of all the vows (abstinence, etc.) (Situ.). Lastly, in poetry रे is constantly introduced for no purpose but to make an additional syllable in a line.

42. as a num. fig. = 42.

ते गु ni-ku पून [the areca or betcl-nut tree]S.

† \$ 7 7 Ni-kṣa-tu n. of a mountain, B. ch. II.

† কীপ্ত টী ni-ḥu-li সমুজ a weasel. Acc. to Sch. ইন্টল ni-ḥi-li = the great buzzard or mouse hawk.

+ 3 W & ni-ya-ma n. of a tree (K. ko. 7, 3).

‡ 3 5 5 3 3 4 ni-ru-ha rgyub-pa to inject medicine through the rectum (Sman 245).

‡ ইংশ্ব ni-ro-dha নিবাৰ cessution, obstruction, stoppage. So, in mystic ritual = কং ৰুব্য প্ৰ্যুখ্ char-bbab-pa belog-pa stopping of rains by magic or by the efficacy of charms (K. g. ₹, 26).

of nist 1. col. for \$. 2. for \$ rnist?
v. 4 to na-nist, 4 to she-nist (Ja.).

† \$7.5 4 7 8 Nid-du shi-ko-dhi n. of a tree (K. ko. 7, 5).

में किया मां nim-pa निव्य E. of a plant: में

sur and by nimpa is removed erysipelas with nausea, increasing thirst, and deadly faver.

Syn. Ar Agaran cin-kun-halres; Arung und yoks-su-hran; Arun dri-hran; asman hjug-byed; arun arun hjam-po-hjoms; unga sa-skyes; muna gan a-tkahi hrug-ma; muna Ar a-tkahi-cin (Mhon.).

Neem or Azudirachta Indica S.

nu 1. num. fig.: 72. 2. v. § ₹ nu-50 and § ** nu-ma.

5'4WM nu-rayas-ma as met. == cow.

Syn. an ba-ma, 20035 hbab-byed, & 200 ha-hahel. 255 & bkhon-ma (Khon.).

4 79 nu-tog the nipple of the test.

बु अपूर्व nu-gdun cow's udder (Cs.).

বুঁ ন nu-ua [pf. and imp. ৰুখ nus to suck (Cs.), ৰুখ or ৰুখন, স a suckling (Cs.); ৰুম্বন nu-khug suckling-beg] (Jū.).

4 5 वि nu-bo कनित्र, कनीयोधाना, चढल [youngest or younger brother]S. ६ हुई ६६ bu-g-un-chuñ a man's younger brother.

Syn. guigu phyis-skyrs; ne u gcus-pa; kun rtis-skyes; ust tha-chus (Moon.).

६ वयुर nu-hbur पुषुक the nipple; also

1. mammary gland, female breast, bosom. 2. blind nipple of males. 3. dug, nipple of a cow's udder.

Syn. 9k ga braf-skyes; 59k aka dkarhdsin; kwaka ho-ma-hdsin; kaanga logsskyes; ak kaanga lin-tshohi mishan-mu; aksakayan bdog-pohi myos-bum; gw nunus; 4 kk na-sor; g ka nu-tog; g wa'k numahi-stee (Mhon.).

दुःसन्देशस्य nu-ma gris-ma women in general; दुःसन्दुरःच nu-ma-hthuri-wa सम्बद्ध breast-sucker, an infant; swags of an nu-ma benun-pahi ma-ma stand wet-nurse. swall nu-ma mtho-wa nu-ma heaving breast.

+ कृष्ट nu-mo अस् sister;= दुर्मे सुरु कर य ध younger sister.

5 Mgc. nu-ma-sun weigner a pair of breasts.

4.24 nu-rin the price of milk; the money-present which a bridegroom has to make to the bride's mother for 'he troubleshe took in suckling her (Sikkim and Ladak).

I we nu-sor the nipple.

 35° nud-pa to suckle, = 35° snun-pa $(J\bar{a}.)$.

चन, पचान, चपर 1. the west:

Ξ3≡Ξ.

तुम nub पविम, पवाद, वपर 1. the west: इव प्रेज़िक रेव the western direction : इव देवन स towards the west : 49 84 N.W. : 49 3 of the west, western ; 499 49 4 nub-kui phyousskyon = the guardian or keeper of the western quarter, the god of water, Varuna; ₹4.8r.3d#.3r. nub-byaA phyogs-skyon the god of wind who keeps the northwestern quarter. 2 = 40 % or 344 % night; Kan this night; this evening, to-night. sand and nub-kyi thig-le the moon (Yig. k. 11). 493 nub-kyi-ri wusan westeru mountain ; इव गुन्दिव nub-tu gnas resident of the west; § 4 4 4 4 come from the west : इव देवभ वर्ष nub-phyogs-bdag प्रतीचीपति the lord of the western quarter; 50 3 9 4 nub-phyogs-pg occidental, western.

50'4 I: nub-pa shet. one of the west, an inhabitant of the west, occidental.

50'4 II: we to go down, to set, of the sun or moon; to sink, to collapse, decline: \$0'42'\$5'4 to cause to sink, to decay or decline; \$4'42'\$5' disappeared, vanquished; ६ववं अक्ष्कं-po चन्यांन [disappearance]S. ६ववह्नः हें ५ अक्ष्कं क्षेत्र-व्रोतन-क्षेत्रव चपरवोदानीय [lit. the cattle-feeding land in the west, n. of the western continent].

39% nub-mo, v. 50 the evening; also in the evening, at night.

বুঁঞা num ্তিলখিন্ত sounding, thundering; জনিব sounded S.

সুস্তুৰ্থ nur-nur-no ব্যৱ the embryo in utero. হুম্বুম্ন nur-nur-ma denotes the embryo in the second week. 2. oval, oblong; = নমন্দ্ৰ mer-mer-po (Ja.).

रुप nur-pa=१८ ५ विष्य elongated, stretched; also=चपत्रनितच [fit to come out] S.

53.7 nur-us 1. to change place or posture, to shift, to move by degrees, be displaced. 2. to be impressed: to yield, to give way, be dessicated; cf. 25.9 and 25.5.

तुर्हे nur-retsi or + इर्हेश nur-redsis

Syn. ac fift A chan-gi süin-khu; 4558'

হৰণৰ nus-mthu অন্তনৰ power and ability [experience] S. হৰণ কৰা, মান্ধ, আন বিল [able, competent] S. হৰণ কৰিব নায়-idan chen-po I. very powerful, efficacious. 2. কিবিব [a species of amaranth] S

of "I nus-pa I: power, ability, capability, force,—this word is used as a synonym for seg spidus and from stots; also gaves occult powers when applied to seg square or necromancy, and hence gardes—gaves or seg ab: gaves a riom sems-can the proud shaman who is not possessed of supernatural powers to

suppress evil spirits. Is applied to 59% for fixed dkar-phyogs skyons-put the protection of the good and virtuous. Of course 5004 power and capability in a general sense also: 3500 to one's best ability.

5 भारी II: the common potential verb, to be able. Is gen. annexed to the root of another verb, as in दिश्व is able to come, can come; हैं "इव can eat food; इवार दे प्रकृष let us see who is more able, who can do more (Mil.); दे व्यवे हुवार विद्रुष्ट क्षेत्र के whether or not he has been able to build. This vb. is much more frq. in literature than in ordinary talk, being usually now replaced by such verbs as द्वार thub-pa and विवास hishugs-pa the former being more common in W. Tib., the latter used in Lhasa and Tsang.

तुष्य III : pf. of 5व nu-wa (Jä.).

44'454 nus-pa-can um [able] S. (A. K. 1-20).

इसप इट यून nus-pa stoh-idan= ह 5रप the dub-grass; Panicum dactylon (Mhon.).

4435 nus-byed um [able | S.

and vulgarly the female companion or concubine of a deity or even of a Bodhisattwa; - 34 in Tantrik mythology.

and nus-med unw impotent [incapable, powerless]S.

3 ne 1. num. figure: 102, 2, for 39

4.4K. ne-than or 43.4K. nebu-than meadow, grass-land, sward.

A A M ne-ne-mo 1. an address of courtesy to a respectable woman. 2. Tragger aunt, the father's suster, or the wife of a mother's brother (Ja.).

 $3 \approx ne$ -ma meadow, green-sward (Ja.).



STATU Ne-recompa n. of a place situated to the south-west of the birth-place of Dignaga, in the neighbourhood of Aurangabad, etc., in Southern India (Dsam.).

है है ne-tao प्रक. चरि 1. parrot: १४ अध्या कुण बेरिन है। २ देश टे अब्द कुए के ऑहर । said Buddhadharu, I have to-day seen a strange sight—a parrot (Myrin.). 2. n. of a minister of the king of the Raksha (Maon.).

Syn. of 1: শর্কান্ত্র mthor-byed; মিং শব্দ yid-gehuń; গুর প্রব্ধ kun-tu-hyro; টু শীগাণ tegńis-pa; মান্ত্রীগণ skad-gńis-pa; প্রত্যাথন গর্ভক kkhyoy-pahi mthu-cun; উল্বেশ্ব tshiyhjam-kdan; বহুল শ্বাহ্ব hjam-tjuń hdubtdan (Añon.).

ने भि ne-we a mason's trowel : ने भे नुन्य newe rgyan-pa to plaster, to rough-cast (Ja.).

ते रे ne-re or देशके ner-ner in W. sediment, settlings, dregs (Jd.).

A Review needed to the a species of harrier-bank, prob. Circus melanoleucus which occurs in Tibet. Syn. **** hol-wa (Man.). But in one author is stated to be equivalent to A y needed to

नेतृ य nen-pa W. col. for वेद u to take, to lay hold of, saize; to take off (Ja.).

+ 34 3 nem-nur = doubt, sus-

Syn. के इस the-tshom; also के इस अब thetshom za-wa; बेर क्षेत्र yid-gñis (Moon.).

તેને તેને માં nem-nem-pa 1. to cave in or sink down: તેમને માર્ગ જ તેમ મામ nems it sinks a little, gives way. 2. denotes a nodding, waving, or rocking motion (Mil.).

हैं ज़ nem-bu doubt, error (Sch.).

33'3 nehu-le [ichneumon, Herpestes pharaonis represented in Bal. as a fabulous animal, cat-like and vomiting jewels] (Ju.).

39 gr nehu-ljan = 3 ant ne-grin.

+ 33.25 netu idah one of equal or same age, a contemporary; acc. to Sch. 33.25 netu idah = a friend.

Syu. Ча па-яки; ч мум па-тпат; ч мум lo-тпат.

33'258 nehu idans protector, defender (Sch.).

देश नीत: nahu-ysiá = देश नीत: माद्वस (green grass, abounding in green grass, verdant lS.

ব্য ner-ica to drop gradually, to lower itself, subside, sink.

₹ no 1. W. for 5 nu-be. 2. num. fig. 132.

town in Assam near Gharagaon (Dsam.).

And no-no in Ladak a title of young noblemen; And no-no chen-mo the eldest of a nobleman's sons, And an no-no bar-pathe second, and chink-se the youngest. In Khams is a favourite playful address to youngsters.

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ক্টিশা no-pi-ku n. of a religious service; propitiatory rite: মুন্তুৰ ব্যৱহান কৰিব প্ৰায় বিশ্ব কৰিব প্ৰায় (Deb. 27) he translated many works on propitiatory rites such as Nopika, &c.

বৃষ্ণিৰ no-yon in Mong. = দ্বিদ্ dpon-po chief, lord. শ্ৰিদ্যাৰ no-yon hu-thugthu a Mongol chief saint, or incarnate lama.

of a camel (Sch.) [the hump or the shoulders of the Indian bull] S. Indian humped-back; gen. cattle.

र्वास्य nogs-pa= देवय physis-pa पराष्ट्र rubbed, cleansed, cleaned. देवस ३० nogs-thub capable of being cleaned.

दि जि non-wa pf. दिन nons 1. to grieve, upset, to cause pain, to ail: देवे दुस्त कुर्य कर दिस्त

মুন্ধৰ nong-pa=) আৰু fault, crime: গুটাইজ মুন্ধৰ্ম্বৰূপৰ now I have confessed my faults (Hbrom. F, 15); মুন্ধৰ্ম টুব্ৰ not to commit a fault or crime; মুন্ধ্ৰিয়ে ব্যাহ্বৰ্ম্বৰ to ask for pardon for a fault committed; মুন্ধ্ৰণ্ডৰ culpable, blameable.

of acd-pa or what's most-pa pf. when most 1. to keep, take, obtain, receive. 2. to receive instruction, directions, favours, from a superior, esp. a priest (Dal., Gbr.).

2. a not uncommon variant of the more

correct form and upon-pa to press, force, compel, coerce; also to suppress, keep under e.g. arous 37453454 hig-put phru-pu von-kyi bdug pressing down a baby (in its basket) with the hands; upg and a subdue evil spirits by mystic charms. v. 4444.

वैभ nom, occurs in क्षापर हैवय व वैभ इन देश पर पहला केर (Surad 3). v. वैभ व 2.

সিংঘ nom-pa 1.= ইং দাব enjoyments. In Amdo, all articles, substances, properties (moveables) are called শৃত্যু 2. pf. শৃত্যু, noms to enjoy, partake of; to be satisfied. 3. acc. to Sch.: শৃত্যু শৃত্যু to lay hold of. cf. শৃত্যু

ৰিগৰ্মি nom-nom act of sifting, also of polishing, = 34 % মি.৪৮ নি৪৮ তেওঁ ৪৭ ৪৭ ৪৮৪৮-৮৯৪৮: মুস্তা ব্যক্তি উন্তাৰ ব্যক্তি ব্যক্তি (Behu. 50).

In primarily = any property or possessions; but, eventually, has come to mean rather more especially: wealth, riches, money; is a to suffer a loss of property; is a noe's all, all one's goods, etc. / is a rich, wealthy; is a function of property; is a noe's all, all one's goods, etc. / is a rich, wealthy; is a function of property; to be avariations; is a nor-skyi-use to



borrow money; ৰুম্বৰ্শ a to accumulate riches. 2. In Sikk.=cattle: ৰুম্বৰ্শ a the pairing of cattle; ৰুম্বৰ্শ acc. to Desg. chief neat-herd; ৰুম্বেশ ৰূপ nor-rkan gribpa the reduction in the number of cows, falling off in the number of ows

Syn. Ku rdsas; Ts. yo-byad; Tsuft lons-spyod; m. k. san-zin; i. m dbyin; i. t dko:; m s ka-ca; aza hbyor-wa; i. ku a dnos-po (Mnon.).

ৰংখ্য nor-skal inheritance, hereditary partien; share of property: ৰুংখ্য বুল্ম funds, capital (Mil.).

ANIC nor-skyon or ANICA nor-skyon; 1. a kind of bird (K. ko. 4, 13). 2. = 39 MM, treasurer, keeper of the treasury, watch dog (Mion.).

विश्व nor-gyi ña-wa चनद्वप्रतिम् [a security for money]S.

ৰ্ম ট্ৰম্প nor-gyi-bdag ঘলাঘিদ [master of wealth; the god of wealth] S.

र्देश के प्रकार में nor-gyi dwan-po धनम्तिल्, धनेन्द्र [lord of wealth, surety]S.

Arife dag nor-skyon-ze-hbru unus n. of a medicinal fruit.

No nor-ryyas 1. abundance, plenty. 2. argai the snake-goddess who holds the earth on her head (A. K. 41-47).

विश्व Nor-rgyun-ma, वद्यक्ता n. of a goddess. [Also, the earth]S.

ৰ্মান্ত্ৰ nor-gner== প্ৰভাইন phyug-mdsod treasurer (Mnon.).

ATATAQUE nor-char-bbabs n. of a gem of indra (Maon.).

মংখার ব্যাস Nor-hasin dwast-mo agui-বিশ্বা the wife of Kuvera, the holder of treasure.

ATMS nor-nan-pa (colleg. and idiom.)
soything that is useful.

देशपुर १६ व nor-dan hdra-wa प्रतिवस्तु counterpart, parallel, equivalent to wealth.

ৰ্ব হৃদ্ধিৰ nor-dad che-va, ৰ্ব বৰ্হ দেউৰ greed for wealth, avarioe: প্ৰথম বৃদ্ধি হৃদ্ধিৰ avoid that friend who has greed for wealth (Ce.)

ম্বৰ্প Nor-bday 1. — ইম্বুৰ্প ই জুইং the lord of riches; also = Vaie ravapa, the god of wealth. 2. a money-changer, usurer. ম্বৰ্শ nor-bdag-po hoir; ম্বৰ্শ nor-bdag-no tem. of it; also n. of a goddess.

4x 45 m nor-hous in Pur. the gathering of taxes.

न्द्रभूम nor-idan-ma वसुमती as met. the earth. Also a youthful damsel.

্বিপ্রবাদ nor-ldun-brtseys = শ্বিশ্ব aut-hill (Mon.).

TEEL nor-sdon = TEGE 9 nor-gyi sdon-

दः नदस्य nor-gnus-pa, उन्। प्राप्तः treasurer, store-keeper (Mion.).

ৰ্ম ইন nor-risen ঘদনীয় playing with wealth; one rolling in wealth.

কুম্ বা nor-wal. to err, to make a mistake, to be in error: অধা মুম্মাহ he mistook the way; মুন্দুৰ আৰু ব্ৰহ্মাহ ক্ষমাহ কি he lay hold on God, he will not greatly err. Colloq. tshul di nor-ki-du'-ga mindu' is this the wrong way of doing it or not? 2. খালি an error, a mistake. স্ব্ৰ্লু nor-khrul or মুম্মা nor-so a mistake; মুম্মাহ blundering (Vas-kur.). Syn. বুল্ল hkhrulwa; ব্ৰহ্মাহ deg-pes; ব্ৰহ্মাহ বুলি log-pes he degree; ব্ৰহ্মাহ degree; ব্ৰহ্মাহ বুলি log-pes he degree; ব্ৰহ্মাহ degree; ব্ৰহ্মাহ বুলি log-pes he degree; ব্ৰহ্মাহ degree degr

ব্য' বু nor-bu লখি 1. any gem or precious stone; sometimes applied fig. to any precious object: মুব্ৰু adorned with jewels, set with precious stones; মুব্ৰুৰ

MAN nor-bu skar-mdog brilliant, gom of star-like brilliancy; 439499 nor-bu duah-hkhuil n. of a gem of the value of one hundred and twenty ounces of gold; इंड च र्केंद् पर्द सुरक्ष uen nor-bu dyod-holod spunshjom furnific the gem which brings to its owner all that he wishes for; 43 254 4 nar-bu shou-vo trafte sapphire: 4-9 न्योर व a topaz; देर पुरुष प्राप्त का nor-bu chahbdun-ma n. of a superior quality of satin. इंद वृद्धि nor-bu-thob प्रभार store from which genis are obtained; \$5995 nor-bu-link बरकत emerald. Syn. अर प्र mar-gad; अक्ष ourgad (Mnon.). \$2 9'25 nor-bu-bilea #fafta com-like; imitation stones, glass trinkets. \$3.94 nor-bu-pa or \$3.9395 nor-bu-mkhan a jeweller, a connoiseur of gerns. Tru age a nor-bu hourest-ica a rosary or chaplet composed of precious stones; 3.53445 nor-bu bi-tsu lu-tu n. of a fabulous gem. 2. a common personal name for men in Tibet and Mongolis.

মৃৎ বৃথাক ও nor-bu bzań-po নামিলাই n. of a Buddhist house-holder; an epithet of সাধান Jambhala the god of wealth.

Syn. 449 mug-hasin (Mhon.).

इत्याद्ध स्थान nor-bu hash-pohi gama स्थान \mathbf{n} no of a dharan or mystic sentence which when regularly recited brings wealth $(K, g, \frac{s}{2}, 1)$.

इंद्र्य क्ष्मी व स्व nor-buhi myrin-can met. for domestic fowl.

Syn. Hors khyim-bya; mudda zahe-ezcan; aquad quang page-pahi gtsug-phud (Mhon.).

AR ga 45 Nor-buhi-hod n. of a mountain.

ৰংগু শ্ব ই nor-bu rin-po-che আন্তর্কার্থক u mythical precious stone; further described as ব্যুপ্ত ইপ্তাইশ্ব আ the priceless gem in which lies the chief wealth and prosperity of the Chakravarti Rājā.

ANG CHARGES nor-bu beam-highed the gem which increases one's wealth according to the desire (Maon.).

ইং ই প্রথমেশ্য nor blo-gros-bdag or ইং ট্রই ইন বংশ a king.

Syn. 3m Tryyal-po; Alamina 35 hjigs-selburd (Mfion.).

ब्रेड्ड Nor-sbyin धनद Kuvera.

In Mary Mor-shyin-ma = In gain warm an epithet of the wife of Indra, the queen of heaven (Minon.).

\$\times^{\hat{H}}'344 nor mi-han-pa (idiom.) useless things, any thing that does not come of use (Rtsii.).

इंदर्ड nor-resen=इंद्रप्तन nor-bday Vai-

ন্ত্ৰীৰ nor-hain = অৰ্থী বস্তুৰ্ব the earth. ন্ত্ৰীৰ বৃদ্ধানী মূখ son of whing, a prince, = পুৰামা ryyal-sras (Maon.).

মুন নাম্প্রেম ল nor-hasin dwan-mo a title of queens and princesses; also a complimentary title for a young lady of great personal accomplishments: অপুন্তুল্পমুখ্য মুন্দ্র নাম লাম্বার্থ মুখ্য বুল নাম লাম্বার্থ মুখ্য বুল precious highness the princess (Yig. & 49).

মুখ্যমন্ত্র nor-hasin bu-mo = the daughter of the earth, an epithet of Sita (Ritsii.). মুখ্যমন্ত্র লাজ nor-hasin gyan-mo a goddess of the soil (Yig. k. 85). মুখ্যমন্ত্র nor-hasin ger-mo in Tantrik mythology deemed to be the nug-ma or female energy of the tutelary deity Kyewa Dorje.

Tagu nor-releas wealth, chattels.

ब्रायमञ्जय Nor-las-rayal धनकाय an epithet of Arjuna the third Pandava

হ্বৰ্থমন্থ nor-lag-hdas আনিই [extravagant]S.

Ys que nor-gaar 1. fresh wealth, one who has newly become rich. 2. www s [good fortune; Mars] S.

বিশিল not wa 1. = Prets as q a adj. unclean, dirty; unchaste. 2. to agree, to come to terms (Cs.).

ক্ষান nos-pn 1.= ব্রুথ to receive, to accept, to obtain: হন হন হন হন ব্যাধান ক্ষিপ্ত ক্ষিপ্ত ক্ষাধ্য ক্ষাধ্য ক্ষাধ্য take vows that agree or suit you (Hbrom. 117). 2. v. শ্রুথ 3.=হণ্ডাম to judge, appraise, measure [অব্ধিত, অন্ধীয় pressing out] S.

15 ম nya-gro-dha= মুং এব মান ক byan-chub tjon-ciā আমায়; the peepul or bodhi tree. পুতাইন বিশ্ব হার্ম মুণ্ড বিশ্ব না the pure city of S'akya, the unique abode of the bodhi tree (Tangur Mdo বি 230).

ৰাষ্ট্ৰী বি gnag-pa = ৰূপ ন nay-po black, বু মা মুখ্যুৰ প্ৰকৃষ্ণ a girl with her greasy hair black (Hbrom. 109); প্ৰশ্বীপ gnay-sbag sooty (Sch.); প্ৰস্তুপ্থ nay-physus black cattle, esp. the yak; প্ৰশ্বী gnag-khyu a herd of cattle, cowherd; প্ৰন্থ gnay-rasi a keeper of cattle, cowherd; ইন্দাৰ্শ্ব ক্ scm-la nay-pa black-hearted, scowling, impions; প্ৰশ্ব ব্যৱস্থান ক্ষেপ্ত ক্ষেত্ৰ ক্ষিত্ৰ বিশ্বীক ক্ষিত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ বিশ্বীক ক্ষিত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ ক্ষিত্ৰ বিশ্বীক ক্ষিত্ৰ ক্ষিত

मान्य I: gnan-na resp. form of क्षेत्र कंटा-wa pf. जन्म or जन्म gnans imp. जन्म gnan l. to give, grant, only used when a person of higher rank gives or is saked to give; to concede what has been asked; कुराम जन्म प्राप्त का प्राप्त का स्थापन का

meditative warmth of the highest kind having been conceded, he became wrant in meditation. 2. to allow, permit, approve of, assent to: अनेवस पर नम्हरी he accepted the invitation, he promised to come (Dsl.); \$'42 0'35'5' MES'US BEST PRI allow me to send for the horse (Dal.); क्ष्यां महित्य केम द्वार केम नार नेन। allow of my making a donation (Dal.); 3745 745 21 yes. I permit it: 54 54 44€ he appointed him his minister; a qq € he forbade, refused; Xarga Araqa: वरे बेंडा वर्ध he published a prohibitory law concerning the exercise of religion (Glr.); ama sumps. he declined to grant it; र्वे दे अपने प्रति he refused to come. अन्य वर्ष 35 QC Bu anon-wahi tuf-war-byas aftarien [1. invitation, entreaty. 2. application of perfumes | S.

The state of the s

Syn. वयराष्ट्रेन bbab-rten; वयराष्ट्रेन bbabnitshon; वर्षणभाष्ट्रेन gaigs-rten; वयराष्ट्रेणभ bbabstegs; वरेणभाष्ट्रेन कृतेकपुर-michon; दुःपर्याभ shubdegs; भाष्ट्रेन कृतिकारीका-byed; वर्षणभाष्ट्रेन कृतेकपुरrten (Minon.).

ৰাইনে gnafis the day after to-morrow; ধাং বৃদ্ধ to-morrow and the day after to-morrow; বৃদ্ধ বা on the day after to-morrow; ধাং বৃদ্ধ বা বা day after to-morrow or the day after to-morrow I must be off (Jā.).

ৰাই gnad নল [vital part] S. 1. the essence or pith: ইন্টেই ইবছুৰখ the purport, the essential point, the point of view; ইন্টেইবছুৰ the essence or pith of religion.
বুৰ্টেই gnad-the important, of great import or meaning. ইন্টেইবইৰ অবস্থানী অনুষ্থান কৰা কৰিছিল।

it is of great importance to attend personally (to every point), and to inquire minutely into a matter (D. cel. 7). and affect and-harol-wa to explain the main point (Mil.); 945 %4 the proper meaning, the pith of the matter; 445 444 anad-haga = \$459 very important or salient point, object, purpose: 54555444 बाम क्रम कर ने व्यवद व वावा सक्य प्रवाप रे भीत प्रमा (Khrid. 188). 2. in anatomy: the heart; 945,954 =the seven important parts of the body. 3, in mysticism; the seven points to be observed in the disposition of one's body when sitting in systematic meditation. Also অমানৰ তীৰ ৰাধুন বী বাৰ্ড are other attitudes and conditions imposed on a lama when MENNIN mishams-la, i.e., when seated in meditation. 4555 444 gnad-du phog-pa सची मेह piercing the heart, wound the feelings.

মান্দ্ৰ gnab-pa pf ব্ৰব্য gnabs 1. = বন্ধ; বিষাপুদ্ৰ gos-gyon-pa to put on clothes. 2. y. মন্ব্ৰ (/ā.).

ৰ্মাইন gnam=ৰ্দ্দান্ত 1. কল: the sky;
ব্ৰদাই পি আনীৰ the sphere or dome of
heaven; ব্ৰদাই gnam-rdo hail. 2. the air,
atmosphere, weather: ব্ৰদায়ত ইব্ৰু gnam
grafi-mo hdug the weather is cold, it is
cold; ইব্ৰুৰ্গত বিলেশ্ব কৈ the weather will be
clear to-day; ব্ৰুণ্ট্ৰ্য ইং the air is damp.

ন্ধ বৰ্ষ gnam-bakes or ব্ৰদ্ধ ক্ষাৰ্থ ব 1. the title by which the Tibetans address the Emperor of China. 2. = প্ৰতি আৰু ব বিশ্ব ম ব্যৱস্থিত Emperor of the universe (প্রতিন.). প্রথম ক্রাধ্যমন্ত্র মান্ত্র মান্ত্র মান্ত্র মান্ত্র the supreme sovereign Manju Choşa, the lord by heaven appointed (Yig. k. 55).

nam-gyi khri-bdun the seven earliest kings of Tibet who traced

their origin to the skies:—(1) 明外資本經費 Gnab-khri bisan-50; (2) 电自动条件 Mu-khri bisan-po; (3) 氧合 自动系型 Did-khri bisan-po; (4) 氧氧 u So-khri bisan-po; (5) 主氧 u Mer-khri bisan-po; (6) 氧电阻电阻 Srib-khri bisan-po; 电角电弧 Seh-khr bisan-po (J. Zah.).

ক্ষণার্থন gnam-bakos-ma the empress of the universe, an epithet of the queen of a Chakravarti Rāja (প্রতিল.).

ব্যাদ gnam-khah for ব্যাদ্ধ = also azure, sky-volour.

ৰ্ষণ টুৰ্বাই gnam khyi nag-po lit. black dog of the sky; a deity of the sa-bdag class.

न्यसम्बद्ध gnam-gan the new moon.

প্ৰথা টাৰ্ট্ৰৰ gnam-gyi skyon drought, want of rains (Mhon.). প্ৰথা ট্ৰাইন্ডেই gnam-gyi ñeg-htshe id.

Syn. ** R char-med; ** then-pa; ** ** then-pa; ** ** ** then-pa; ***

वृद्धा चे विकास gnam-gyi hjiys-pa, dangers brought by the skies, i.c., from rainlessness; there are drought, famine, danger from excessive heat.

94w 35 B. gnam-gyi bya-khyun 1. demigod of the Sa-bday class. 2. the Garuds.

বৃদ্ধ বুঁটু মন্ত্ৰ: Gnam-gyi bye-ma-lua sand banks of Gnam, n. of a village near Samye, i.e., in the Yarlung district: অধ্যস্কীর মূব হুন্দ্র বুটিকুলাই ব্যাস্থল বুটিকেন্দ্র মূব (A. 120).

TANG Gram-gyi ce-mon-bya as met. the raven (Mon.).

न्द्रभ प्राचीनभार र हेन gnam-grays har-chen = वर्दर ध्ये दुवार्थ the god of love, Kamadeva.

क्रमशुक्ष्य gnum-grum-pn= #६वय निर्वात very rough and thundering sound.

প্ৰ-"পুৰ gnam-rgyan= মুখ নাৰ, ইনাৰ n. of an evil spirit (Mon.).



ন্দশস্থান gnam-leags আলি; resp. for ৰ্যা the thunder: ন্দশস্থান ইন্না টুলবন্দন্ত্রনার ইন্দশস্থা ইণ্ডা with a kind of thunder was able to suppress evil spirits.

Syn. agga alka bryya-byin mtshon-cha (Mion.).

শ্বন হৈছে gnam-chod-pa mystically = অসম দ good (Bon.).

ৰূপদৃত্যীক gnam-rta-yyi lift a good breed of horses brought to Tibet from Amdo and Mongolia: প্ৰদেশ আমাৰ কিন্তু কৰ্মাৰ হ (Jiy.).

¶AN∯E: gnam-ston the day of the new moon, the thirtieth day of the lunar month.

শ্রমণ্ড্র Gnam-gaon-po n. of a place in Tibet.

ৰ্থ ই ব্যুদ্ Gnam-lde Hod-srun n. of one of the early kings of Tibet (Lon. ৭, 7).

ৰ্ষণ ইং gnam-sided = প্ৰণাৰ ইং ব্যাল্ভ : celestial, resident in heaven [1. 'having the clouds as fostermother,' fostered or watered by the clouds or by Indra, as corn, land, etc. 2. mother of the gods, Aditi[8.

4 प्रश्निय gnam-pa=द्विष्टक्ष dri mahan-pa bad smell, stench.

4 पाईअ'र्ने gnam-po=६६ व druñ-po पानेन honest, straight;

quest 3. A Gram misho physid-mo is the large lake lying about 120 miles to the N.W. of Libasa, commonly known by its Mongol name of Tengri Nor and styled Nam-tsho Chyidmo by Tibetana, i.e., "the frozen skylake." It was first surveyed and mapped by the native exploring agent of the Iudian Survey Office, Nain Singh, in 1874. Since then it has been visited by Mr. and Mrs. St. George

Littledale and Mr. Fletcher (in 1895). The map of Du Halde, founded on the Jesuit Fathers' notes, however, represented this lake approximately in its actual position. The Jesuits did not personally visit it, but marked it down from Chinese information. The Jesuits did not personally visit it, but marked it down from Chinese information. The Jesuits Little of the Mam-tsho; one of the thirty-seven secret holy places of the Bon, situated on a rock on the shores of Lake Tengri Nor (G. Bon.).

manufaction of the Sa-bday class.

+ MANAS gnam-zer 1. lit. the heavenly nail or pain, n. of a disease. 2. wooden bench or seats kept in the felt tents of Mongolia.

ৰ্ব্যাপন Gnam-yas the name of a castle in Tibet (Glr.).

Man-ri Sroh-tsan, father of king Srohbtsan syam-po (Lon. 2, 5).

नुदशक न्याप देश gnam-lo gsar-tshes the newyear's day (शिक्षां.).

व्यवस्थाने Gnam-gerd n. of a Sa-bdag.

+ শ্রম্ম gnam-so=১১ ট dṛah-po straight.

নি বুলনা or ব্ৰহ্ম gnah-wa, but in colloq. usually styled "na-po," a large wild sheep found all over Tibet from Ladak to the borders of China, and often styled in sportsmen's books, the burrhel. It is the Ovis nahur, and is not so large as the Ovis anmon or the Ovis hodgsoni: ব্ৰহ্ম বুলা মান্ত ক্ষেত্ৰ ক্ষা ক্ষা কৰাৰ gnah-wahi mjuy-spus rma-ka phan the hair of the tail of burrhel sheep poison for sores; ব্ৰহ্ম বুলা ক্ষা বুলা ক্ষা কৰাৰ ক্ষা ক্

ৰাইবি gnab-wa adj. former, ancient.

বুৰণ বুৰ gnab-dus = মুৰ্ব thog-ma or ইন্ড্ৰাইন ক্লিকে-chad; বুৰণ বুৰণ ক্ষাৰ্থ gnab-nas magetha never seen before. বুৰণৰ gnab-na magetha never seen before. বুৰণৰ gnab-or ancient time, of yore; বুৰণৰ gnab-mi man of ancient time; বুৰণৰ gnab-nas men who lived in older times, the ancients (Cs.).

याद्रश्र anas शाहा, बाब्द, निषय ; म्यन, पर ; I, a place, locality, spot or piece of ground: and hence, also: an abode, dwelling-place; also a temporary lodging: manage or may to give shelter to, to lodge, a person: 944 35 44 254 to become homeless; 444 gnas-po, colleg. "na-bo" a landlord, inn-keeper; and a lodginghouse: ब्रुक्ष अब sleeping place; ब्रुक्ष सुक्र हैं they returned to their place, their home; के निवा skue-quas birth-place. 2. a holv place, place of pilgrimage; a monastery: व्यव दश्रद्भः व gnas-nas doyun-ua to turn out of a monastery, also excommunication. man a gras spe-wa id. 3. a clerical dignity or religious personage; न्या है व gnas-sbyinps to confer priestly status on a man. 4 object, heading, point: প্রেইব্রথ an object of laughter; Kangau that which ought to be an object of shame (Schtr.). 5. division, section : sphere, province : १९१६ न्य प्राप्त rig-pahi gnas-!Aa the five classes of science. ** appears also to mean any definite division of places, things, or beings: and even: sort, variety-almost equivalent to an rigs, but not technically the same. Thus, the following definitions are termed 444 444 :--(1) 844 47.3c.45.3u.a. ८९'य'दब दवेर'व' मे'इश्सद्द व्र'डेव वें । जानावकावा नाना-मञ्जामास्थ्यमा महासा एके सन्ते स देवा: [varioties of bodies obtain various names, such as the gods are different from men | S.

(2) समयद्दाय वर् नेमायहैयायद्यादवाददेव कराम १ स वै सः ५व:५६:वं:७६:वें । नानावकाता एकवर्णकानाः तदवधा देवा बचाकादिकाः प्रधनविनिक्षणाः [varieties of bodies obtain the same name, such as the Brahmakāyika and Prathamasinibrtta are both called gods | S. (3) समाविक वायद नेमा वाद त.रब.रहेर.च.हूर.चमव.च.रमम.हू । ध्यावशावा भागाक-वेषाताः तदवया चामासराः Tthe same sorts of bodies assume different names such as the various (64) classes of the Abhascara deities 8. (4) समान्द्रेयायाच्या नेमान्यदेवायादवादयेन अपने कुभात्री क्षा देशभाष्ट्री एकालकायाः एकानेचानाः तद्यथा देवाः श्रमकत्त्वाः [the same sort of body assumes the same name such as the Cubhakrtsua class of the gods | S. So, likewise, these spheres of external existence are classed as नद्भ : (1) दशस्य अवर पश्चे अडेर । खासामानmurary (the infinite expanse of the sky, the first of the Arapa Brahmaloka S. (2) इक्ष नेपासकर पद्म हे सकेर ! विश्वामान-भाग्यतम्भ [unlimited realm of knowledge. the second of the Arapa Brahma loka S. (3) है: धर : भेर : पति : हे : अडेर चाकि सन्वायतमम fource of nothingness, the third of the Arapa Brahma-loka S. (4) **45.44.84.45.44.84.** भेव है अहेर। नैवर्गकानाचेकायतनम (the sphere of knowledge and non-knowledge, the fourth of the Arapa Brahma loka S. (5) वर् नेशकेर पर्वे बेशक स्वाद्मका में। चर्न जिसकार the knowledgeless animated beings, the 11th or 13th of the Rupávacara gods S. ब्रदशःसंभः है दे दद्द anas-sum-cu so-bdun the thirty-seven hely places of the Bon, out of which there are thirteen in Doug-ru-the Central Division of Tibet :-(1) 434 Gaan, 4 Lo. and 4 Ral: (2) SAT 不 H Hdam-cod snar-mo: (3) SAT Ha च्च रचर Bpham-yul grab-dkar : (4) अवर्ध र व Mal-gro ra-wa; (5) 65 3 395 Chun-qui brag-dwar: (6) 54 5 2 95 Has-po ri-than: (7) 智可可 Lha-yer-wa; (8) 野 五年 Snam-gyi



re-gad; (9) man nt & E. Gnam-nteho rdorift: (10) #5 THER MEN Stod-ras luft-grum; (11) \$5 45 95 59 Skuid-cod luft-nag: (12) 5'कर'-न अथव Ru-rayek ca-mthah; (13) अर्थन वीव Mgon-gon rayal-mo. Seven in the Guon-ru districts:--(1) विकास विकास Holkha çug-geig ; (2) 35 ga 25 49 Nah-yul çihnaa: (3) 53 95 95 95 Duc-luf caf-war: (4) ब्राह्म विश्व | Kon-yul bre-sna ; (5) क्र व्याप्त व्याप्त Klu-cod than-dmar; (6) we ge Har Yar-lus sug-kha; (7) अवर्षे अर्दे क्रिकेट Mal-gro nitshon-cod. Eight in the Gyas-ru or Yeru districts:--(1) 3 Na Mara Hu-yug sa-nag ; (2) - gen 3 Hr. ed Cans-kyi pon-tshal; (3) 55 9 wax axx Brud-kui mkhar-adon : (4) \$ 59 25 4 Rte-nag guaf.-phu; (5) est fint wen Hjan-gi rgyannikhar; (6) gag Tugu Ltag-phu gros-lhus; (7) 司机司司司司司 Gtsaft-qi qyer-yuq; (8) 叫叫 2'99 Last-sast lga-brag. Nine in Ru-lag:-(1) 39 \$5 per da Nag-stod stag-tshal; (2) \$ 9 इ. R. Chu-bgo eta-rin; (3) अन्य केन प्रमाद Mkhar-chen brag-dkar; (4) MFC gwec. Mtsho-Ra brig-chus: (5) 474 1 45 Gnanrtse than-cod; (6) 544 PMS Gram-pa kham-bu; (7) द्वापक 24 Rag-pa than-slum; (8) अह. अव. ME By Mak-mkhar mdo-phug ; (9) @ ga ga ga ar Lha-yul gur-thaft (G. Bon. 37, 38).

मन्य कु महेन gnas-baku-gaiy the eleven gnas or physical states as mentioned in the medical works of Tibet: (1) ह व मर से न्या प्राप्त का मार्ग के न्या प्राप्त का मार्ग के न्या का मार्ग के न्या का मार्ग के न्या का मार्ग के न्या का मार्ग के न्या का मार्ग के न्या का मार्ग के न्या का मार्ग के

ল্পাইন্ত gnag-chen-léa the five great holy places of the Northern Buddhists of Tibet:—(1) হয় পুৰুষ্ট কুন্দ্ৰ the central one, Vajrāsana in Magadha; (2) কুম্পুরুষ্ট in the east Utai-shan in China; (3) কুম্পুরুষ্ট in the east Utai-shan in China; (4) কুম্পুরুষ্ট in the south Potala; (4) কুম্পুরুষ্ট Udyāna in the west; (5) ছম্বুল্ল S'armbhala in the north. মুম্পুরুষ্ট the eight places made holy by the relics of Buddha: (1) Prota puri (Tibet); (2) Griha devata: 3. Saurāṣtra (Guzerat); (4) Suvarņa dvipa (Pegu and Burme); (5) Nāgara; (6) Sindhu (Sind): (7). Maru: (8) Kuluta (K. g. F. 69-76).

ল্পান্ত gnat-thats ব্যাহ temporal state or life [opportunity, condition] S. ল্পান্ত ব্যাহ বিশ্ব ক্ষিত্র কি বিভাগ কর্মান্ত [আনাত্তি ক্ষিত্র ক্ষিত্র ক্ষাত্তিক accidental] S.; ল্পান্ত ব্যাহ প্রায় প্রবিশ্ব ক্ষাত্তিক বিভাগ ক্ষাত্তিক বিভাগ ক্ষাত্তিক

क्रमधुभम gnas-skyes-ma बासतियी [1. habitable. 2. night]S.

THE REWY gras-khan spans-pa TTTEVT: [one who has forsaken his home] S. a mendicant, a Buddhist monk.
THE WAR gras-kes-med one whose residence is not fixed, a mendicant ascetic; a vagabond; one of uncertain residence, not residing in one place.

वृद्धाद्भवद् gnas-fan-lan दोवूच [depravity, wickedness | S.

न्यभाषित gnas-goig hanin = व्यक्षित क a species of wild gentian used in medicine (Maon.).

वृद्ध वृद्ध व gnas-bras-ua च । प्याचीय [fit to be a shelter] S. ज्युभ वृद्ध कालेत, साचेतन n. of an ancient city in upper India sacred to the Buddhists [Some identify it with modern Oudh or Ayodhya; others maintain that it is the same as Sogdians or

the land of the Seythians. Patañjali who flourished in the 2nd century BC, in referring to the conquests of Alexander the Great and in illustrating a rule of Pāṇini's grammar writes " पनन अवस्त सार्क-त्या the Yacana (Alexander) besieged Saketa" [S.

gin n. of a small monastery situated to the south-east of Dapung monastery near Linasa, where resides the great cracle of Na-ching Choi-kyeng, a personage said to be the incarnation of Pe-har (tompo, and who forecasts the place of re-birth of each successive Dalai Lama (8, kar. 1811).

ল্বনাইর gnus-chen (also ল্বনাইটর or ল্বনা ব্লন্টর) a very important place, a very sacred place (Risii), a great resort of pilgrimage, a great sanctuary.

ৰ্থমন্ত্ৰ gnas-mehog principal place of pilgrimage, a very holy place.

গ্রমাই *Gnas-shiń* n. of an old monastery in Tsang situated near the road to Gvan-tse from Phari (Lon. ম. 10).

ৰুষ্ণ 5 ব Gnas-ta-la n. of a place in Tibet.
তুব বাৰ্ষণ 5 এই ইন্নিং ব বৃদ্ধি এই ব বিজয় বছর এই কুল কৰে বি (Lon. 4, 25) the fifth mamed, Dyelegs belan-pahi Ryyal-netshan was born in the neighbourhood of Gnas-ta-la.

चन्त्रज्ञ gnas-rien = ब्रोच हेन hjig-rien, अहेन sa-rien the earth, the world (Mion.).

ন্দ লন্ধ gnas-brtan 1. আহিব lit. firm in his place, an elder, a Buddhist monk of the Sthatira School. 2. হামনীছা [arrived at the tenth decade of life, above ninety years old]S. But chiefly we read of man user as a gnas-brtan ben-drug the sixteen famous Sthatira or elders who severally preached Buddhist doctrine in the various mythical islands and continents of the

Buddhist cosmogony. A very 1ste tradition asserts that they were invited to China by the Princess Wun-shing Konjo daughter of Emperor Than-iu.

া বি প্রায়ন্ত্র বি বি ক্রিমার্থ বি প্রায়ন্ত্র বি ক্রিমার্থ বি ক্রমার্থ বি

গ্ৰামণ III: 1.=ছুৰ ব ldan-pa. 2.= নুধুৰ ব bstan-pa স্থান্ত, স্থান্তি (to teach, having been taught |S|

প্ৰথাই gnas-byed = সুকাই বৃদ্ধি ব 1. the orb of the sun (Mion.). 2. আৰম্ a saint, sage.

प्रभावेर व gras-byed-ma शयसी as met. = a cow, also a woman (Maon.).

मृद्धम gras-ma वसति residence; also a resident.

প্ৰথম guas-mo hostess, land-lady, frq. mistress.

ৰ্ষ্যান্ত কৰিছ Gnas-gtean mahi ris হাত-বাৰ্থান্ত n. of a class of gods whose abodes are very clean and pure.

मानुकार वास्तान राजाती थे. मानुका 1.

man 23 gray-tshohu agen (a tank | S.

ৰূপ কৰি gnas-yshi = বৃদ্ধ বৃদ্ধ rtan-gnas homestead, peruament residence; cetate: আৰু ই মান বৃদ্ধৰ বৃদ্ধৰ বৃদ্ধৰ বৃদ্ধৰ বৃদ্ধৰ বৃদ্ধৰ বৃদ্ধৰ province of Magadha there were numberless homesteads, residences of meaks, suates, monasteries and villages, &c. (A. 59).

Syn. 🕫 🖫 khañ-khyon; 📭 n gshis-ka (Mhon.).

48429 Grasszah A. of the city of the Assara situated at the foot of Sumera.

भूतमार्थकः gras-hari सम्दन a good and happy world.

ন্ধ্যান্তি grass hand ন্দ্যান্তির contentment, ensiness at heart. ব্যাহার্থিক বৃদ্ধা বৃদ্ধান্ত্রেবর্থিক বৃদ্ধা বৃদ্ধান্ত্রেবর্থিক বৃদ্ধান্ত্রিক বিশ্বানিক বিশ্যানিক বিশ্বানিক বিশ্বানিক বিশ্বানিক বিশ্বানিক বিশ্বানিক বিশ্বানিক

শুৰু প্ৰথম gues buys has been described as function of state of all things, material and phenomenal.

ৰূপ বুল্ছ ইন্থাৰ gnos-lays iteles-pa the knowledge of the essence of all things, the knowledge of all things, or in a Buddhest onso, of the non-existence of all things ল্যান্ত্ৰ ক্ষুত্ৰ ক্ষ

ৰ্গম বৃদ্ধ নাজ-bern gen. a local god or spirit entrusted with the duty of guarding a hely place or sanctuary against an enemy, be he god or man. In W. carnest-money, pladge, security (Ja.). প্ৰস্তুত্ব gnag-sruft-po an epithet of ইম্পুন দ্বিনাল-sras or Vais-ravapa who is the guardian of all Buddhist sacred places.

শুনুত্র Gnubs n. of a lo-tsa-wa of the Rhin-ma School who translated Tantrik manuals into Tibetan (Khrid ওর).

+ वार्षः grati conscioneness of guilt, वार्षः भेषाप्रस्म = देशाय वार्षः भेषाप्रस्म (Lic.).

শ্ৰীনি ম ynon-na 1. to feel ashamed: সেলা প্ৰত্যাহিত কৰি গত-ynon ynon-pa yed I also felt ashamed (A. 68). 2. = ইমালবর্ত্তর to feel remorse = ইপ্ৰত্যাইন মানাম্প্রত্যাহিত be connecessor-stricken.

শ্বিমি greet-pa man is thus defined:
সম্ভ্ৰম ক্ষমেণ্ড্ৰেক ক্ষমি ক্ষম চাৰ্চা, demons and exil spirits who are bent on evil here and useions. সুমন্ত্রিক ক্ষমেণ্ড্ৰেম ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই ব্যাহিক স্থাই বিশ্বাস ক্ষমি চাৰ্চা ক্ষমি চাৰ্মি চাৰ্চা ক্ষমি চাৰ্চা ক্ষমি চাৰ্চা ক্ষমি চাৰ্চা ক্ষমি চাৰ্চা ক্মি চাৰ্চা ক্ষমি চাৰ্মিক ক্ষমি চাৰ্চা ক্ষমি চাৰ্চা ক্ষমি চাৰ্চা ক্ষমি চাৰ্চা ক্ষমি চাৰ

শার্কি শা: শালের, শ্বনার i. evil, mischief, injury, harm, damago: কাল্পে প্রক্রিক বিশ্বনার harm, damago: কাল্পে প্রক্রিক বিশ্বনার harm, damago: কাল্পের বিশ্বনার কিন্তুর কিন্তুর নির্মাণ কিন্তুর নির্মাণ কিন্তুর কিন্

945 24 anod-shrin was set of deities or demons believed, in Tibet, to haunt mountains and especially mountain passes. They are poisonous to travellers unless propitiated at a pass-top. Many mountain ranges in Tibet are named after Noi-Jin demons. 445 347 45 anodshuin kha-rlafis lit, the mouth vapour of a unksa demi-god; =59 394 ggu-tshiya (Milon.). 445 84 444 quod-shuin rayal-po the king of the Noi-Jin demons who guards the northern quarter of the world. वर्षर हैन के ए रहन देन देन राज्या के मार the names of some of the Noi-Jin chiefs are:-Rnam thos-sras (Vais'ravana), Horog-gnas, Yulhkhor-sruf (Dhritarastra), Hphage-skyespo (Virudhaka), Mig-mi-bzań (Virupaksa), Bzah-po, Gah-wa bzah-po, Rmohs-byed hdsinpa, Chuhi Guafi-po, Lag-brayad-pa, Liartsen (K. g. 9 113).

व्यक्तिकः gnod-sbyin-chan met. for alcohotic spirit (Mnon.).

व्यद्भारण nod-nudses द्वाच [n. of a demon slain by the Hindu goddess Durgā; he was son of Gaveshtnin and grandson of Prahlāda]S.

वर्षर केम्स gnod-sems or वर्षर परे वेस्स खापार बापञ्च mischievous wish, ill-will: वर्षर केम्स बंब कृद्व कृद कर में दुर हिमसप्त प्रवच it is against duty to harbour evil-mindedness and false religion (Hbrom. 7-4).

Syn. 44(35 gnod-byed; 4335)435 htshebyed nes-byed. (Mñon.).

मान्त्र में gnon-pa, pf. वृत्त gnan or स्वत् mnun; fut. स्वत् mnan, imper. वृत्त वेत् non-cig, to press, compress, force down; to subduc, suppress, keep down: स्व वेत् वस नाम स्वतुः वस वृत्त साम वस वृत्त के व्यत्त के वित्त स्वति seques again by the sequence of the sequence of a forest in the fall of a f

पाउँच gnob, v. अवव a mnob-pa.

अउना पा mnag-pa = व्याप gnag-pa (Sch.).

odumny (Sch.) + 4 = 133 21

का तुर्ग भू भू भा तुर्ग भा भा कि का कि

+ manda mnab-bisai n. of a kind of pastry, biscuit or cake.

G mnab-risal 1. mean, worthless (Cs.). 2. nourishment, food. **G** g mnab-risal-gyi bu the child of an indigent person (Cs.).

ঠানিং mash মুখ্য, নামন, হিছা oath: কাৰ-বৰ্মনে or বুলিল to take an oath, to swear; মুধ্যে মুখ্য ব্যাহার কাৰ-ইম্মি চালেক by the gods (Glr.). There are two kinds of কাৰ- oath, vix:—মিলার ব্যাহার কাৰ- oath to do mischief to an enemy; and কাৰ-লাইন্ত্ৰ কৰ্মন oath to remain faithful to friends (Gyv. 86).

Syn. (to swear) ब्रॉबर्य bro-bor-va; 55: mq व्येष्य dyu-mnab behes-pa; 53 аус a dyu beйuй-wa (Ийоп.).

AGC'A spead-ma ay a son's or grandson's wife; but the word is also used for the bride of one's younger brother.

BIST 'A mnar-wa 1. sbst. torture, torment, excruciating pain. 2. to suffer, to be tormented:) মান্দ্ৰ বিপুণ হৈ এই বাংলা বাংলা the innocent lords had to suffer in consequence of the king's fears (Pth.); ৰখা গুল কৰাৰ to suffer in consequence of former actions; মন্দ্ৰ সৈত্ৰ you cause yourselves to suffer terments; মন্দ্ৰ মৈ Mnar-med আগালি n. of one of the eight hells the torments of which are exeruciating (B. ch. 5); মন্দ্ৰ মুখ্যৰ mnar-med gsigs one who has seen the hell of unceasing torment.

ত্তি কানৱ resp. for ৰাগ দুৰ্নাট 1. sleep, esqualise a minal-grim-pa resp. for ৰাগ বৈষ্ণ দুৰ্নাট-loy-pa to go to sleep; esqualise minal-du pheb-pa or ব্যাব hyro-ica to fall asleep, to sleep; esqualise minal-thum-pa a whort nap, alight sleep: esqualise in a dream while he indulged in a short sleep (A. 44). esqual minal-lab the talking in one's sleep.

— নাই ন ক্লাক-জৰ ক্লাক্ত ems-pa, pf.
লাইল ক্লাক্ত to think over, ponder, imagine:
ইংৰ ইংৰ ইংৰাইৰ বৃথি নাইল বৃথ thinking it had been
estid to me. ব্যালাকাই বৃদ্ধিক হিন্দা-ক্লাক gionsea ব্যালাকাই বৃদ্ধিক হিন্দা-হিচা gion-wa to consider, to think carefully upon.

લા તેલાપૂત્ર mno-çis lha-pa (જુલવાને જુલ દેવન તેલા:) n. of a Kabandha Itaja, king of the headless spirits (K. g. લ, 623).

4. ANG umnog-pa=5.65.4 rtsa-chuspa of little importance; slight, moderate; anger mnog-chus insignificant, trifling, of little value. suming sas-mnoy moderate fare, frugal diet (Sch.). MAK'U mnon-wa, v. ank u; ank uk mnon-med=Estak shameless (Maon.).

अर्दे प mnod-pa= के प rned-pa; v. क्य.

মান্থি ক্লানা-ভৱ to grow feeble, to be reduced, weakened; আৰু মান্ধি have been weakened (Pth. 193). অধ্যাধি ক্লানা-yrib weak and dull, or obscure; মান্ধি ক্লানা-rig weak intellect.

कैं प rna-wa अवस, कर्च the ear: हैं र व वें 54 94 44 5 MX BOW khyod-la hon-can byuhna rna-ru mar blugs if you have become deaf pour butter into the ear. 444 AC rna-wahi nw-loft the drum or tympanum of the ear: AGM's rna-wa mu-tsha do not disturb or vex by frequent prayers or clamour : देवसद्यम अम् रेज् हेर् therefore dont vex. sit silent (Rdsa.). 499599 #5 a treat for the ear (Gir.); \$ 42 545 4 455 rna-wahe dican-po atod lend me your ear, listen to me (Mil.): 45 254 rnar sñam-pa pleasant to the ear, tickling the ear; 44954 ranwa hdud-pa, v. 2554 hdud-pa; \$484 rnawa bua-wa. 1959 rna-wa buo-wa. 19894 rna-wa blig-pa, all=to listen. 44844 deaf, to be deaf; 4 at at the function of hearing.

ৰ্ম- rna-khuń ear-hole: ৰই ঘটাৰ্ম হ -ৰাম্য to cry into a dying man's ears. The common word for the ear in colloq is মুখাৰ sounded "namchok;" in W. জ্ঞান্তৰ vulg. ইবুৰ rna-ryyan or ear ernaments are in universal use in Tibet; but the vulgar word for earring is not ইবুৰ্ম (sometimes used in books) but ক্ৰিম্ম "e-kor."

Syn. দুখাৰ gyra-hdnin; ধুৰ হলনা; ইমখাইৰ thos-hdnin; ইমঘাই ক্লি thos-pahi-ego; দুখাৰ্থ gyra-yi gnas; 74 St nan-byey (Mnon.).

wears only one earning, as epithet of

+ ६ हर rna-sgrafi = अर्थ अर्थ mulahi mdehu a bullet, a buzzing arrow.

\$35 rna-can we the first born of Kunti before she was married to Pandu (Mon.).

本本 rna-clat 1.== 4頁5 rna-ryyan ourornament (Yiy.). 2. カ 4章 95 PK the halo encircling the sun, the canopy of the sun (単布のn.). 4本95 年第 rna-cha gdab skor 事業間 (earring in. Also 4 95 9 id.

a ইলাক্ষ pro-they-can one who can hear patiently; মান্ত্রাজনত হৈছিল, one that is able to listen to all with patience: particularly one who is meditating on the merit of patience.

३ श्रम gua-sl-chs or १ श्रेण्य rna-spays कर्ष-सम ear-wax.

\$4 $$R_{na-ma}$ gon-pa n, of place problems of India (K, A, *, 26).

49959 numer brayad-pa one possessed of eight cars—an epichet of deities with four heads; Brah : 8, : Mion.

4965 pna-wa-can as met, the Sal tree = gu sakak (Maon.).

६৭টাৰ ^R Rua-va bye-va-rin. of a hill in the land of the *Yidag* or Preta: ≱ৰ্ম্ব নিৰ্ টুলাৰ বট্টাৰ ^R অধিক উন্ধান চুল্ল (AI).

इत्योगहर rna-wahr beud: नवावेद न ka-la pid-ka कडाविष्ट or the Indian koel (Mion.).

suals rna-wa-hasin we use the holder of the helm of a boat, a pilat.

4 M5 7 ran-mdsad = 435 n. of a kind of car-ornament (Rtsii.); 49 MN 35 gna-ica miles-byed id.

子 等 7na-ru = 福州 hkhrig-pa copulative union of the sexes (mystic).

*83' rnn-lnA the ear or handle of a vessel (Cs.).

শ্ৰন্থ rna-slays দীনৰ [capable of being heard]S.

भूनव rna-çal or भूगनेव rna-gçog ear-lap, tip of the ear (Med.). [बनस a vessel]S.

*Ms rna-slan a fur-cover for the ears worn by Tibetan ladies (Ja.).

ৰূপ rnay us matter, pus, supporation; বল্পুনৰ rnay-man-pa pus grown mature, মল্পুনৰ rnay-harm-pa to draw out pus; বল্পুল rnay-khray matter and blood; বল্পুন rnay-ran containing pus, purulent: বল্পুন বল্পুন rnay-par rnay-ps to form pus, to ulcerate (Cs.). বল্পুন rnay-harum ancess (Sch.).

49 914 rm-gen a kind of damned creature, prob. a preta which subsists on pass and mucous.

\$98 rnays in colleq. = ready money, cash (Ja.).

ইমান man-pa 1 1 a piece, a part, a section, distinct part, ingredient: প্রথ সুধ্য ও বুলু ক্ষাৰ্থ the subtle and the coarse ingredients of the besty (Vai. \$5.); ধ্যালুম্ক কাল্ডম্ম্ in every respect, to all intents and purposes—this phrase is used whenever people of rank are addressed: ধ্যালুম্বার্থ ক্ষান্থ্য ক্ষাৰ্থ

patron, altogether incomparable as to grace and goodness. 2. adj. different, distinct, individual, respective: वेद्वेद इसय देवे four (separate) rays of light : हवेंद्रभ (य, विशेष the two lords respectively : অব্ৰাথহ্ম ইৰ্মানু মাধ্য 3 we five individual girls here assembled (MA); Kanakanakang the eighteen different wonderful fosts; अव अभद्रभय separate dishes of food; इस व क्सस हर अद्भेद वर्ष के अस-मध्यम देन देव दृद रहेवस ने दूस वर्ष omniscience is that in which both colcur and form are individually included (Pai sn.), 3, division, class, species; 595 48 48 the four species of transport an weet an ream-par sou-tshops different sorts; अववयो of four different kinds. 1. manner, way: saus for 3 h su in manifold manner, variously, frq.; 444 क्रमण ठ८ in every way; क्रम बद्दा (the earth shakes) in six ways, i.e., directions, 5. effect, result, consequence; देव भेद्राय में इस un from vexation at it ; यहेर अरे इस वस in consequence of the cold wind (Mil.). shapo, aspect, form: इसवाद्यावरूपाय साजार assuming individuality, personified outward appearance, figure, shape (A. K.); *** 32 49 9 h sys-kynhi raum-pu in the shape of a book (Var. M.); The MARKET stenpala rouse par sprof he assumed the form of the teacher (Ta.): Englisherings a to appear on a spiritual form (tilr.); guess Total age this body turns into a corpse; and so in most cases with regard to the whole appearance (in substance (from Ja.) 7. time as an unit: 449 54 raum-pa kan agar atoms of all things, time without end ; prograf gram-pa kun-lu at all times, perpetually (Maon.). XXX पदे बनावर के वासेदा देखें र दूस व गुन तु वदे शुर का there is no greater danger than an evil thought, therefore it should be avoided at all times (Lo. 26).

表別以 II: in Budh, that which is cognizable, can be measured, or conceived is called rnam-pa; that which is inconceiveble or incomprehensible is rnam-pa med-pa (K d, 4, 45).

র্থমন্ম লের্ডান্স বিভিন্ন varingated, piebald. রলস্থান হ্রাম) roun-krag (hkhrugs) বিস্কুল (very agitated, overcomo]S.

Syn. 424 rygal-pa; NASE sa-dwah (Mhan).

基準書な grame-ku proceruation.

ANSAR & Rnam-dkar-else (Nangar-tse) n. of a small fewn with a fore situated on the western show of lake Yamdok ca the highroud from Gyang-tse to Lhasa.

तमाच. Aruth

[shandless anger]S

May R ram-months at a lever, wise woman (Man.).

Anoist runn-mility a consistence; the term in later lit, has been applied to Buddles; zuszwańskus przej Jones skoj ślywanski newynski donoskycjanie ac अ दुशासकी भूद देवास बहेब व बहेबस वर्ष। दे व्द बहेबस बुदायके दर अहिद में सद स कुश कि के बुदाय चिद है। (Ger-phrea 68) the omniscience to be able to see things in that manner exists only in the nature of Buddha.

क्षावृद्धि or क्षायर वृद्धिय fn:im-hkhor fnampar hkhor-aa क्षिम [mistake, flurry]8.

ৰুপান্ত rnam-grafis বজাৰ 1. specification, enumeration: কুমাই কুমানুত্ৰ rgyalpohi rnam-grafis enumeration of the names of kings. কুমানুত্ৰ বিশ্ব কাৰ্য কিন্তু কুমানুত্ৰ কুমানুত

Syn. of 1. 454 404 gnas-skabs; 244 rimpa; 444 sprul-pa; 444 gnam-pa (Situ. 45).

ৰ্দাৰ্থক gnam-grol or কাৰ্য বিশ্ব gnam-par grol-ua বিস্তুল্লি emancipation, complete escape from 1e-birth. বুদাৰ্থক বিশ্ব অনুধ্য এই মই a Sutra in K. d. a, 199.

AMBE Rnam-glife or AMBMBE Rnamryyal-glife 1. n. of a monastery in the town of AMBME FE Rnam-glife-ryson in the Shang district of the province of Tsang (R.Sii.). 2. n. of a Bon work (G. Bon. 4).

ৰ্পাণ্ডী ruam-hyped n. of a fabulous number : ৰণ্ণা বংশাণ্ডী হ'ল সমূল (Ya-sel. 57).

emage (for the worse) in illness; affliction of mind: ধুলবুহ-মি-এন দিবিজ্ঞান without anything affecting the mind, the mind in its serene, calm state; ধুলবুহ-ত্ৰ one whose mind has been affected, changed for good or bad; ধুলবুহ-মুন্ন convaluecent; recovered from illness.

Syn. 15 MAN nad-sahs-pa; 15 MAN Nad-sahs thar-wa (Mhon.); without disturbance in the mind or anger; also change from the normal state of the mind.

ৰুপ gram-ryyal or মুখ্য পুৰু 1. বিজয় complete victory; a common appellation of persons, defities and monasteries: মুখ্য দুদ্দি Rnam-ryyal Chos-sde the Dalm Lama's personal monastery on Petala at Lhasa. 2 — জন্ম মুখ্য মুখ

AMAN निक्षा Truom-ryyal-çin 1. one of the names of Arjuna the third of the Pandava brothers (Mion.); a name of sadānana the youngest son of Mahādeva (Mion.).
2.= अवस्था ryyal-mishan चन्न, प्रताका; the standard of victory (Mion.).

Syn. 3435Ac rgyal-bycd-çin; EBSAc chu-klun-çin (Unon.).

secrated water pot supposed to contain an elixir of life which Buddha Amita Āyusa holds in his hands; any vessel containing the consecrated water-pot made of brass or red-copper (Rtmi.). 2. n. of a sanctuary in Yarlung.

भाषुम *rnam-rgya* विचीचे copious, abundant.

AND rnam-sgeg-ma a coquettish woman.

Syn. ANN de hgram-ser; PARSA skyebohi sira-can (Māon.).

the sun (Mion.).

क्षम द्रावm-sgom विभावरी ; met. night.

aw वर्डेड rnam-good and व्यव्यवर्डेड yong-good, दिवर्श [relinquishment, leaving; a full pause consisting of two dots]S. क्ष्यवर्डे स्वामा-देवर्यु-ट्या a passage or sentence at the end of which two dots, one above another, are put is called Rnam-bood-can (Ya-sel. 47).

sween ruam-hjig faute saduess.

द्वस वहसम्भ ह व rnam-hjoms rtsa-wa (अत्। n. of a medicinal root.

Syn. भरण्य कार्तान-त्यः वार्यके şkar-chen; वारभवेद्वेश्वम şkar-mahi dei-lean-ma; र भरण्य व ho-ma dkar-po; श्रामेद्र्वे bur-çiñ-dei; सर्व रहेब-mo; श्रामध्यम yrayş-ldan (Mñon.).

AN AFMA rnam-hjoms bashfulness.

इसक्षेत्र हुन्सं rnam-gāis shyar-spos = ६ मे वैभय brd smell, stink (Mion.).

कार्रेण rnam-rtog or काय-देवा विकासका. तकं, विकार 1. cogitation, actual perception, thought, reflection. [mai reasoning or confutation; from disputation |S. It is variously stated by Tibetan sages:---क्षाईक काम कर हार दाजी दाना that all cogitation is to be avoided ((frub. 5, 76); केशवाय धार द्रज्ञान्त्रवाच्यमहें वाचेर all that occurs in the mind, i.e., thoughts good or bad, is called Rnam-rtog. 2. unreas conclusions. imagination, aberrations of the mind. 3. in philosophy: obscuration, viz., of the clear and direct (nibilistic) knowledge of truth by reasonings in the mind of the individual. error (Was. 305). 4. in pop. language disgust, distaste, 44 39 154 gnam-gtog skuedper to feel disgust (Ja.). 5. age doubt,

scruples, misgiving; মৃত্যু শুনা কুৰ্মু গুলু-kyi ruam-rtog-dpyod-pa to remove doubts from the mind (Rag.); ধুলাই লঙা ruam-rtog can or ধুলাই ruam-rtog-dan doubtful hositating. ধুলাই ক্ষমিত্ব দ ruam-rtoy mi-naudtating. ধুলাই ক্ষমিত্ব ruam-rtoy med-pa doubtless. unquestionably.

Syn. প্রবৃদ্ধ kun-rtoy; অংশগুৎ yid-gshañ. অংপ্রিক্স yid-kyi-laş; কালাপ্র ব্যব্দের্ভ sems-kyr toń-spyod; আংশো শুল পুল-day-rtoy; অংশগুং ও yid-la byed-pa; শুলংগুং rtoy-dpyod; জ্লাও rtoy-pa; ১৭'ও dran-pa; অলালাই bram-mane (প্রিক্তা.).

thar-ica.

ক্ষম শ্রীমূল rnam-thar spo-gram the three doors of বিদাস emancipation: (1) ইং এই Çûnyatā মুন্তর। [void]S. (2) লাগ্র মান্তর [unconditioned]S.; (3) শূর্ম এই ব আমির ব আমির [passionless]S.

ধৰ্মৰ gnam-thos or ৰুগ্ৰম্ম gnam-par thos l. n. of a Sa-bday or demi-god. 2. = বুগম্মত কা one possessed of wisdom, spiritual knowledge (প্রতিন.).

ANTINE Readmethos-seas the king of the Noijin or mountain deities who guards the northern quarters (MAON.) Is also, in a way, analgamated with Kuvera or Vais'ravapa, the god and guardian of wealth, whom he is sometimes identical with and sometimes differentiated from the is furthermore classed with the 54 44 deities and also placed in the Yamantaka group. His Mongol designation seems to be Bisaman-tegri, while in Japan he is styled Biskamun.

Syn. গুন বুৰ্থ মংৰ্থ Byah-phnogs bdag-po. বুৰ মাই বুৰ rgyal-pobi rgyal; ১০০ কাই বুৰু এছ dpal-gler gaak-bday; ক্ষম বুৰু gler-gyibdag; মিই মাজুৰ mibi chos-ldan, এব মাজুৰ Ral-bos-po; বংশংশার bod-yańs tshu-bo; জ'
প্রাথা চিন্তু yud; বংশ্বংশ nor-sbyin hdren-po; পাইং ব্রাপ্ত gnod-sbyin rgyal; বংশ্ব কাল nor-gyi-bday; ব্রাপ্ত কাল ব্রাথা dbyintshar-bbebs; প্রাণ্ডিয়া yań-phyogs-skyoń. (Māon).

very pure, theroughly cleaned, frq. 2. n. of the chaitya on the site of which Buddha cut off his locks with his sword and for the first time renounced the world and the pleasures of royalty.

AMSM man-dul or AMANSM = ह अभिन्त plaquebog चर्च: man the king of horses which possesses a wonderful power of hearing जिल्ला (Mion.)

> র্পণ্ডু দুল rnam-dud skyes বিনয়কলে; বিনয় an epithet of the mythical khyun bird (প্রাণ্ডান)

> दशक्त gnam-dicasts of दशयर दृष्टक - अल्लाय a learned man (Mison).

> ANGLE roan-glos-one or ANGLES, as, n. of a very useful and insportant medicion.

Syn. भद हेन म skad-cig-mat; ये १६ प्रमें ski-tikan ha-na, ये १६ म्यू म phra-maki-tikan ka-na, ये १६ म्यू म patskan-kha-kha-na; ध्रू म hak-lank-tikan i अह सुष्ट म क्रांडिय प्राविध्या क्रांडिय हो अह हार प्राविध्या क्रांडिय हो अह हार प्राविध्या क्रांडिय हो अह हार प्राविध्या क्रांडिय हो अह प्राविध्या क्रांडिय हो अह प्राविध्या क्रांडिय हो अह प्राविध्या क्रांडिय हो अह प्राविध्या क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय हो क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय मा क्रांडिय क्रंडिय क्रांडिय क्रां

ANASS Rnum-hdad faras not one of the seven golden mountains of the Buddhist cosmography which are situated round Moru (Glr.). It is so called from its crest being slightly hent (So-rig.).

Anaia rnam-hiten or anux ব্রুগ বিলাম [spiritual preceptor] S. এই মুক্তম ব্রুগ ক্ষমম ব্রুগ one who leads to Niccina (S. kur. 6), an epither of Buddha; saviour.

हमकृत बात देश हैं Rnam-scan gans-ches misho u of a lake in Tibet (B. ch. 10).

AN R 95 rnam-sanh-oged met, the san.

[various, many]S.

अभवस्त्रेववे द्वा roundpar diporahi disser द्वाचार व good times, arepicione time or moment, favourable time.

कृष्य कुष के Rnam-par rapai-ayed देखक a. of the colestial palace of Indra Mion :

As gas Rnam-rygatima famer n, of a goodness who is generally represented as possessed of 3 faces and 8 arms. In one of her right hands she holds an image of the Dhyani Buddha Amatabha, and from a left hand hang goldon cerds to which is attached her mystical syllable. Her wronger in silver. She is, it seems identical with the goldiess apage acceptable for the first distribution of the goldiess apage acceptable.

क्ष वस्था प्राप्तान्त्रक (dan-pa बीज (gone away)S.

most humbly, to bow respectfully.

द्रमध्यः व्यवस्था rnam-pur-gaus विश्वार to rest, repose : residing at a place comfortably.

2. horse in general (Mñon.). 3. hero; interpid, fearless.

ANGERIC MET Room-par snow-male also ANGE Room-man 1. Vairocana the chief of the five Dhyani Buddhas or ARNEN 3N. Is usually as an effigy painted white in colour and is asserted to preside over the uppermost paradise situated in the zenith of the terrestrial skies. The Mongol designation is Mashi gheigulan dzokiak-ki. 2. = 34 the moon.

कायम र्वाय केंद्र rnam-par spros-pa-med without enthusiasm, or zeal.

ASCHERGER Runn-pur blub-pu n. of a forest in the hill of Sarikās'a in Uttara kuru (K, d, Ξ , 299).

রমগ্রমার্থ rnam-par-hyaş মান্তরি shape, form (A, K, 2-95 v.).

क्षापर हैन rnam-par tshig हावक [solvent] S.

क्षायः वक्षाय rnam-par bshag-pa व्यवपापन establishment; good arrangement.

মান্ত ক্ষিত্ৰ rnam-par gyen-na very attentive [বিভাগৰ throwing away, casting away, postponing] S.

gararum u rnam-par yans-pa = § 34 wide and spacious (Mion.).

asiuk ইল্ব rnam-par riy-pa = asiuk দ্বীজন idea, notion; often = বাৰ [principle]S.; also বিভাল [knowledge]S. asiuk দুবাৰৰ rnam-riy-tu bkral-pa 'explained in the sense of the idealists' (Schf.).

্ধান্ত ^{হ্}ৰাই *rnam-par-rig byed* বিশ্বমি science, knowledge.

कृष्यर रेखा *rnam-par vol-na* विरम्भ, विरसि enjoyment, merriment.

क्रमायर नेमाय ruam-par ees-pa विश्वान ! etymologically: perfect knowledge, consciousness. 2. in philosophy; one of the tive phuñ-po er "aggregates." Is also used for; soul of the departed. By other authorities it is stated 4844 And is of two kinds, phenomenal consciousness or 15 या देश तर क्रेसान प्रमान् रहू शहा है सूर देश तर हूं या तह देश तर Awa consciousness of external things, or that which distinguishes one from another (K. d. 8, 100). Nine kinds of Brame-ces also are given :--(1) युद् वृद्धापर नेशय शालय. faur [abode of knowledge, self-conscionsness, the "ego" or "I" | S. (2) @4 45 इस्थ्यः नेस्थ प्रमृतिद्वान momentary acts of knowledge] ं. (3) देशस्य सम्बद्ध में भिर् मे इभवर नेशव । चादानविद्यान [image-receiving (4) भैवावीसभयर नेभय। श्रम knowledge | S. কিন্তাৰ visual knowledge S. (5) হলট হয়বহ नेभए। बोबविश्वान [auditory knowledge]N. (6) कृष्ये इस्ययः नेस्य । भागविकान [smell-knowledge]S. (7) वृद्धिकायम् नैस्या जिल्लाविकान (tasteknowledge | S. (8) अभाग्ने इसपर नेमाय । कायविश्वान [tactual knowledge] S. (9) অঁচ প্রীয়ন এম এম এ। समोविश्वाम [internal-sense-knowledge, 18.

thus ga a runm-par sunn-pa [faux flowing, issuing forth]S.

ৰুপ্ৰবৃত্তি ruam-dpyod বিশ্বাৰ, দল্লা, নবি discrimination, discernment, judgment. Syn. ইপ্ৰিছ blo-gros; ক্ষাৰ্থ চ্চে-rub (প্ৰিন্তা) (Yig. k. 88). কাৰ্ড্ৰিড ruam-dpyod-rua ভ্ৰান্তাৰৰ blo-gros-run বিশ্বাৰিল one who judges well, a judge (Kay.). কাৰ্ড্ৰিড ক্ষাৰ্থ sensible, poss-seed of judgment (Kid. 2). কাৰ্ড্ৰিড ক্ষাৰ্থ মান্তাৰ ক্ষাৰ্থ মান্তাৰ প্ৰাণ্ডিল by that generous person who is without an equal in discretion (Yid. 47).

कृष वर्षे क्ष व केद व gnam-par spros-pa med-pa चित्रपच without (religious) fervour or zeal; not unreal or magical.

saryand games Rnam-phug-pasi grubputhah n. of a metaphysical and doctrinal treatise of one of the non-Buddhist schools of Magadha written by Rnam phug-pa (They. 3.7-39).

the five modes of reproof (Yig.).

AND rnam-phye, AND rnam-phyed, = AND question: AND distinction, division, section: AND question from par phye-sio from dividing, having divided or differentiated. 2. = 4NDS.

AMAS ruam-hphyo as met fish. AMAS নি ক্ষেত্র ruam-hphyohibday-po the king of fish, who is possessed of a thousand teeth. Syn. ১৯ বুলাই নিন-yi rgyal-po; মইলাইছে meche-ua stosi-fia; মান্দ্রে so-mań-ua; ইন্ড্র khri-can (Mhon.).

ধন 35 rnam-byed বিধানা, বিভি, বিশু [providence; fortune] S.

ৰূপ মুট *gnam-dbye* বিপক্কি; সাৰ case or cases in *Gram.* [division, separation; also, case-endings.]S.

ৰশাৰীৰ rnam-min or ব্যাহাৰ টিবাছ, বিঘছ lit. fully ripened, become nusture. In Budh the fullness of one's sin. ইপ্ৰথীৰ্থ জেইব' to suffer the effects of one's sins.

ANNEW gram-mrdses or an average or rampar-nicises-pa 1. very handsome, beautiful. 2.= § * \$ - 3-4 % okyur-risi chen-po the large species of lime (Maos.).

44 034 rnam-bihag 44404 arrangement, order in reference to place, position = 444 444 (Ja.).

 Mongol appellation of the Buddha Rnamgaigs is Babashi.

নাল্লক: rnam-geen ব্যান unsteady, vacellating, wavering, restlese, আন্ধান্ত হ changeable mind: ধাৰ্কি মানুৰ এই ব্ৰাৰ the friend who is fond of change (Hibrom. P. 5). কাৰ্কিন স্নামা-geen-pa one who is not of fixed purpose, always vacillating (Fig. k. 26).

eran rnam-gyo explained by g সং ট স্থাবন্ধ fickleness, an attribute of the fair sex (Union.).

शास्त्र इत्रथा स्थाप स्

442934 gram-rig-bycd=4449 unisdom (Mhon.).

ৰূপ নূম gram-çeş or ব্যাহন নূম বিভাগ the mind, memory, intellect; knowledge. ক্ষুণ ব্যাহন নূম বাংলা ক্ষুণ ব্যাহন নূম ক্ষুণ ব্যাহন ক্ষুণ ব্যাহন ক্ষুণ বাংলা ক্ষুণ

A THE THE PARTY LINE STATE OF THE PARTY LANGE OF TH

arque rnam-gsal 1. from light; enlightened person (Maon.) 2. from lightning. Arque 57 rnam-gsal-byed from the maker of light, sun (Maon.).

ৰ্থান rnam-srol= প্ৰথমৰ lugs-srol tradition, custom: মনিমেই নিমানিক ক্ষান্ত বুম্বাহ্ম in the event of my death your ancestral tradition (or oustoms) should be preserved (A. 128).



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क्षापर कृष्य rnam-var lhuft-wa विपतिस entirely fallen (morally).

a Jong in upper Nyang (3-15) in Tsang.

45 rnar 1. abbr. of 4500 also abbr of 45000 or 4500. 2. for 4500 in the car.

इति 1: rnat or १९४० = वी (Ray.) basic or fundamental state, also = व्याप्त प्राप्त कर देवि normal condition; real, actual; द्वा दुवा विद्यालय हात्र कर का कुद्र क्ष्म क्ष्म का कुद्र क्ष्म क्ष्

हैंये II: 1. rest. ब्यावन प्रवास प्रश्निक his body obtained rest; esp. tranquility of mind, composedness, absence of passion: वन प्रवास महत्त्र वेदाय महत्त्र विद्यापन महत्त्र विद्यापन हिन्द प्रवास का become steady in its nature as before; हैन्स वेदाय प्रवास प्रवास प्रवास chen-po mal-du phebs-nas the large boat has arrived at the tranquil

হল হপ্তি a rnal-hgons বিজ্ঞান [crossing]S.
হল চুল্টার rnal-du bkod-pa অব্যানদান
1. put in the way of ascetical practice.
2. endeavours.

इवाबर्ड्ड rnal-hbyor केन्द्र; बोम the realization of the happy state of meditation.

ধ্ব শ্ব্ৰ-byor-pa or ধ্ব শ্ব্ৰ-byor ক্যা-byor ক্যা: ইাটিব; 1. lit. one who adheres to contemplative tranquility, a hermit, an ascetic given up to meditation, a yogi. 2. n. of one of the earliest Tibetan disciples of Atis's (Khrid. 56). 3. acc. to Sch., personal, visible.

মুখ মুক্তি ম rnal-hbyor-ma বাঁকিৰী a female hermit or ascetic; but hardly known in Tibet in modern times. However, the lady-abbess of Sam-ding on lake Yamdok is usually accorded this distinction.

14.45.45. Inal-hbyor-ryyud योगतक [n. of a class of writings about the different Tantrik postures of yoga]S.

ৰ্ণণ্ডি ৰূপ rnal-bbyer spyed-pa নাৰ্থন the practice of systematic meditation, but more especially an expert in the art.

इवार्षुरामाय rnal-hbyor rnam-pa said to be=र्षणक्रित्व श्रीकास्त्रक, i.e., the

श्याभरेकु rnal-mahi-rgynd the real passage to Nirvana.

मुद्रेय guil = बदेश्व sohi snil the gums.

5x D rnar-an, pl. man or man to pull forward or out of the way v. gan snar-an.

द्वि rmo-va तील्ल 1. sharp, pointed; १९६६ तील्लार: very sharp, ६६६ rmo-med dull, blunt; १९६१ rmo-phyen-wato sharpen; ६६६ प्राप्त rmo-hbigs anger, instrument to bere holes in wood or iron, etc. (Risi.). ६९६ rmo-byed a horn (Mison., ६६६६ प. ६६५ गरा-h-pa to get sharp, to be sharpened with the rmo-phymia a m. of females and males. 2. rank in taste, aerid, strong or penetrating ismelli. 3. sharp, clover, shrowd, pre-ceded by ६, केल्ल, or देण.

র্মী Truon-po ভাগ sharp; sharpness (A. K. 1-48: মিন্ট্রেম ruon-po byus কর, নীভাৰ sharpness); মিন্ট্রেম ruon menh-dubyus বানদ আৰু নিম্ম acute meditation.

हु हात श्राह, महिला; the nose but in the college the usual term scens to be इन्नुष्ट "na-ku" and in the W. इंग्लंब इतव-mishal pr. "nan-tshal" is the common word. इन्हें व इतव-che-po a big ness, used also to designate a government commessioner or magistrate, just as the English slang term "beak" is vulgarly applied. इन्हें इतव-ku-skad whine, nasal twang द्वार saa-yay flat nose;

sna-soan the bridge or top of the nose; श्रद्ध sna-bug nostril. श्रुष दशदश्रव sna kun-nas dmah-ua waste acc. to S. = flatnosed. # sna seems to be often used to designate a peak or projection from a mountain; also a promentary in a lake. Also, the tip or end of any thing: 49 # thag-sna tip of a piece of string. क्रुप्रे वहन् ध sna-yi brtag-pa the prognostics of the ne कृष्टि के वामक्रियाचे व sur-rife rno-ua mehon vin-la a long aquiline nosc is the sign f shrewdness and of superior intellect; म्रष्ट खेंसम्बद्धन व \$5 sna-rtse shom-mthug sdig-la sayed a thick obtuse nose indicates viciousness (in a man); श्रुवीद वेदार जेवा श्रुवा श्रुवा व्यव वसर and crooked nose is an augury of much misery Mi.

মা: sort, kind; part, pertion; with says tshoys or ধর্মন্ত various, all sorts of: প্রমুখ পুলালুল হর্তমন্ত spos snathdoys-kyis ht bs-pa (Dzl.); to strew all sorts of spices over.....; ধুনালুগুলন overy kind. মুখন sna-man (Lex.), মুনালুগুলন seven kinds of jowels; ১৯৯৬ গুলালুগুলন ুগুলালুগুল

इति इna-khrid, (अभयद्वित्य) नेता, नायक gaide, leader.

** sna-gon trunk, proboscis (Sch.).

श्रुवेद अ sna-can-ma ग्राम्बर the wind.

हुन्म्म्य sna-beay-pu to procure sanction for any thing through the kindness of s superior official: हुन्यु-इन्द्रिक्ष्याच्यार्थ्युद्धित् the work may be undertaken after sanction has been obtained, etc. * In a chen-po 1. chief official, judge.
2. n. of a place in Magadha (Yig.).

Syn. Is u blon-po; Boon Ir au khrims-kyi kha-lo-pa; agr aganakau gshuh-lugs hdninpa (Mnon.).

*** **sna-hju piece of wood bent in the shape of a ring to which the nose-string of yaks is attached (**R******).

東京司 sna-rtog nostril; 東京司名な 第二日 snartog che shiń so-rno-wa the nostrils were large and the teeth were pointed (用brom. 117).

rely on; also as abstr. noun: trust, confidence.

মুখন sna-thay I. ব্যক্তি; সান্তান্থ a rope passed through the nose of a beast of burden to lead it by. 2. proboseis, মুখন sna-thay or মুখন বিশ্ব sna-mehu sriń-wa to stretch it forward (Pth., Jä.).

🔻 sna-dci prob. = 🐃 snabs (Med.).

মুদ্দ sna-drons leader, conductor: বিদ্যু বৃদ্ধ স্বাধ্য সূত্র কিল for the conductor of the three white chariots (A. 4).

খুবংব gna-hded-pa 1. ইন্দ্র ব্যক্তির one who goes before: a fore-runner, pioneer. 2. = মেন্দ্র বিধ to precede, go before.

स्वदेव sna-hdren leader, commander; हुव ब्रह्म कुष्यदेव sdug-bshal-gyi sna-hdren one that causes misfortune, author of it (Jä.). स्वदेव to lead, conduct; to head an expedition.

ara sna-drafts = अविधायम hyo-byaş-nus having taken the lead of (A. 65).

FAM Sna-nam Samarkand in Bokhara:

hjoms n. of a certain Buddhist sage who belonged to Samarkand (Deb. 9, 2). anist graver are chal-srid sna-nam-la ster-nes it was settled that the kingdom should be given to Nanam (Ya-sel. 14).

ইট্ন sna-snem, lazy: ইট্নানেৎ বাইল snasnem ma-hdug-cig do not sit here so idly, without any object! (Sch.).

#3 Sna-phu n. of a place in Tibet (Lon. 28).

শ্ব sna-ba or শ্ব or শ্ব = বাই ব leader, a guide: ব্যাধান ক্ষাধান ক্ৰাধান ক্ষাধান ক্যাধান ক্ষাধান ক্ষাধান ক্ষাধান ক্ষাধান ক্ষাধান ক্ষাধান ক্ষাধান ক্যাধান ক্ষাম্বৰ ক্ষাধান ক্ষাম্বৰ ক্ষাম্বৰ ক্ষাম্বৰ ক্ষাম্বৰ ক্ষাম্

इयर्डिन sna-wa hdsin (evidently इयर्डिन) करेकार ship-commander, boat-man.

Syn. 1954 māan-pa; Buffau gru-yi kha-lo-pa; Fiffa gru-mkhan (Māon.).

क्षण्यक sna-babs the glanders [Sch.).

¶ 54 sna-bon certain Bon charms which are uttered by the leader of a marriage procession in Tibet (D.R.).

TEC sna-sbyon, THI sna-sman snuff (Med.)

TEL sna-sbrak = 104 65 snabs-lud mucus.

** I sna-ma 1. (Cs.), the blossom of the nut-meg tree? 2. v. ** compound. ** [1. n. of a plant Cissampelos herandra. 2. badly clothed | S.

ই' I gna-ma or ছুখাই ক'ৰ্ড্ na-mahi metog আনিকুম্বন n. of a flower [Jasminum grandistorum] S. IN Section 1. of a place in Tibet, lower part of the place called I Sec.

हडे secretae the top or point of the nose; and हडेर ब्रेंटबर्ग, इन्सन्देशिय is a mystic phrase of the Khadoma spirits (Mkhab-brdo.) (K. g. ८, 70).

Tax. sna-tshafi = Taqu'da o complete in varieties.

দুৰ্মন্ত gna-tshogs 1. বিজ, বিজ, বালা, v. মু gna II. 2. = 34 all. মুইল্মাংক্ষম gna-tshogsàgens বিজ্ঞা [1. the earth. 2. that fills or supports the universe]S. মুইল্মা gna-tshogs rgyu= ? filsh (প্রতিন.). মুইল্মা ল্মা gna-tshogs-bgrub = বিশ্বি [Brahmā]S. মুইলাম্বর্তি gna-tshogs-bgrub bycd বিজ্ঞাব [maker of all things, Vis'va-kartā]S.

press on a tehogo-can see n the water bird [a wild cook] S.

ह अनुवादिक Sna-tshogs tog विश्वतेत् n. of the son of Kamadeva (Maon.).

हुर्यक्षा कृति क्षिता an epithet of the god of wind (Minon.).

met. all-drinking, the sun or moon or

Therefore grantehogs mdog=Th ba-bla [und lit. variety of colours; the plant Curcuma amhaldi or serumbet]S. Also =Therefore stage dress (Maon.).

द्राञ्च अर्थ क्षेत्र ena-tehoge mdoy-can, इत्यान द्रोत्याच्या the comet's tail (Moon.).

The Till Sna-tohgs rdo-rje the Vis'vavajra we four-fold dorje which the Yum or Sakti of Don-grub the fifth Dhyani Buddha bears in her hand.

The later of a medicine (Maon.). [the plant Cassia alata or Tora.] S.

इंडेक्स विकास का Sna-tshogs mig-ldan-ms n. of a Noijin goddess (K. g. ८, 130).

इंडिय वर्ड इस्त-tshogs gisug-can द्याचांत्र the spiritual guide of the gods, Vrhaspati (Mion.).

मूर्वेश्वयद्भि sna-tshogs-hdsin=भाषे as met. the earth (Milon.).

इंडेबर ने , sna-tshogs cin-rta=) क ñi-ma स्पो the sun (Mnon.).= चित्रक ['having a variegated car,' the sun]S.

gaffera sna-hasoms-pa = gaffer sne-hasom.

** sna-ro or \$5 sna-ru 1.=45 the sign of the vowel o (Situ. 12). 2 snuff-bottle made of the horn of yaks or of goats.

ma-kn-pa 1. to give shelter or lodging. 2. hospitality.

anay a tribal name.

四字 195 \$ snag-tsha hbyar-byed glue, gum.

Syn. 98.73 hbyar-rtsi; 98.735 hbyar-byed; §4.5byin (Mflon.).

family of Snag; gen. family extraction.

Byn. **45**^T rgyud-pa; ^{Lau} **4**5 rigs-ryyud; 45£'**4**5 gduk-rgyud (Mkon.).

इन्तर mags-pa = व्यवस्य bbags-pa defiled, polluted.

इटिपा: इतवर्त-ध्व चोतिः, चाना, चाचोच sbst. 1. brightness, light, lustre, glare. वर्षाहर

"the light between," i.e., the atmosphere, the light of heaven, the sky: 4575 4444 चरमा है है निरानी ब्रिया है के क्षम कर नुषा महिन है है नह rain descending from the heavens the fruit of the fruit-trees and all the crops matured together (Pth.). ** ** ** ** ** * * when there is light, when it is light; fig. 443 gr. 4 the light of doctrine (Dal.). Syn. # 35 snañ-byed; pr. que snañ-gsal; que gsal; extrus quara man-pur geal-wa; Ky is hodzr; 44 an hod-hbar; An sgron-me; samu rab-gsal (Mñon.). 2. an objective appearance or thing seen, an apparition: A sec. THE TABLE TABLE To there is an appearance as of being pursued by many people; A GA GA PE CHA appearances in a dream. 3. হাল, a visual sceing, one's sight: প্ৰ रद्वी क्ष्य वसद्वाय चीद my faculty of vision. my sight, is dimmed (Ja.) (more frq. intellectually) a view, opinion; MENTAND 15 99 in the view of Buddha; and hence; 4. thought, idea, notion, conception, c. genit. : वदे वसम ठर यद के बेमम है पूद वापेन all these things are only conceptions of your mind, your fancies; and and branches (Mil.); वर्षे अपूर वे भेद वर बुद है bkres-man ye-med-par quur-to he was even without a thought of hunger (Mil.); Every age turn your mind to religion! (Mil.); #5.44354 to change hearts to repent, conversion. वाबरेच pleased, cheerful, happy (Pth.): col. 4344 the arising of two ideas in the mind : बीअबर ने हें वय hesitation, irresolution, wavering; Mr. perception, both physical and mental: अक्ट क्ट के हुवाय mithon mangi sprul-pa phantom, apparition; K.K. 4544 an illusion of fancy (Thoy.) (Jä). 5. attainments, intellectual illumination.

\$5.5. snoi-chui unimportant and of little use: \$5.55. Rear 3.28. not mentioning those that are unimportant (Risii.).

हर पृत् mań-brňan 1. नवश्येषप very handsome outwardly (Nag. 33). 2. = मुन्द्रभ reflected image, image.

** 59 snah-dag (55 594) college the inward man, the heart, the soul; ** 594 on to care at all, to be indifferent.

म्ह अने हार का निवास का कार्या के met. = the sun; मुह्यु ने हा का का बहुत्य skar-ma bṛtan-pa मुक्तारा the polar star (Khon.).

MATA II: vb. 1. to emit light, to shine, to be bright; # 4 35 to fill with light, to be enlightened, to illuminate; as as as to be filled with light, to be enlightened, e.g., by the light of wisdom (Ja.); 345 n. Mr. ad 84 a darkness entirely devoid of light (Dal.). 2. to be seen or perceived, to show one's self, to appear; gramma, or him or ar age overy thing visible; grand da all that is an object of senses (Mil.); 5 we Mark now an opportunity itself (Ja.). श्रमभेषुरावर वसुराष्ट्रायभावर पापटा although the body had become invisible, yet the voice continued to appear and was heard without interruption (Ta. 127. 11); to have a certain appearance, to look (like), stugger as if it had been suddenly cut off (Vai. sf.); gwasupca snum-beas snah-pa (to look) greasy (S.g.); and the sorcery (Gir.) (of. aga); Aga invisible, Aga acide to disappear frq.; aga wawa h pr a ca. as their wives were not to be seen, were not present (Dal. 48, 17); Argaragara to become invisible, to efface the traces of a thing (Jä.).

बूद ज्येत स snas-gyel-can forgetful, lasy. विश् अत् केट बूद य क्षेत्र व of no attainments yet high in appearances.



મુંદ્ર III: = લંદ્ર પ Lex.; in Amdo: મુદ્દ મેન્ન : એવં દેવ તા વર્ગ મેન્યું કે or is not. તેંદ્ર સામાના માત્ર કે માત્ય કે માત્ર કે માત્ર કે માત્ર કે માત્ર કે માત્ર કે માત્ર કે માત્ર

Apr. a mi-snad-wa unufa (A. K. 111-21) [to vanish or disappear]S.

মুহ-মুহ্ম snaft-wa dkar-pa = মুদ্দ moonlight (Yig. k. 15).

कूर वकुर पर पर हुद snañ-bryod-pahi rub-kluñ an epithet of the river Gañga: बहुद करेंद्र इद इद वर बहुद वहेंद्र वहाद वहेंद्र वर बहुद करेंद्र इद इद वर बहुद वहेंद्र वहाद वहेंद्र वर बहुद करेंद्र your kind letters flow (to me) like the Gañga (Yig. k. 36).

कृत व इत इतकी-wa-can प्रकाशन (Manifest, present in all its glory (A. K. 111-21).

provided mak-wa mehed-pu windsaff. [increase of light] S.

कृत प्रशिष man-sca thob-pa to obtain light [चार्चोक्यम्य obtained light, enlightened]S.

the fourth Dhyani Buddha Amitabla in his first form of existence, i.e., in his dharmakaya or In 1 g chos-kyi-tku. In his sambhoya stage he is designated I same a stage I same Hod-dpag-med. His present earthly incarnation as I same is the Fanchhen Lama of Tashi-thunpo.

+ pr. n. n. t. 4.7 man-es good-red-ps to take up or undertake a work without much deliberation. भूद व दशभूद यर वर्षे व snak-wa nas mak-wa kgro-wa चोतिर्चोतिः परायचः to go from light to light.

कृष्ट व दशक्ष व दशक्ष व snan-uu-mun-par hyrouu चोतिकसः परायवः [going from light to darkness] S.

कृष्य कार्या का

हुद प्रवेशस्य इतिकास्यक्षाः bday-po विषामाति [the lord of rays, the sun]S.

कृष्ट वर्षे द्वार व इस्तर्यन स्त्राति है। त्यान क्रांचित्र the eye (Mann.).

कृष्य विश्व क्षा क्षा कार्यक्ष mu-khyud विभावित्र ; [the lustrous halo round the sun]S.

and with snah-wahi midsout the repository of light, i.e., the sun (Mion.).

कृष्ट प्रश्नेक म Şnafi-war mydseş-ma n. of a great Yaksini, a she-demon (K. y. 5, 130).

14.35 snah-byed niest as met the eye, the sun, light.

इट दे के प्राप्त इतवर्त-bycd gris-pa the second luminary, the moon (Kay.) (Mion.).

\$\frac{3}{3}\frac{3}{5}\text{mu\vec{n}-byc\delta} zu\vec{n}\text{ the two luminaries, i.e., the sun and the moon.}

35 45 35 snan-byed hod-byed as met. =the sun (Maon.).

कृष्ट केंद्र इस्तार्थ-med, v. म्हारेंद्र स्तान-med.

ys: snan-tshad, v. the measure of light.

pr 64 snan-tshul the outward appearance, of a landscape; scenery (Mil.); appearance, opp. to essence, 444 64 (Was. 297).

nating, also, illuminator.

769

PC 35 84 8 snaf-ser can-ma, v. PC 35 95 8. ME 15 MA M anafiner Idan-ma = 15 15 85 M n. of a Bon deity, one refulgent with light, radiant (B. Ch. IV).

PK X5 Snah-hod n. of a flower (K. d. F. 121.

PS S Snañ-ru-sgañ n. of a place in Tibet near \$5 %5 Stod-lun (Lon. . 3).

at Au snan-cas thoughts, funcies.

999 Snad-gean n. of a Bon priest of great mystical learning (Jig.).

क्षा मेथ ह्रव पूर्व Snun-sel khrab-gyon n. of Bon deity of Sa-bdag class, who wears a coat of mail.

¥ भें snaft-srid केसार the visible, external world.

क्षर नुभाव snaft-gsal shining, bright, brilliant: अंभे ने प्रत्याचा क्रिये the clear bright light of religion, also a lamp, light; syn. 14'A' ME'A (Mfon.).

\$5 4 snad-pa, pf. of bynad irap. K suod to wound, to hurt, to stab: 34'85'44 being hurt in the body; say my horse might be injured: #534 3445 afraid of hurting him (Ja.); of horned cattle: to butt (Sch.).

MAN snabs, Turner muous of the nose: you q a snabs phys-wa to wipe one's nose, मुप्पाचीय pocket-handkerchief; मुप्पाची anotty nose, anotty fellow (Sch).

Syn. Hungs mabs-lud; Kungan far-tnabs; Tas sna-lud : Tas a sna-yi dri-ma.

J& I: Snam 1. n. of a place in Tibet; purities mam-qui re-gad one of the thirty seven sacred places of the Bon (G. Bon. 37). 2. 🕶 जात smelt.

II: or PAG snam-by woollen cloth of various kinds, a blanket. 🏋 🕶 woollen cloth manufactured in Kong-bu: जिल्ला English broadcloth: 58 * # woollen cloth from Central Tibet and Lhasa. 198578 snam-dkar umame white or woollen garquest hairy cloth, frieze; blanket. ## 44 anam-yuy a whole piece or roll of woollen cloth. # 34 snam-ras woollen and cotton cloth (Mil.).

† 931 9, snam-phyi privy, latrine.

Syn. 49 PK chab-khan; 94 PK phuis-khan; THE E5 gean-chod. (Mnon.).

क्ष्म अन mam-phray= अभ अन am-phray in vulg. language: breast pocket.

THISM snam-brag = THISM snam-phrag or क्षा अन am-phrag the bosom, also the breast pocket. In collog. am-bák.

कार्य snam-hbyar संघाडिका a pair or couple; the aquatic plant Trapa bispinosa 8.

snam-sbuar a sort of loose mantle for priests (Cs.).

कृत्रविषय gnam-gahous resp. for side $(J\ddot{a}.).$

† 활시 전대의 snam-logs, also ## 플래티 snam-phyogs, may signify respectfully the whole bodily person of a deity or lama, usually, however, it indicates the sides only; also specially = \$5.55.39 side and back. The following passage occurs in a Tantrik titual of the Tangvur: 35'55'B' रेख धुमर्चेष्य ब्रेट बहर अर्थे वेर द्युल gur dan blu re lha şnam-phyogs skyol gtor-ma so-sor daram having sprinkled separately the torma offerings protecting the back and sides of the god and each lama, together with their canopies.



monastery about six miles to the southwest of Tashihunpo. The monastery contains a printing press and a huge stock of wooden blooks embossed with the text of the Kahgyur and Tangyur encyclopedias. R. W. Rapit and Sparthan Rig-passi ral-grin. of the great abbot of Snar-than who arranged the cutting of the text of the two collections of sacred books in block-type or xylograph (Lon. 9, 10).

mar-po or # mar-mo or # mar = R m or R m long, lengthwise.

FX'II snar-wa to shake or move to and fro: Burneys a dog wagging its tail; also v. apa'a benal-wa to extend, protract.

#X'ओ snar-ma रोचियो नवस 1. the third constellation or lunar mansion containing five stars and represented in the figure of a chariot; the wife of the moon. 2. तैयपर्वी [sandal, incense] 8.

Byn. वै है bi-rdsi; ९व वर्ष श्रृष्ट्य म dal-wahilha [dan-ma; है पुरुष्ट्य इky-dguhi bdag-po.

हर अहम snar-ma skyes रीडियेश [Bala-rama; the planet Mercury] 8.

इन्स्मे क्ष्म अवा-mahi hdag-po= ह्र व रोडियोपति, यन the moon (Maon.).

**[U'Al **nai-ma ww [thread, silk thread, woollen thread, etc.; knitting-yarn, yarn used for other purposes; also for warp, abbyarn] (Jä.).

कृति grun-pa=दुः व rdun-va or व्यवप वाहित beating, sticking in (A. K.). दुश्य-दे वचवित [puts together] 8. pf. and fut. व्यव 1. to prick into, e.g., a stick into the ground, to thrust a weapon. ह्म or हुन्य vb. a. to हुन्य fut. बहुन imp. हुन or हुन्य vb. a. to हुन्य अप्रत्य के do do away with; to cause to perish; gen. fig. to suppress, abrogate, annul, destroy, annihilate, a religion; अंत्र बहुन्य abolished the custom.

表の形 Snubs n. of a place in Tibet (Dec. 4, 2). 東本田 中本 Snubs-gnub Tore risug-lo n. of the son of king Tore Sron-bisan (Yig.) who was prince of Snubs-gnub.

games hange of Sands-matche glifguit bla-do n. of a place in the lake country of Yam-dok (Deb. 9, 42).

snum ar, an oil, grease; sware snum-kon a little bowl for oil; sware snum-khur cake cooked in or seasoned with oil, a kind of pastry baked in suet; sware snum-can or sware or sware fatty, oily, greasy; sware snum-dri a smell of fat.

2^{40,54,74}. snum-can çiñ **TT** [n. of several medicinal plants = Asteracantha longifolia, Tribulus lanuginosus etc.]S.

amooth, shining and of fine toxture: garase; no smooth, shining and of fine toxture: garase; snum-bag polished. 2. fat, grease, any oily substance (or garas snum-rtsi); oil: garas garas a lamp, the oil of which is consumed; garas are raw fat, 47 gar melted fat (Cs.); war gar cart-grease, composed of pulverized charocal and fat (Gir.). 3. fertile, with luxuriant pastures C. (Jä.). 4. n. of a clan (A. 80).

gas saum-sa oil-burner, a lamp.

Syn. §4.4 sgron-me; sex a mai-me (Mon.).

german frum-san-ma one who eats dainty dishes; a glutton : व्हेंद्रवयर बहेश मुद्दा स्थान अवे



বৰ্ষ (ক্ষম) নিৰ্ভিন্ (may be) you have some petted child with the disposition of a glutton (A. 127).

push or move, to move out of its place, to remove, to shift W.; to drag up, pull in. 2. Sch.: to cut into pieces, to fracture, to crush, harm into impalpable powder. **gara or **agra. 3. to abridge. 4. v. agr.

p sne or PM sne-ma 1. extremity, end of a thread or string, the selvedge or hem of a piece of cloth: and thay-sne the end of a rope. Pass sne-hkhor to warp, to get twisted (Sch.). PAS sne-kkog chaff of barley, wheat, etc. (Risii.).

with a Jong styled FINE Sne-gdonrdson the fort of Nedong-tae (Lon. a, 14).

हे यहँभ ene-hdoom= ह्याँभय n. of fragrant plant burnt as incense: यशस्य अपने हे यहँभ रुज्य for (the cure of) cow-itch I must have the Ne-dsom plant, the Ne-dsom plant is necessary (Etsii.).

ইয়ান pnem-pa to shake, to cause to move alightly: আন্তর্ভাগনী benem byahi sa-gahi a quagmire, a bog, Siberian tundra.

हेड हैं। seeku gliá-kha n. of a grove near Lhasa हेड हैं। इन्द्र द्वार की two overseers at Neuling-kha (स्टांगः).

\$3.54 snehu-stan= 9.4 child, boy.

Parks. Snepu-rdson n. of a small fort on the bank of the Kyi-chhu on the opposite side to Horas-sputs (Daipung) (Los. 8, 14).

ৰূপৰ ene-len resp. (পৰ্যন্তেম methon-heos) attention to guests, hospitality, reception given to guests: ছম ফৰ্মৰ ক্ষেত্ৰ ক্ষত্ৰ ক্ষিত্ৰ আৰু ক্ষত্ৰীৰ ব্ৰিষ্ণ মন্ত্ৰ ক্ষত্ৰ ক্ষেত্ৰ ক্ষত P. Sne-cod n. of a village in Khams (Los. 4, 28).

है केवर्डम इ.स्टेंब इतट-sel team-da mchis वय इ.स.च्यु-सर्देश-इ.सटेंब am in the due discharge of my duties (Vig.).

है स्त्रीयण sner-slebs officials (who succeed each other by gradual promotion). जुन्द में क्षेत्र है यह इस्तर क्षेत्र कर व्यवस्था के केद वर्ष के किए हिंद है। (D. çel. 7) the government officials should not show partiality to any among the subjects of the state.

 \S I sno-wa acc. to $Cs.=\S^{-1}$ to reduce to small pieces, to crumble $(J\bar{a}.)$.

4 19 35 snog-zan cake, biscuit, etc.; in vulg. Parau "khab-ze" for Pau.

र्दे I: snod 1. abst. बोनिका, काकी, क्रम a receptacle, that which holds anything, a vessel, basket. Syn. 444 wol-go; FST anod-spyad (Mion.). PK ade-anod fuzu a receptacle of doctrine, the doctrinal basket. sacred writings; है के न्यून चिविडक the Three Pitakas or three classes of sacred works. 3 25 phyc-mod a vessel for meal or flour; & Schu-mod water-pot, pitcher; TIS bu-mod uterus, womb; it in modkyi khyed-pa चन्न [a small pot]8. 🏋 🗫 anod-kyi-steff upper part of a vessel, also its cover or lid. Figure mod-gram or sac a दयबद्वीद:अवद:अवे:भूद the three qualities of the organs of the senses-best, intermediate, and the last.

II: Jü. says that in the ascetic language snod denotes man, as far as he is susceptible of higher and divine things; a man is called in the same and holy vessel; it is be instructed (Mil.); it was snod-ness yield the instructed (Mil.); it was snod-ness yield.

insusceptible of religion. Also in metaphysics and physics and the external world. or rather inanimate nature. 759 45 498 snod-kvi skyon-gaum = the three defects of humanity: 1. YSPEGGSE! 2. P345-035 সুহানী কাইম অব্যান্ত 3. প্ৰমাহীৰ বাই to be thus interpreted:-one who at the time of a sermon does , attend to it is as a vessel of which the mouth is shut up; on hearing if one does not get at the right meaning, but misundertands, it is like a spittle-pot full of unclean things or thoughts; if one attends to a sermon and understands it, but does not act accordingly, that is like a vessel which is upset. #5 anod-boud the world of inanimate and sentient beings.

क्षेत्र snod chen तीचे [road, bathing place] 8.

र्भ snod-ma कुन्हको [circular, coiling]S.

इंदिन snod-ruft-wa भाजनी [1. receptacle. 2. a vessel for roasting or frying]S.

itive (Jä.).

SNU II: akin to gave snum-pa to smell: Yan a reference of the scent; Yan a rin sense to that of I. in that it signifies: to catch up by means of the nose, i.e., to smell or take up a scent.

ইং বি snor-wa, pf. and fut. আন benor to confound, intermingle, stir up sediment: কুম বৰ্ষ মন steh-hog snor-wa to comfound or mix up the upper and lower (contents, etc.)

I o adjust, place together, fit together; to close up exactly, interlace. व्यक्ष्मं व hthan snot-wa to seize and wrestle with or "embrace and wrestle with; to embrace (Cz.); अ अवात lia snot-wa to interchange looks; वंभाव he snot-wa to kise each other; वा कार्या कार्या कार्या कार्य

constellation or lunar mansion.

Syn. 8'4 rtsa-wa; \$444 sog-pa; \$\$ gru-so (Mson.).

क्षा कारण भेडा the eighteenth lunar mausion.

Syn. &3 [dehu; 933 gdu-bu; \$592.84 lha-dicah-ldan (Mhon.).

[4] In suron-gyi sla-wa the month of May-June. [4] 379 suron-gyi ña-wa the full moon of that month.

व्यान कृता de partience (Man.).

पहिन्द brash-wa another form of ६६ व rash-wa to be choked with; defined in Nag. 43 as अवधिवालक स्थाप के मान obstruction of food in the gullet, which neither goes down nor comes out (also A. 134).

44 brnan = 44 54 444 nan-tan brnan or 44 94 44 7 pressed, urged upon (Situ. 76).

4 নিই নি bran-pu to be eager for; to be on the alert, be attentive to: এই এব বৰ্ষ to attend while a person is reading or writing; ইমাৰ ব্ৰুম্ u to be eager for religious instruction, মুখাৰ্থ্য eager for food.

ম্পেষ্ ও brnoys-pa 1. যুৱ = শ্বাম to be hidden, concealed. 2. = অ্থন্য bound, tied tightly (Nag. 43).

THE O benah-wa, v. 45 9 rnah-wa.

বৃদ্ধ benad-pa, v. দ্বাদ্দ = দাব্দ বিভাগন দ্বাদলন-yyie rmus-pu to cause a wound with a weapon.

THE DESCRIPTION OF A GRAPH TO SUBMITTED A STREET THE ST

bull, excellent | S.

दश्च के bgnam-zin पुरुत [the soul, an individual]S.

यासम baname, = बेंग्य प pf. of द्वेम प q.v.

日本で、日 bynar-wa=資本 a rkyon-wa 1. to etretch, to extend in length, to lengthen, to pull out, c.g., a piece of India rubber. wgg # 名本で a to stretch out and trail the tail (Nag. よう): **電 中央下 が njug-benar-to it stretched out its tail (Situ. 76). 2. to have in its train, to drag after: 海本本本 ない。 かいっかんち benar the consequences of sin. v. ボマ.

মুধ্য'ন benul-wa to spin out, to protract (Cs.).

बहुत्य benun 1. v. बहुत्र (Risi.). 2. = सनोइन् कृत्य offended, hurt in the mind, [to wound in the heart]S. 3. == सनाइन्: अव्युक्तस्य hit or pierced with weapons like arrows, etc., the target. 4. = कृत्य, दुःस्ववृद्ध to give suck (Aag. 43). वृद्ध benun-pa shet. [पुराण्यन a moving to and fro, shaking; चान, नाइन beating; चिनाच piercing; स्विच piercing, a needle]S.

ogs henur 1. pf. of gs enur. 2. has been explained as 5 w 25 3 x 5 35 x 5.

=1

बहुका देशाधेंड, pf. of इवच or हुक्च.

व्यक्तिमा banema, pf. of येश seem: देशप्यः व्यक्तिमा nem-par banema (Situ. 76).

passages met with, is to be differentiated from the snom-pa, and to cut, to shape, to carve: Types after the behuge sat on a stone which was shaped or cut at the corners, i.e., on a triangular stone (Vig); private make make promout threads.

0 benor = 45.45 nar-nar: 42.49.042 god-bog benor (Rag. 43).

thu-wa gon-hog byun-wa upper and lower flaps of a garment joined (Nag. 43). Again, we find: 434, 434, 444, 451 friends and relations mutually attending or associating (Situ. 76).

ৰ্থীৰ henos = ব্ৰিকা hares-pa, ব্ৰিকাৰ and is illustrated thus: প্ৰব্ৰুকাৰত ব্ৰিকাৰ ব্ৰেক্তিৰ প্ৰদ্ দুৰ্বাধি henos as all medicines are beaten together and thoroughly commingled in a paste (Situ. 76).



□ pα I: the thirteenth letter of the Tibetan alphabet and the first of the labial group.

디I: as a syllable is called 목독리 bdag pohi sgra, the word or particle expressive of ownership or possession. As an affix it is found added on to many roots, to verbs, nouns and adjectives, sometimes affecting the meaning of the root, sometimes making no difference and merely affixed from custom. As a general rule (but, it must be noted, not invariably so) it is changed to a wa after a vowel or one of the three consonants 5, 4, and 5. When 4 is attached to the roots of verbs is the sign of the infinitive and participle as in apra, prau, ora, ara; in the language of common life, however, it is frq. used for the finite tense, and for A par. Affixed to the names of certain places or things, it denotes the person that deals therewith as in 50 rta-pa horseman, &" chu-pa water-carrier, W" one of Lhass, and a monk of Sers. In such instances some writers use instead of 4 which is wrong; it is not correct to say grad or are. Combined with names of places, 4 designates the inhabitant (45'4 inhabitant of Tibet); with numerals, it either forms the ordinal numeral () a q gaig-pa the second) or it may imply other enumerations, i.e., g M d af) and a girl of two years, B → whou gaf-pa measuring one cubit, 4844 sumcu-pa containing thirty, vis., letters, as in the Tibetan alphabet. As already said, with shet, it may have no particular signification (\$50 rked-pa, etc.), or may serve to distinguish different meanings (* rkan marrow, * 7 rkan-pa foot) or be a peculiarity of dialects. In certain expressions q or q stands, it would seem, incorr. inst. of all pahi or all wahi: after Raya geo-wa rig-pa science of medicine, as agu grub-pa lus structure of the body: Suusu dam-pa chos holy doctrine (of Buddha) (Ja.). In Budh. a pa mystically expresses \$4.500 don dam-pa the pure sense of all things (K. d. 8, 321 and Hbum. 9, 282). Again in K. my. 7, 207, u pa signifies fallaciousness.

यहे Pa-sde प्यमे letter of the I' series, i.e., u, u, u, u,

L'AN Pa-gor n. of a place in the district of \$7.5 Shan-no in Tibet (Deb. 7.4).

वस्य pa-car or विश्वक्षप्र gos-chas fla-bu बोदोन, बच्चांडवा [बोदोन a smell piece of cloth worn over the privities; वस्यांडवा the end of a lower garment gathered up behind and tucked into the waistband]8.

‡4'5'5 pa-ta-ha परच (१३ 5'94'34) a kind of drum (K. du. 5, 502).

45 pa-ta W. a cross (Jä.).

‡ 4'53 Pa-tan ancient capital of Nepal called \$\frac{1}{2} \text{Ye-ran} in Tibetan works (Dsam. 3).

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U.5.4.53 Pa-tha lo-ta-na n. of a great river running from east to west and to the north of Monkori (S. tam. 40).

‡4'5'-9 pu-tu-ça a tree (S. lam. 38).

भी कृ pa-to or यहें व pa-to-ta a medicinal plant and fruit : यहें वह दि हुन है वेश हुन कर केवे ! कुक्क कर बक्क विकास कर कर केवे ! कुक्क कर बक्क विकास कर कर केवे !

अपित कर्मात कर भूके pri-tra 1. प्रम figures, pictures of various designs; श्रेष्य 5 stid-pa tra (श्रिष्म stid-pa-ho from Tib. श्रेष stid-pa the world and stron the Chinese have a picture) astrological chart. 2. a gelong's begging-bowl= कृष्य क्षेत्र thusband. 3. n. of a gem, precious stone. प्रमाहरूच्यान्य प्रमाश wearing a patra can profet one under the judicial) ordeal by poison.

† 4" Deatru n. of a great river flowing by the city of Madhubandha "the natives of which are very good-natured and honest, in consequence of which there is no fear of travelling in that country and there Buddhist monks get alms easily" (S. lam. 36).

‡4 5 pa-na we the sixteenth part of a rupee.

‡ य'दे भ pa-na-sa पन्त [the jack-fruit tree]S. (K. d. 201).

gnam n. of a district with a fort called Penam Jong on the Penam Nyang Chhu midway between Tashi-lhunpo and Gyang-tse.

प्रदेश pa-ben in W.=a strip of wood, a ledge, border.

UNCUL. Pa-ma-le-pas n. of a place in Tibet (Yig. 7).

273 pa-tse a masak or leather bag for water, etc.

ন'ঠন Pa-tshab n. of a Tibetan district and of a resident officer of the district: মুন্মুন্ম কল্পন্ত ইন্ট্ (A. 102). অধ্যাপন কল্পন্ত ইন্ট্ (A. 102). অধ্যাপন কল্পন্ত ইন্ট্ (A. 102) কল্পন্ত বুলাক বুলাক বিশ্ব প্ৰস্কৃতি কল্পন্ত বুলাক বিশ্ব প্ৰস্কৃতি কল্পন্ত বুলাক বুলাক বিশ্ব প্ৰস্কৃতি কল্পন্ত বুলাক বুলাক বিশ্ব প্ৰস্কৃতি কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বিশ্ব কল্পন্ত বুলাক বুলা

U.H. MEN pa wa sahs v. when pa-sahs.

4'X' | pa-ra-kha in W. cross (a straight one) (Ja.).

UK-A pa-ra-ça n. of a sweet delicious fruit (K. d. 201).

a P pa-ri in W., § 5 pā-ru in C., box, cylindrical or oval, high or flat, of wood or metal (Jä.).

ti 2.5 pa-vi-da Kshatriya race (mystic) (K. g. F., 28). [Evidently the wre of ancient times mentioned in the Mahabharata, Manu-Samhita, and Vishnupurana]S.

T. 20. 3. 5 pa-ri-tsi-tra n. of a tree and of its flower (K. my. F, 345 and T. 20).

‡ and ti-ka unfame the flower of paradise (K. du. 5 310).

‡ 45.47 paru-ça-ka usus [Grewia asiatica from the berries of which a cooling beverage is prepared] 8.

चित्री व pa-la-ça पचाच 1. the tree Buten frondoma: অবাক্তি শতিব্যু ক্ষাপ্তৰ অনুষ্ঠান ক্ষাপ্তৰ অনুষ্ঠান ক্ষাপ্তৰ অনুষ্ঠান ক্ষাপ্তৰ ক্যাপ্তৰ ক্ষাপ্তৰ ক্ষাপ

* "I-IS Pa-la-ça-pur the sea-port Balasore situated on the west shore of the Bay of Bengal (Dsam. 34). [The ancient capital of Magadha or Behar where the tree Butra frondosa grew in abundance]S.

4'-9'\$ pa-ça-ni Indian gold formerly imported into Tibet (Rtsii.).

+ \square $\neg q$ pa-qu=2 $\neg qu=2$ \neg

्यत्यो नृष्य Pa-çu pa-ti çwa-ra n. of sacred place in Nepal much frequented by Hindu pilgrims; in Tibetan called also इवस्य दुव Gu-lun dwan-phyuy (Dam. 5). [प्राथमिकस्य the lake of Pas'upati.] 8.

‡ ध'-पु'थे'मा pa-çu-li-ka =है* khyim house (in mystic rituals) (K. g. ₽, 26).

या भारती pa-safes or अश्रासम्म 1. Friday. 2. कवि, सामेव, ग्राम the planet Venus.

Syn. This w tha min tha ma; this was share spok bu; mang nkhan-po; the share spok bu; mang nkhan-po; the skyes; This was tha min baug-po; the skyes that was han-spok hasin; the and share spok hasin; the share spok hasin; the share spok hasin; the share spok hasin; the share spok hasin; the share spok hasin; the share spok has share spok has share spok has share spok has share spok spok has share spok has share spok has share spok has share spok has share spok has share spok has share spok has share spok has share spok has share spok has share spok has share spok has share sha

or we will a pa-saft slob-ma = g wild tha-ma yin wat the demons who war with the like or petty gods (Minon.).

Pa-çi prob. (477) Pak-çi) a Tibetan lama of the Karmapa sect who

visited China to preach Buddhism. In Mongolian 44-3 pag-qi or bakshi = a teacher.

부적기 5 pak-ti ਚੀਜ਼ 1. [line, row]S. 2. 클릭에서 및 was ensign of victory, royal standard (mystic) (K. g. 투 26).

भ्याः pag-zan barley-meal.

barley dough. (43 pag-gu (Dil.); 43 pahu in Lh. brick; kiawan phibi-pag roof-tile (Cs.); wan wa-pag gutter-tile (Cs.); kiaman wa-pag (Glr.); wan sa-pag (Glr.); wan sa-pag (Glr.) (Jä.).

aৰ্ম pag-rtsir burnt brick; unburnt brick. এবাই sire pag-pu mkhan mason, এব ইবা pag-tsig brick wall, in W. a row or layer of bricks; frq. used as a measure: দ্বেষ্ মন্ত্ৰিকাৰ, kha-pag tshirghis yod the snow is as deep as two layers of bricks (Ja.).

धन्माध pags-pa or प्रमाध चित्रम, सब, (cf. same lpage) 1. skin, hide: umaru gu q changing of skin (as of snakes); 4444 4 9 to skin : अवस्थि के skin or fur clothing, furcloak: quarta robe or cloak lined with lambskin. 2. rind or peel of fruit, also the bark of trees : ध्याम निक bark. ध्याम प ने पवे १इ.स.डे pays-pa ñe-scahi rin-po che वर्षीपरक the most precious of all skins said to be obtained from the body of an oceanmonster; it is presented to a Chakracartti Raid by sea-going merchants and is generally five miles in length, possessing the property of never getting wet (K. d. s, 147) 4944 84 pags-pa can = 84 95 birchtree (Maon.). Byn. 3wud min rus-pahi aseb: 1842 ca-khrag sgrib; 1844ks cakhrag dein, ugu al fust page-pahi goscan an epithet of Mahes'vara who dresses in tiger-ekin (Maon.). 49444 45 pays-pahi nad skin disease, ten kinds of which are



enumerated in the work Mon-gyud ch. 61):—AN ça-bkra, R.A. glah-çu, ak-a bdsor-sea, r.A. sa-kah, J.A. çu-sea, R.A. krin-thor, E.A. fro-ciy, En tho-kha, B.a. khyo-ma, E.A. fro-gyan-pa. aparaky z pags-pahi myu-gu or upuruk Kya pags-pahi me-tog hair of the skin (Mson.).

plant. 2.= ** pha-was bat.

वकायवे कृति हुई pags-pahi gloug phud Bes domestic fowl.

Mar past or an pust-pa the lap or the bend between legs and bosom: Mar 55 st 10 the boy sleeps in the mother's lap; and the bosom; Ar an are armful of wood (Mil.). Ar past past-khebs or an apron (Jig. 24); an past-khebs or larger past-kheb

धार ध past-pa चन्त्रमं [to abandon] S.

‡ প্ৰচনি পূলনিংগ ii-ka = দিব্যুপ্থ প্ৰাথিক the colours of the rain-bow, five different colours: প্ৰচনি প্ৰশ্বিক কুমানিক্ষা he wore a robe of five different colours which was seized by the king (A. 2).

क्ष्रांच्याः a pad-dkar-ma=्बृदैः बहुब्बाः वहरः स a celestial courtezan (Los. स, 5).

प्राप्त केन pad-dkar-mig उक्तीवाच [lotuseyed, an epithet of Vishnu]S.

A Pad-blod, 45 m. of a district of Southern Tibet.

onsecrated to Padma Sambhava; नाप् setser तृत्वी प्रतास क्षेत्र on the south-east boundary is the hidden country Pad-maglift, i.e. Sikkim (K. thaft न, 168).

reed, consisting of reeds]8. Also lotus silk.

प्राप्त pad-pa in C. and in Sikk.= हैं द वतुः व्याप्त spin-fibu pad-ma राज्या, leech.

पर्य pad-pa= व्याप bgam-pa विश्वासा inquiring, inquiry (Lex.).

‡८६ अ pad-ma समस, पश्च ; सश्च, चरविन्द, साम्बीरज, सत्तपन, पृष्ट् the sacred lotus.

Syn. 9(M gu hdam-skyes; \$3 u chu-skyes; shu migu misho-las skyes; 9(4 ll k hdab-ston; 94 ag hdab-ston; 94 ag chu-yi rgyan; shu misho-las skyes; 9(4 ll k hdab-ston; 194 ag sprun-tisibi rgyal-mishan; 194 and pon; 94 aprun-tisibi rgyal-mishan; 194 aprun-tisibi hdain; (4 un misho dipal-su; 194 aprun-tisibi hdain; 194 aprun-tisibi dab-can; 194 aprun-tisibi dab-can; 194 aprun-blru can; 194 aprun-blru can; 194 aprun-tisibi dab-can; 194 a

95,959 pad-hdub lotus leaf (Ya-sel. 42).

‡ परभाष pad-ma-ka-ra पशासर an epithet of Padmakara or Padma-sambhava (Yig. k. 83).

‡ अत्यान निष pad-ma ku-çe ça-ya पश्चाने भव a mythological lake on the side of a mountain of same name (K. d. ६, 319).

us us a pad-dkar-po; greate, white lotue—S. Lex.

\$45.45 Pad-ma dkod n. of the south eastern district of Tibet.

born, born of or from lotus [Brahmā] S.

‡क्षा pad-ma ge-sar पश्चित्रर the pistil of the lotus flower.

Syn. प्रश्लेश pad-mahi ze-ua; प्रश्लेषु pad-mahi skra; नेष्प ge-sar (Moon.).

ুণ্ডে শুন Pad-ma-can 1. an epithet of the wife of Vianu. 2. epithet of Avalokite-s'vars (প্রতিকা.). অংশ-শ pad-can-ma মুন্তুল, বুড়িলী a lotus flower; a woman of personal and moral accomplishments.

्या अध्य प्रेया Pad-ma can-gyi mtsho lotuslake; क्ष्में प्रम्भ is the name of a small lake in the little kingdom of Mandi in Kangra district, Panjab.

L

Syn. वस चन्द्रः laş-bkak; प्रावश्रिष्ट pad-mabi çüshik-bu; प्रवाद्य pad-ma idan; प्रवाद्य pad-ma idan; प्रवाद्य pad-ma can; होने द्वेष्ट schu-yi iñiñ-po; व्यर् प्रवाद्य pad-mabi pad-mabi quisho; प्रवाद्य व्यव्य pad-ma biyuk-gnaş (अका.).

un white Pag-ma chen-po 1. When n. of a Buddhist king of ancient India (Yig. 15). 2. n. of one of the cold hells. [According to the Vishnupurana, sect. iv. chap. 24, Padma-chen-po or Mahapadma was a king of Magadha, and was fifth in descent from the famous Ajatas'atru. He was the founder of the Nanda dynasty and is described in the Vishnupurana as being a very cruel man exercising authority over the whole of India. He is said to be a S'ūdra king who destroyed the Kahatriya rulers [S.

15 Padma-pani unute a form of the Bodhisattva Avalokites vara, who under this aspect appears with a spray of lotus in one of his left hands. He was originally sprung or born from a lotus.

पर्मारपुर करण Pad-ma hbyuh-gnas पशासर is the Tibetan name of the great master of magic who came into Tibet from India 860 A.D., Pad-ma sam-bha-soa. He was the inventor of much of the Tantrik ritual and eclectic mythology of later Buddhism : and he even devised female companions for the Dhyani Bodhisattwas whom he design nated, from the analogy of the Sakti in Hinduism, as the Yum compenion to the Yab or Bodhisattwa. Throughout Tibet Padma Jungmas may be seserted to be much more popular than Gautama the Buddha; and as Guru Padma, Urgyan Padma, and Lopon Humkara, his votarios are full of belief in his present might and powers of :

symbolized by a lotus,' a king, Brahmā]S.

क्ष्य मार्थ pad-ma-dmar बोबनइ red lotus flower (S. Lez.).

ব্যাই বৈশ্ব Pad-ma tshu chen-po n. of an Indian sage (K. dun. 17).

‡ Ч. и ч. ч. ч. и Рад-та rab-фяай-та n. of a Tibetan female saint (Mon.).

व्याप्त Padma ye-madees n. of a Bon teacher (G. Bon. 1).

‡ শ্ৰেষ্ট্ৰ pad-ma rd-ga पছৰেল, আছিলত,
কুম্বিৰ, নাম্বৰ, পুৰবেল, বিমুখ, লাম্বেল a red
gem, the ruby. [বালিই a gem or precious
stone brought from the Himálayas and the
Indus, described as being of four sorts:
white, pale-yellow, red, and dark-blue]S.
It is of seven kinds:— শুল্প লাল-la ram-ga;
মুখ্য ভা-dsa-ya; মুখ্য মুক্তি মুল-দা; ইইংই dsa-li
ha-ri; শুল্প শুল্ড pad-ma rakta; মুগ্র শুল্ড payar
arkta; মুক্তি yau-meta (মৌল্ড) (প্রতিনা). পুল মুখ্য শুল্ড দিল ruby removes
illness and all evil spirits (Sman.).

Syn. 2424 44 Fin-chen dnar-po.

‡ বহু জন্ম ধুব Pad-ma sam-bha-wa the Indian Buddhist saint, শ্বিত্তা of the ব্ৰুপ ব্ৰুপ হুব ব্ৰুপ v. above.

प्राची | pad-mahi skra देवर pistil of the lotus flower.

वर्ष्ट क्रियम्ब Pad-mahi skyez-gnas प्रस्थित, प्रसासर an epithet of Brahmā (Mon.).

म्पुर्भित्रम् pay-mahi khraq (स्पृत्ते है अद्यक्ष्म) the womb-blood of women (Sman 2),

and and padmahi chalag water [a lotus fibre] 8.



un (Mon.).

क्षा Pad-mahi Ite-wa 1. पश्चनाल an epithet of Vishou (Mnon.). 2. पश्चनी बच्चों the seed-overy of the lotus flower (धार्ताला.).

থ্য আই আৰু pad-ma-gdan আন্তালন; lotus seat [Brahmā]S.

यद्रभवे यद्या pad-mahi bdag-po नविनी पति the sun.

ত্ৰে মুন্ধ বৰ্ণ ১৭ pad-mahi gdan-can মনপুনি Indra.

ব্ৰেট্ৰেই pad-mahi sdon-po বছৰছি lotusstiek; ৰবাৰ a fine lotus stalk.

पर्धिष्ठ pad-mahi-spyan प्रकृति ; lotuseyed [n. of a future Buddha]S.

प्रश्लेश्वर प्राय pad-mahi hbyuh-gnas pond or lake where lotus grows (Mon.).

্ৰেশ্ৰীয়ৰ or টুই'ই ৰাজ্যৰ the lotus-root or stalk [lotus fibre] 8.

Syn. Chu-skyeş floa-wa; Chu-sk chu-yi leher-mu; A. S. Pad-floa ki; A. A. S. Pad-çin floa-wa; A. T. Floah-pa; L. A. hur-pa; J. Yu-wa; A. Pad-sdoh (Moon.).

45 14 pad-mahi se-wa = 4 45 Ge-sar.

ক্ষেমী মন্ত্ৰ pad-mahi se-hbru the anther and ovary of the lotus.

Syn. #44.484 su-lon mdsod; 47.44.9.4 pad-mahi ite-wa (Mhon.).

क्षा प्राप्त pad-maki lay-pa the lotusarmed, met. the sun (Minon.).

क्षाचे वा अर्थन pad-majsi sa metshan पण-वाच्या ['symbolized by a lotus,' a king, Brahmā] S.

which was worn by the Buddhist saint Padma Sambhava: 58 * 07 4 9 4 4 a he put on a mitre-shaped cap (Khrid, 106).

The wife pad-slum marin = EL & Rad-skya aure the white goose, wild swan (Maon.).

439 Pan-grab (pandüb) for Paudita and grub-chan, also a learned Indian sage.

tures Pan-chen an abbr. of 4825 bat Pandita-chen-vo. a title first given to the Kashmirian Buddhist asge S'akya S'ri who visited Magadha and Orissa when the Mahomedans under Baktvar Ghilii conquered Bihar; he was present at the sack of the monasteries of Odantapuri and Vikramacila in 1203 A.D. and from there retired to Tibet. The title of Panchen Rin-po-chhe is now enjoyed by the lama-head of Tashi-lhunpo monastery who is titular ruler of the province of Tsang. He is believed to be an incornation of Subhūti the third great disciple of Gautama Buddha; and also is an incarnate emanation of the Dhyani Buddha Amitabha.

up da, Course, while Pan-chen...... Dpal idan Ye-pes the third Panchen Rin-pochie to whose court Warren Hastings in 1772 sent George Bogle. This lams made a grand progress from Shigates to Peking; and died in 1779.

यह देव क्षेत्र का क्षेत्र कुष्ट का क्षेत्र Pan-chen Blo-bzas chos-kyi ryyal-mishan the first Panchen ruler of Tashilhunpo.

us la grand de langua can a Pan-chen Blobash Ye-çes Upal-bank-po the second Panchen Rin-po-chhe (Los. 4, 9). He died in 1737, aged 75 years.

प्रकृति प्रश्न क्षेत्र प्रश्न प्रति अ Pan-chen Blo-bash Betan-pais Ni-ma the fourth Panchen Rinpu-chhe to whose court Captain Samuel Turner was sent in 1781 by Warren Hastings and who was then an infant.

ta la la gama ang ak an ga Pan-chen Chop-kyi Grays-pa Bstan-pahi Dwak-physig the Panchen Rin-po-chhe who invited



Sarat Chaudra Das to Tibet in 1879 and 1881. He died of small-pox in 1842.

up ইন্ট্ৰেম দ্বাৰ্থ স্থাপু সিং Pan-chen Blobank Thub-batan Chop-kyi Ni-ma the sixth and present Panchen Rin-po-chhe, who came into the position as an infant in 1885.

‡ पह देश केर हैं है pan-chen ir-ti-ni पश्चित्रक, the title by which the Panchen or Tashi Lama is known in Mongolia.

‡ প্ল'? 5 paṇ-di-tu a Sanskritist or Indian scholar, a title often introduced into Tibetan literature: ইপ্ৰট স্বৰুত্ব প্ৰথ বংশুমন্থান স্কিন the title of Pandita is given to one who has become versed in the five sciences.

‡ ዓራንን ነ ነ ሺ ችን Pan-di-ta Dha-na Çrimitra the eldest of the nine sons of Atisa's elder brother who succeeded to the throne of Bengal and became known by the name of Dhana sri-mitra.

‡ 42.75 1 Pan-di-ta Smri-ti the Indian Buddhist pandit who visited Tibet shortly after Buddhism was persecuted by king Langdarma but finding no encouragement at Liasa he resided at Tanag in Tanag and earned his subsistence for some time by tending sleep (J. Za4.).

‡ यह ने हेन्द्र pandi-tabi show the kind of mitre-shaped cap which Aties and Teong-khaps used to wear: काल कर्युष्ट पहाने हेन्द्र माने प्रमुख्य at they all wore the pandit's cap without showing vanity (A. 22).

or n 3 2c. pan-thus rise rise the conical mitro-shaped cap worn by the lamas of Tibet during any religious service: 33 4c. qual res. 3.6. \$4 45 4c. \$4 45 4c. \$5 4c. \$6 4c

5.5. (J. Zan. 108) at that time on the o ccasion of a religious disputation that was held in the monastery called Pandita Vihara in the town of Tsa-ti-gao (modern Chittagong) of Bangala, a Buddhist pandit listening to the advice of an old woman wore a cap pointed like a thorn. From his victory in the controversy, the use of the pointed mitre-shaped cap spread about.

43.44 pan-bon not considered perfect in dignity, as for instance the lamas of Lahoul that are married (Jä.).

वर अवव pan-mthah पाच [traveller, wan-derer] S.

्यान्ड न pan-tsi ka and यहाँ न नेव व pan-tsi ka chen-po (पाचिच and सहापाचिक) are the names of Noijin chiefs (K. g. 3, 21).

13.8 pahu-rtse (Chinese) a kind of tea (Jig. 22).

II: sign of the adverb; combined with verbs it represents the supine.

the a square carpet used for sitting upon.

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43.4.5 par-pa-ta n. of an officinal plant used in intermittent fever.

पर पं सं पतुर् Par-po so-brgyad the castle in which Geon-rab's father lived (G. Bon. 11).

UN G par-bu ws [breadth]S. (Zam. 4); soo. to Sch.="5 pa-tra.

可不多為身 par-tsa so-ti in W. a kind of cotton cloth (Jā.).

‡ धर नेप par-çik पश्चिष n. of a flower (K. d. प. 126).

Par-sig 1. Persia (Deam. 2). 2.

any tubular vessel] S.

‡ 41'H' g pa-spa li funci long pepper.

pi 1.=55 \(\tilde{\pi}\)5 dur-khrod a cometery (mystic) (K. g. F. 179). 2. num. fig.: 43.

‡ शिक्षा वे pi-ka-li=दव अवस्य अस्य विश्व shelf to keep books, book-shelf (Rivii. 88).

† Pi Pi-to-pa fusiv; n. of an Indian Buddhist who is said to have visited Shambhala (K. dun. 47).

† P.U.-93 Pi-pa pan n. of a great river in ancient India (K. my. P. 198).

ं शैरादा ता pi-pap-la prob. the peepul tree; के त्या कृष्ण

PD pi-pi 1. acc. to Schtr., Sch. fife, flute. 2. in W. nipple, teat. 3. in W. icicle.

ये शे. ब्रिट pi-pi-lia विषयी Piper longum: वे वे के वे ब्रिट वेशक्त वर्ष स्थापक the Piper longum (fruit) oures all kinds of cold.

Syn. an angaign lus-hphays skyrs; ya gaign yul-ddus skyes; Aguis grogs-thed; Kish dtod-sman; Kiği'31 dtod-skyed byed; dgain segs-ma; gaist gyo-byed; dgas steybyed; kish sma-riñ. (Mhon.).

ৰ্ম pi-pho 1. abbr. of ইউইছ pi-pi-lin and গণ লৈট pha-wa ril-po = Piper longum and black pepper. 2. v. ইব pi-ci.

† 1 3 Q Q pi-tsu lå-la n. of a gem (S. kar. 182).

रे प्रेर pi-wah बीचा, guitar; में विषय ko-na pi-yah a kind of guitar. विषय मुग्न pi-wah mkhan = विषय प्रा-wah-pa बीचावादक, विषय one who plays on the guitar (अतिका.). विषय कु pi-wah-rayud सच्ची 1. [a musician]8. 2. बीचा [a lute]8. विषय कु: pi-wah rgyud-mah वहुनायोव बीचा a guitar with many strings; विषय कु: बुगुम्म pi-wah rgyud-gaum a three stringed guitar.

‡ थै है 'वें pi-ri-nd पोरोच ;= है भे दें अंतर्सñid (mystio) (K. g. F. 27).

दे हिंद pi-lif and वे वेद व्यक्त म pi-lif bpharma are names of two क्ष्य व demi-gods.

the son of Pilinds, one of the disciples of Gautama Buddha, who used to exhibit miracles.

धेवा र्वे pig-mo v. धुष में pue-mo (Jä.).

the first pin-ta ra-ta n. of a commentary: was a same and their commentaries, etc. (A. 66).

Description of the period of t

Syn. 4935 hbri-byed; 94 gq brissmyug (Mon.).

powder) in Ladak = = = M; u maned-pa.

§ 7 p_{n-wa} 1. = ¶47 q_{non-pa} to press, pressing (mystic) (K. g. P. 179). 2. num. fig. 73.

द्रावित्रद्रावद् pu-gahi bbras-bu युवाक areca nut eaten by the Hindus.

‡ ६ है Pu-ti, श्रृत्य व्यवस्था Pu-tis gyogs-pa n. of the great ocean to the South of India on the coasts of which people subsist chiefly on fish (K. d. ६, 275).

S' 5' 5' Pu-ta-na n. of a city: a square and a square squa

পুটি Pu-to-po n. of a learned lama: অনুমান করে বৈশ্বেশ্ব প্রাপ্ত কি having composed a large book of maxims, Putapo went away (A. 135). + 4.5 pu-ti or 4.5 po-ti a manuscript book.

pu-sta-ka ywa a volume, book.

9 9 7 pu-na-ka n. of a flower (K. y. 7, 466).

3'4' Pu-na-kha the winter capital of Bhutan.

J g pu-byi v. #8 ppu-byi.

€'8 pu-tse.

§ 3 pu-tshe bran (Cs.); husks of barley (Jā.)

4 358 Pu-rafe a district in the S.E. of Ngari Khorsum, of which province it is a division; it is situated to the north of the districts of Kamaun and of Western Nepal.

4 5 9 pu-ru-ça yev an officer in Tibet = 55 5 blon-no a minister, official.

‡ वृष्टे सञ्ज्ञाल Pu-li-ra Ma-la-ya n. of a country in ancient India.

4.25.4 pu-list-ga 40 n. for the mesculine gender.

JJ pu-ls hut, built of stones, like those of alpine herdamen in W. (Jä.).

an epithet of Indra (Maon.) [Indra destroyed his father-in-law Puloman in order to avert his imprecation consequent on the violation of his danghter]S. সুৰ্বিপুৰ্ব pulohi sras-mo (চুৰ্বান্ত্ৰ্বান্ত্ৰ pulo mahi-sras mo) ঘটিনী the daughter of Pulo, an epithet of the wife of Indra (Maon.).

I'd I: pu-qu=1. A ex span-uar month [gradually tapering]S. 2. With [secretly]S.

र्दु दी II: 1.=वर्ष्ट्य, सुरुष्य upper story, second flat of a building also = विश्वाहर क्यें the top of a house. 2. दु:वृदे हिन्द pu-pubi-steff क्योंपिकर [top of a building] S.

S'ति Pu-çud (5) जनक 1. the hooped hird: इन्दर्भ ने भाग दिन दे ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने भाग है। तो स्वाहित कर ने स्वाहित क

Syn. of 1. व्याप्त कृतिकार्य कृतिकार्य हुए होती व्याप्त प्रकार कृतिकार्य कृतिकार कृतिकार्य कृतिकार्य कृतिकार कृतिकार्य कृतिकार कृ

G. A. T. S. pu-cel tse (RA) with the fragrant root of the plant Andropogon muricatus; the root is a cure for vorniting S. (2.1843 klu-sman gras).

Byn. বৰ্ণ ag-dbye; স্কম্ম bya-zas; ব্লিং বিংল্প hkhor-lohi lus; স্থান ক্রিণ দ্ব-yi hbyorpa; স্থান ম্পান lus-দ্বন mig (Miñon.).

34.5 pug-ta [shelf, partition in a box]
(Jā.)

ધુના A pug-ma in Purig = collar-bone.

St. I push-pa or St. I phush-pa in C., W. an unshaped vessel of clay or wood for water, beer, etc., but seems not to be the same with SuI bum-pa (Jā.)

pun-da ri-ka 1. n. of a gem (precious stone). 2. n. of a celestial flower; 2072 124 pun-da ri-kahi phres a garland of pundarlka flower (Situ. 157).

3. yearly white lotus.

94.44 pun-nag ymm [n. of a tree, Rottleria tinctoria, from the blossoms of which a yellowish dye is prepared]S. In pur resp. for a dead body; any way? ghost-land, a name for Tibet which is called the kingdom of the dead.

‡ 43.75.778.25 Pur-na kats-tsha n. of a place in Ancient India.

1. the Indian Gossin belonging to Joshimot who resided for many years at Tashilhunpo and accompanied Panchen Rin-poche Palden Ye-s'es to Peking. It was he who carried letters to Warren Hastings and founded the monastery of Bhot-Bagan opposite Calcutta on the Howrah side of the Hughli. He was killed by dacoits who had robbed him of the large quantity of gold he had amassed during his residence in Tibet. 2. n. of a Buddhist holy place in the Swat Valley. **U\$1.55 (Dusye. 38).

पुने ना र pur-ka-ra प्रदा n. of a medicinal plant the flower of which recembles in shape a lamb's foot: शुक्रमार सम्माप मुद्र के the root of pushkara cures phelgm and fever.

+ 94 95 pus-skhyud= 144 syon-thag the string or eloth tied round the body of a Naljor by which he ties himself when meditating (Pag. 76).

द्वार्थ pus-mo जाह, जाहुन the knee; the shank or lower part of the leg from the ankle to the knee. [वर्ध में अप्याद्वाय pus-mo sa-la hang-pa to kneel]. Ja. वर्ध में अप्याद्वाय हैं वर्ध में अप्याद्वाय हैं कि kneeled down with the palms of his hands joined and petitioned. व्याध माना वर्ध प्राप्त वर्ध माना प्राप्त हैं वर्ध माना प्राप्त हैं कि कि de the right knee-joint on the ground] S.

दुव क्रीते पुत्रव pus-mohi gnas बाद [the knee joint]S.

gu वृद्ध : puş-mohi lha-An चाइमण्डस [knee-pans]S.

guiden pus-takigs = guiden pus-mobi takigs the knee joint. on new guidengs at it at yan-mo pus hikhregs-kyah byro-mih bdog though the old woman had a stiff knee she wished to go away (Rdsa. 17).

2 pe= 3472 gruel-broth (mystic) (K. g. F. 179).

ये नार Pe-kar or वेदनर Pe-dkar (also spelt sasms or sass Dpe-har)=5年5年 and dkor-blag rayal-po the spirit-king or chief of the custodians of monastic properties. His principal shrine stands in the Nechung grove near Lhasa. He is greatly adored all over Tibet; and it is said that he was brought by Padma Sambhawa from the monastery of Odantapuri in Magadha and bound under solemn oath to protect the great monastery of Sam-ye. वेन्द्र pe-kar glift, द्रमुद्र set the temple of Pekar in Sam-ye in which the monastic treasures are kept: ammac.wc.amafca. বৃশ্বনার (A. 91) his small room was also in the treasury of the temple of Pe-kar glift.

ী শ্রম Pe-sgan n. of a place in Tibet: এবালাই স্থান shag-sa pe-sgan du-byas he halted one night at Pe-sgan (A. 90).

ቅንኙ Pe-te-hor, more properly ማንኙ Pata-hor, the country to the east of Yarkand which was a great place of the Northern Buddhists.

2.551 pe-team little, small, a little (Sch.).

3.3 pe-tse white cabbage in C. (Ja.).

리크 pe-ra a flat backet (Jā.).

वैद्वाय pen-pa pincers (in Sikk.).

I: Po 1. n. of a place in the confines of the country of Gesar and Tibet (G. Bon. 4). 2. n. of a clan in Tibet (Jig. 21). 3. for 5.5.

II: 1. the particle styled and blaggera signifying the agent, as in [474] a demonstrator, explainer, [474] the pa-pe a hearer. 2. sign of nouna, designating concrete nouns and the masculine gender, in contradistinction to abstract nouns with or or and to feminines with it connected with a numeral, it supplies the definite article: 27 [42-po the five (just mentioned); and missing miss-po the two, both, (Jā.).

A'5 'श Po-ta-la (ब्रॅडिय देश देश thophyogs ri-bogru-bdein) 1. पोत्रस्य theresidence of Avalokites vara and Arya Tara
on a hill situated in an harbour somewhere
in the Indian ocean; acc. to the Chinese
Buddhists an island in the China sea off
the coast of Shanghai. 2 = के कि स्व
Po ta-la or द्वा के दिवा के कि प्रमान प्रकार के कि
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155. 9 po-tuh-gi=912. 12. 11 grod-por smra-10a (mystic) (K. g. P. 27).

T's po-ti=93 pu-ti small book.

百克叫 po-tog v. Minisa natho-po tog (Jä.).

at po-bo grandfather (both in the father's and mother's side); a grand-mother.

শ্বিপ্র Po-lon-can n. of a high mountain in China.

Ц

র্মান্ত 100-son-cha মধুৰৰ a shrub Sesbana grandiflora.

Syn. Ac 3:84 gok-bu-can; aqu8 kc 5a bag-pahi taheh-dun; qan 9an gaer-yyi lug; sqan Ba Ac dhugo-bhyin çin; aqu888 hkhyog-pohi sida; gan85 myon-byed; ac Ac chah-cih (Uhon.).

In poy sec [the resin of the plant Boxcellia thurifera] S.

545 pog-ta (Mong.) = 1 sir, lord.

বৰ্ম pog-phor এলম pos-phor (ইব্ pog ভূম (pog) incense-burner, perfumingpan.

y. Ma phon, Ma y phon-to.

हर और Por-hilsed n. of a tribe in Tibet (J. Zaf.).

de pol in Tsang is said to be a sort of fever.

I: pro 1. a small turquoise, in W. seldom larger than a lentil, for wearing on ornamental rings. 2. v. Za takom.

प्राप्त कार्य क्षा क्षा क्षा क्षा क्षा कर कार्य

्य भिष्य pra kir-ya स्थीचे [1. the plant Guilandina bonduc. 2. the tree Pongamia glubra]S.; v. गरा १६ ka-rañ des (Mon.).

‡ प्राप्ति हैं ने Praga diyo-ti ça जान्-क्लोक्षर n. of å mountain said to be situated beyond the mountains of Susrimo Parvata which is inhabited by the gods and where the Asuras cause the former constant terror (K. d. 5, 283). [It is identified by some writers with Pragjyotisha, or the province of Assam]S.

4.64 pra-chal or 1422 spral-chal jest, joke, nonsensical talk; \$222 \$54 pra-chal bycd-pa to make sport, to play the buffoon; \$224 \$62 pra-chal sloft-ra to cause merriment (Ja.).

पुष्टि प्रिट्स वे pra-ti po-tak-gi is explained as व्यवस्था प्राथित व geak-por surauahi lan reply to an enquiry given in a mystic language.

454 Tyre Pra-dun-rise the khan one of the twelve Buddhist temples said to have been erected by king Sron-bisan Syam-po, this one being in the north of Tibet.

‡ \$1'95 pra-pa-ta=¶ yrn boat (in mystic language) (K. y. 27).

মুখ্য a pra-phab-pa [1. মইল, n. of a prince, 2. বুলি figure, shape image]S.; বুখ্য বুল্ন pra-phab bahin সনিষ্কৃতি likeness, image.

ya pra-uca 1. un, yak i ya pra-ucahi metoy unya [the flower of the tree called Eschynomene grandiflora]S. 2. unfum [hardness, the plant Teronia elephantum]S.

g an pra-tehil= gr. 3 mm sbrak-risigs-ina bee-wax.

pra-li a tailless rodent, Lagomys badius or some kindred species.

्री करण pri yaf-ku or वे करण pri yafgu विश्वष्ट [Panicum italicum, a medicinal plant and perfume described in some places as being a fragrant seed]S. विश्वर पु: विश्व श्री श्रीदार्थका वेशा विश्व श्री श्री श्रीवृत्वका श्रीवर अत्राह्म



Syn. granes bug-med min-can; gune sna-tshoys sde; agatariya sbyun-pohi-me-tog; en gun dsam-bu skyes; af ar nugunga hkhri-mechog (dun; gunu sa sha-sahs can; unugunu sa sha-sahs can; unugunu sa sha-sahs

মূৰ prog or মুমূৰ ze-prog the crest of a cock (Cs.)

মূলs progesha or মূলs phrogesha মুদ্ধঃ
মুদ্ধা = ইণ্ডাৰ cod-pan ornamental helmet,
the kind of crown worn by Vais'ravana
the king of the north.

Syn. 💐 📢 nyo-rgyan; 55'94 dbu-rgyan (Mion.).

्याण dpag measure: १०० के qbag-med or १०० व्याप्त dpag-yas measureless, immeasurable. १०० व्याप्त dpag-thag measuring string or tape; १०० व्याप्त dpag-pa मा fathom; १०० व्याप्त dpag-byas सेव measurable; १०० व्याप्त dpag-byas सेव measurable; १०० व्याप्त dpag-byas तेव measurable; १०० व्याप्त dpag-byas dpag-bbaams id.

্থৰ হ'ব dpay-tshad বাজন acc. to Cr. 4,000 fathoms, hence a geographical mile; ব্ৰন্থ ইন dpsy-cen a distance of 5,000 fathoms.

suggest dpag-beam was thought, imagination, wish. Suggest of Ar dpag-beam bkhri-pid was or was first the wishing tree, the tree of cogitation; n. of a fine poetical work written by Kshemendra on the exploits and glories of Buddha. This work occurs in full in the Tangyur, in the 93rd vol. mdo section; the text and a synopsis of the whole work in Tibetan have been published under the editorship of Sarat Chandra Das, c.i.e., by the

Asiatic Society of Bengal. 544 TANK grant of a day of the wishing-tree; one who is very charitable and gives alms to all beggars.

স্থান dpage 1. parched barley meal made into sop or balls by soaking in tea. or soup. 2. = শ্বিল nos-pa স্থান [to accumulate] S. 3. = ক্ষি depth. ব্ৰুপ্ৰথ মেন্দ্ৰেৰ বিশ্ব in me said the herdaman there is some depth (of mind) (A. 142).

SEE dyan or sur a dyan-po 1, a witness, one able to attest or bear witness; also, a surety: 595 9 duan bued-na to bear witness, to attest, v. 449 much: 55 down to be sincere, to be conscious of speaking the truth (Ja.): 545 544 बेन्द्रक्ष्य दे doud-pos tkog-rhan sa-wa-de (क्ष Base a range and causes the ends of law to be thrown to the winds) the witness that receives secret gratification (Geer-phres 16). 545 54344 dpan-du bayur-un to be witness of \$550c. witness or proof for the truth of; a thing; #4598 rdsun-down false witness (Schir). A Suc. C., one who is a defendant's advocate : A que (or que t) \$54 c. genit, or dat., to defend in a court of justice (Ja.). San Angara dvak-per drispa asked to be a witness: 545.484.4 dpafhpher-wa to become witness.

्या विश्व विश्व Dpan-blo gros brian-pa n of a learned Loteaua of Tibet.

quantities of the state of the

quest dpass sage height, quest dpasssu in height.

द्वार कुळ or १००व कुळ-स्ट द्वार, बोर, वयचिन, वयोचन, क्वेस 1. sbst. bravery strength, courage; also adj. brave, strong,

द्वर ब्रेंड क्रिकी-क्रिकी-क्रक = हे बुब रहेमाय स्वgyal kjomp-pa to humiliste, to humble, break the pride: क्रम है समायम इंद्र यद्द द्वर ब्रेंड क्रेड्रेंड इस्ट्र ववेडेंड्सब्द क्रमाय है (Birom. 7, 318).

549.34 dpah-can 1. brave. 2. beautiful. 3. W. savoury (Ja).

59858 djah-dar scarf presented to one who has distinguished himself by valour and success in any undertaking.

द्धः क्ष्य dpah-gdam= में देश long knife, a sword.

que'q dpah-pa, a medicinal plant with root resembling that of a radish.

ton i dpab-po heroic. του i to dpab-po dul an epithet of Bhimasena the second Pandava (Maon.). του i to dpab-po duama an epithet of Paracurama (Maon.). του i unit (fine fragrant oleander) S.; n. of a medicinal plant and flower (Maon.).

१९२२ dyab-se चौर, तपश्चित् an ascetic; a steady person; v. ante १५०. १०० ९, steadiness, valour.

ক্ষম dpab-bo খাঁহ, ছবে 1. an intrepid chivalrous person, hero, a fearless strong man, a demi-god. 2. brave, heroic: ঃ কাইব কাইব বিশ্ব বিশ

bya-rog nor-bu, বৃদ্ধান্ত ব্ৰুপ্টান্ ghar-po yar-haren re-skor, etc. (Sman. 350). বেশ্টান dpah-ho ser, an officinal plant of bitter taste. বেশ্টান্ত dpah-hobi-rgyud; মানি, মলি of chivalrous spirit, heroic and noble-birth.

Syn. कृष्णकेन stobs-chen; युद्ध gyad-mi; व्यापनित pha-rol-gnon; वेद्दान्यपदित्वद यहन she-sdah gtum-pahi dimh-pa-can; व्यापित हेन रात्रक-gnon-can; न्याप्यद्वाद प्रमानित केराकः कृष्णकेन कृष्णके

र्षक्ष ags dpah-lo brgyud an epithet of Vishpu (Maon.).

্বের্থি ব্যক্তির dpah-poht hdug-stars the manner of sitting of a tha or minor god (Ya-sel.).

५व के dpan-byed कीर [hero] S.

544 M grah-no 1. heroine, also name of a Yaksha queen (K. g. 5, 139). 2. v. as 1

Very Dpah-rab m of a country that was ruled over by king Udayi (*****) (K. d. 133).

्वरक्षाप्य १८ वस्त्र वस्त्र dyah-plabe-dan beat-pa वीरियंच [having violent waves; the coem]S.

494 € dpab-cod= 494 € dpag-cod.

५८४ I: Deal जवारी, काकरी n. of a medicinal tree (the tree Gmelina arborea)8.

Byn. 24'44'am kun-naş hadı; Avracı lo-ma mdar; Er Filaça şbrad-çisibi hdab;

789

Marane #5 \$5 lo-ma-back sprod-byed : 504 } Ku dpal-gyi lo-ma (Mhon.).

र्ध्य II: 1. क्षी, भी, भन, भान, पश्चा glory, aplendour, magnificence, abundance : prosnerity, talent. ब्रेड्यवेद्यक व कर महित्य enjoying the utmost happiness (Glr.); as an epithet, or part of the names of deities. e.g., some Dpal (dem a doity incarnated in the Sikkim mountain peak of Pandim; ৰা কুল ব্ৰহ wolfare of all living beings. 343 que 5 age a or see to be the salvation. the saviour of all being (Gir.); 504 1 57 dpal-skycd-pa. and 3 xx 9 44 ashan-qui rafi-ui dpal to work for the elevation of others or for one's own. 2. nobility: दवन के जनद न privilege of nobility ; दवन के जनद An diploma of nobility: 500 2 944- And one having a diploma of nobility (Cs)

Syn. 4434 yon-tan; 49445 gui-briid; 434 ELWES guen-loke spyod (Maon.).

₹001. **B** M dpal-skyes= 4.99 raya-cua (Mnon.).

५पवार्बेट Dpal-skyon चीत्र [the lord of fortune, n. of Vishnu; also a king | S.

544 B5 dpal-khvad = 544 dpal (Ja.).

sua affected Doal-hkhor bisan n. of an early king of Tibet, the son of king Gnamide Hod-srun (Lon. 4, 8).

1 प्राय केंच dpal-cos 1. प्रश्न lotus flower (Maon.). 2. बीबास [dwelling with S'ri, n. of Vishoul S. Sun & danses doal-and behas mtshan another epithet of Vishpu (Maon.).

taa. J. Zar g 44. ta. tal. ta dpal-gyi dum-bu tean-dan dkar-po चेत्रक्ल मीक्क white sandal-wood.

५०वा रे बचा व dpal-gyi phag-pa सीवराष [' the divine boar,' a n. of Vishpu]S. 500 \$ 254 dpal-gyi bday alufa another epithet of Vishpu (Mflon.).

500 PASON SA dval-aui hdab-ma can as met. = lotus flower (Milon.).

504 TH dpal-qui-bu met, horse (Maon.).

५०व में केंद्र dpal-gyi behu चीवत्स noose of love, n. of a gem [a particular mark or curl-hair on the breast of Vishnu]S.

इव्य देश Doal-nui ri चीपर्यंत In. of a mountain mentioned by Bhavabhūti in his Malatimadhava S. Also a mountain in Southern India where Nagariana is said to have spent his last days absorbed in deep meditation. Also a mountain with a monastery in Tsang, opposite Dong-tse, built by an incarnate lama of the Nyingma school.

द्ववाचे बनाय dont-qui lag-pa जीकर: an dpal-gyi-lag-ldan-ma or spatty dpal-stug= A she curds.

द्वा अप्रीत dpal-mgrin भीक्षक सर another epithet of Vishnu (Milon.).

इक्ष्य अर्थे इंट करें केंद्र dpal-mehog dan-pohi rayad n. of a book (in K. y. 3, 294).

द्भव वृद्ध म Dyal-gtum-po n. of a spiritking of very frightful appearance (K. g. ē. 1).

spanished dpalater or spanish dpalater an epithet of Nam-sras or Vais'ravana (Maon.).

५७४ हुन dpal-stug चीवन majestic.

son Pa Fr. Qual-schi rdion n. of a small fort and Jong situated on the north margin of Yamdok-lake a few miles to the south-east of Khamba-La and on the road to Lhasa from Gyafitee (Los. 8, 14). The Jesuit missionaries who visited Tibet in the 18th century A.D. on their way to Lhasa passed this place and called the great lake after the name of the fort.

Z

Some annual Department of the work of the

इत्य दें विश्व के दें कुत्र gpal-rdo-rje-hjiys byed kyi-ryyud जीवजनेरकाच्य n. of a book in K. g. a, 46.

the ancient name of Buddha Gaya in Behar: গুলাই কুলাই প্ৰত্বিধান বুলাই কিছে প্ৰ (A. 26) to the east of Dorjedan is situated the great country of Bangala.

द्ववायद्व dpal-hdab चीपक्का.

६ प्याप्त dpal-ldan चीतान, चीतान; adj. glorious; also as abst. one possessed of glory, abundance, wealth, property, takents, &c.; is a common title by which every Buddhist is privileged to be addressed. ६ प्याप्त स्वस्थ चीताने possessed of glory, and charms, noblewoman.

্ৰেত্ৰ দুৰ্বা Dpal-idan khray-bthun = ব্ৰুমাৰ Dgycs-pa rdo-rje an epithet of a wrathful Buddhist deity of the Tantra class (Mnon.).

प्रशासन्त प्रशासन्त Dpal-Idan dus-bkhor चीवाच-चळ an epithet of the Adi Buddha (Mon.).

ক্ষান্ত্ৰ বৃদ্ধান্ত্ৰ *Dpal-ldan bbras-gpuks* বীদ্যান্ত্ৰৰ I. n. of an ancient Buddhist monastery in Orissa (near-modern Katak). 2. The great monastery of Daipung near Lhasa (S. kar. 180).

द्रम्म कृत | dan-ma चींचली; 1. polite term for the female sex. 2. n. of a Yakshins, queen of the Yaksha demi-gods (K. q. 5, 155). THE TANK TO deal-iden smad regund-pa = \$187.7 ft. regund-smad grue-tehan n. of the Tantrik section of the Galidan monastery (Los. \$17).

प्याप्त क्षेत्र Dpal-Idan Lha-mo is a goddess of terrific aspect famous for her bloody and licentious deeds, but at the same time a constant and redoubtable championess of Buddhisim. She is the analogue of the Indian goddess S'rimati Devi ; and by the Mongol Tatars is known as Ukin Tegri. In all large Tibetan temples Paldan Lhamo is to be found presiding over the a or wrathful deities. Her several names are :- The lha-mo uma; 實質引起 tha-mo dmar-mo; 名明》 tea mun-di; @ Max p q a R lha-mo par-na-ca pa ri; 智道引擎 ri-krod lo-ma ca; 實施 इन्द्रभ Starmo dkar-mo duff-skyon ma : श्रम परिचय अर्च म द्वाय gpaş-pahi thal medog-ma ; व्राच्छेर व्याप khro-gher-chan-ma; भेषम ब्रेच्डेर र बार भाग mi-pham khro-gner ro-lass ma; इन इंदे अहै nag-mo re-ma-li: ब्रेड दे द्रांद बद्द srinpo dmar-bdib; धर वरे द्वावार का phur-wahi tha gaer-can : भेर्य वसुक है वे ब्रांच arid-pa geum-भासत् व्यूच के मुक्त थ ठन gyi-blo-hphroy-ma; ya-nıtshan hphrul-gyi gçog-pa can; ≤94@\$ बन्ध dpal tha-mo nag-mo ; दशक्ष ध्वाब के dpalldan bphyi-ma; 44.42 wh yay-ca re-ma-ti: ब्रैर व्याप्त क्या में arid-gaum rgyal-mo; दें ब्रे ब्रें विवास ब्रेड rao-rie gloy-ma aprin; वर्द्दपर्व म्यला केदवर अवास bdod-pahi khams-kyi dwast-phyug-ma; WK भार 🖺 lha-nio man-deu ; ५भन् ४५:कुव में dmag-nor Egyal-mo; @ M Sug Is a lha-mo dmag-sorma; an h Dr. are. Toyal-mo ldin-baah.

१३वा विश्व dyal-ball चीपचा [the plant Promas spinosa, the lotus.] है.

१९वा के dpal-behu चीवत्स love noose. [1. Vishnu. 2. a particular mark or curl of hair on the breast of Vishnu.]S.

Sou \$5 dpal-byed unin [the third of the Pandaya brothers.]S.

grandeur: Kathanas glory, effulgence, grandeur: Kathanas glory of light (A. K. 111-56). 2. W. strawberry. 3. is a common personal name for men.

্মেৰ্থ doal-bras বীৰৰ woodspple (K. d. অ, 427). বৰ্ষ কৰা several plants such as Momordika mizta.

NAME Opal-gray with n. of a house-holder who at the institgation of Kshapa-paka laid a forl plot to kill Buddha who miraculously frustrated his designs and converted him to Buddhism (K. d. 4, 117).

५५व हेन dpal-sbyin थीरण ;= Kuvera.

has sprung from the ocean of milk, in certain Tantras set down as the Yum or Nus-ma (sakti or female energy) co-operative with Spyan-ras-gaiys (Avalokites'vara).

५०व वर्षे dpal giso बीरतर bolder.

বৰণ ৰ dpal-you [1. ৰ fortunate. 2. the fruit of Diospyros embryobteris.] S.

्ध्य व्यवस्था कर है कि dpal-gean wahi-shin-po n. of a book in K. g. ब, 139 much used by the Nyingma school.

you was a standard Tantrik work of the Northern Buddhists.

ৰ্কি dpus-yi dkyil-bkhor=১৯৭ছে dmagdpus army, troops (Mon.); বৃদ্ধ কৰিছে dpus-yi nyon-po=১৯৭ছে dmag-dpon commander, general (Mon.); বৃদ্ধ কাৰ্য dpusgi gien friend, protector, defender, assistant; বৃদ্ধ কৰিছ dpus-gi tehog ১৯৭ছেছে: army; বৃদ্ধিন hostile army; বৃদ্ধ ক্ৰম or বৃদ্ধ ব্ৰথ allies.

त्तर कुन dpun-ryyan or त्तर पर कुन चित्र, चार a bracelet worn on the upper arm]S. त्तर वर्ष कुन के an ornament for the arm; १९३३ तुन क्या-ornament made of precious stones (A. K. 1-10).

SHE Agard dpus hjum-pa (Sch.) to contract the arm.

५६८ जोन dpud-jñen प्राचन [last resort]S. ५६८ ज्य dpud-ldin = है गां करनी mountain. ५६८ ज्युन dpud-gnon reinforcement.

the great Yeru Tsang-po of Tibet (Mion.).

585 3 45 dpuh-bit chuh = 45.585 infontry (A. 149).

sgranged Dpun-laskyes = agranged lag-lass skyes born of the hand, n. of a king (Maon.).

are descriptions of mystic vows, the method of preserving one's vows, manner of meditation and that of ejaculating charms (K. g. 4, 40).

्श्रुर व्योध dpust-gyos re-inforcement of troops, also sending of troops to fight.

द्वायाद्वाय dpus-bayur-nos, हर्याय्वेट or क्षेत्र to exchange or dispose of articles: वृह्द-दुर्गोद्देश कृष्य । वृह्द्य-दुक्ष-वृह्द-वृह्द- with the exception of very rare articles it would be necessary to sell off on Government account (D. çcl. 11).

スコ dpe= 3 中 aka a ñe-war hjul-ua まま! 明, fagil, wunt 1. sample, specimen, example, nuttern: 50x 4 for instance; \$50x 84 54 dodper byca-nas taking this for a sample (Zam.). 2. way of doing anything, method: ब्रायदम हैन पुरुष प्रत्य it was from China that methods of reckoning arose; 543 35 according to what method, plan. example; 434 48 78 a way that may be followed, a good example. 3. a parable, analogue, simile, illustration. 4. a book: ጣናሳ. ጥጦ³ናሳ A-B-C book, primer; 3ሞናሳ resp. for 50: 90 50, yum-dpe original of a book; 8'54 bu-dpe copy of a book; 54'4 list of books: sagau book-cover: safau to write, to compose; 50 aga to copy a book; द्वेबतुब copied manuscript; द्वेबडेंबाय to stitch a book; 54 agq end of a book. ናቅማ due-ke a little book (Jä.).

shop.

54 des-khri a table to put books on, a bookstand.

+ 5thms for michyud fond of books.
5thm doe-thyung or 5thm book-lesson.

54 dpe-sgra in W. speech (Jä.).

্ৰ' dpe-cha সুৰুষ in colleq. is the common word for book.

ংক আছি: ope-bried অব্যাহত (Maon.) 1. example, comparison: ২০ বৃদ্ধি প্ৰতীয় অব্যাহত আদিন by way or means of example; বৈশুদ্ধি ইংল to compare, to cite an example.
2. paradigm, example in Gram. (Jā.)

symmetry, beauty (Ja.). [In the Lalitavistars it occurs as meaning "secondary marks of perfection."] S. 5585 as the byad can well-proportioned; 5585 as Eag. 3 the eighty physical perfections of Buddha (\$5.34.536).

5th at Dpe-med n. of a city in ancient India (Jig.).

shara dpe-med-pa usum incomparable, unique, unexampled; an epithet of Buddha. Also personal name.

्रिष्या dpe-yas (प्रत्य) चपसम n. of a number.

म द्विताय dpen-pa is used for करका phane-pa or कर्कर प्रातिकाल करक करक charming, very handsome; useful.

্ৰমণ dper-na or বুৰু dper মধ্যাধি, বৰ্ষধা for example; v. sub. বুৰু dpe. বুৰু কৰি dpermetahon = বুৰু অৰ্থাৰ setting example. বুৰু আ dper-yah অধ্যাধি [even comparison]8. বুৰু বুৰু a dper-briod-pa fit for being an example.



545 38 an elegant composition that is added to a letter to make the meaning of the writer clear, pathetio, or forcible (D. cel. 20): 927-55-78-92-292 gal-che dpod-risom byun-riys.

इटींज dpon or १६६६ dpon-po प्रवर, पति. must chief: meeter, lord: overseer of working-men, foreman, leader. वर्षेत्र शंका वर्द्द न । हा क्षेत्र न अवहिंद द्र्यों भ! if a muster does not want his servant, he should pay his wages and dismiss him; ब्रॉच देश देश देश दासवर्ता शास्त्रवा साम्बद्धावर्त्ते प्राप्ति (द्यायहरू) if the servant does not like his master, he should give up his wages and go away. BANKA is the title of the second judge at Lhasa : ইব্ৰ rtsi-dpon chief accountant; সংখ্যা Gar-doon chief administrative officer of the districts of Gartok and Rudok in W. Tib.: 15 344 leader of a thousand soldiers: ৰূপ্ৰসূত্ৰ in C. modern word for general, and बर्व्यव्हाद bdeys-dpon the same as TERM (Ja.) TEM spyi-doon a general manager in a monastery: ARAPART 554-94 etc., etc., that man in this world (is fit) to be Spyi-dpon who is noble in birth, wealthy, magnanimous, who is anxious for his personal gain, very modest in his speech, etc. AZES prefect; \$37545 master mason; FEGE rdson-dpon, colloq. Jong-pon, district administrative officer who possesses civil and quasi-military jurisdiction: 5'544 ru-dpon commander of 250 troops; अवर्ध्य चाचार्च school-master also title of the more learned lamas; ৰ্মৰ বৃহত্ kitchen steward who arranges the food of a Grand Lama or of the head lama of a large monastery; পুর্মণান্ত্র 34 dief steward of the food of the Dalai Lama of Lhasa, who is assisted by four sub-stewards. 554 4 cpon-skya

TY [an honourable and distinguished man.] S.

্ৰেন্থৰ dpon-bgo = মৰ্ন্ন্ৰে chief governor, ruler, lord (Maon.).

554 dpon-po v. 554 dpon.

ন্দ্ৰ # dpon-mo খানী mistress, chieftainess : এই ব্যৱস্থিত she is my ruler.

554 A5 gpon-med free (Ca.).

্বৰ অন্ dyon-yod standing under master or mistress.

549'sc dpon-tshaft physician (Schtr.).

ন্দ্ৰ পূৰ্ব dpon-gyog master and servant: শ্বং ইন্দ্ৰপূৰ্ব kon-jo dpon-gyog Princess Kongjo and her suite (Gir.)

5 the genealogy of kings, chiefs or governors: 5 the dynasty of Phagmo-grub (Jig.).

्रान्यान dpon-sa bla-ma= देशे । a the high priest; a hierarch (D.R.).

মূল্য dpon-slob 1. for মূল্য মূল হয়. 2. title of the petty feudal governors ruling in Bhutan. 3. = মূল্য মূল্য dpon-dan gyog (Rissi.).

ζΫΧ'Π dpor-wa pf. and fut. 54% dpar to dictate (Cs.).

to impose a tax (Ta. 21, 11). उन्नव dpya-khral=चल-विच government revenue: चल-विकास उन्नविच government revenue: चल-विकास उन्नविच स्वयं क्षिप्त he established the custom of raising revenue for Government (Lon. ५, 27). उन्नविच dpya hjal-wa= व्यवस्थ or वृष्य बुवय or वृष्य देश्य khral sprodpa payment of revenue (Mon.); उन्नविच dpya-bla skyes समाव [revenue, tax, toll]S.

153.4 dpya-wa= 49.4 hphya-wa.

dysaf-sea to dangle, to let down, to make hang down, vb. a., pf. ९९८७ dpysafs imp. ९८७ pysafs also ९६८७ dpysafs; ९९८७, ९९८७ or rope, by which a thing is suspended; hence fig. ९५०३१९६८ et down a thick rope; ९९८७० १९८७ १९८७ to swing (one's self); ९६८२६ dpysaf-dar soarf attached to pillars in a temple or monastery or to flag-poles, etc. (Etsii.).

535 dpyad and its compounds, v. 5354.

550 Dpyal n. of a place in Tibet (Deb. 4, 14).

ব্ৰুল dpyce-pc, explained as ক্ৰ্ৰুণ্ডখ ব্ৰুণ ব্ৰুল্ডখন to throw blame upon another, to impute guilt to another person.

ব্যুক্তর dpyas-po fault, blunder; ব্যুক্তর dpyas-can faulty, blameable; বৃত্তুক্তর dpyas-med faultless, blameless (Cs.); বৃত্তুব বৃত্তুক্তর dpyas bdogs-pa to blame (Ts.).

5 dpyid 1. = ५०० grace (Yiy. 6.).
2. बसम, सदम, also ५९,५० the spring season. ५९,६० dpyid-kyi pho-ña बसमाप्त the messenger of the spring, the cuckoo; ५९६ dpyid-sla months of spring; ५९६॥ ६६ dpyid-sla tha-chun बेमाच the month of March-April; ५९६ विष्ट dpyid-sla hbrin-po केम April; ५९६ विष्ट dpyid-sla ra-pa सम्मा February-March.

Conclusion: 33 34 4 dpyis pyin-pa to

bring to an end, finish: Tarka was 342 taking-don mather physin-pa to arrive at the final conclusion as to the meaning of a word or that of any object or business.

Syn. **** §4'9 mthar phyin-pa; **9'9 hphya-pa (Situ. 41).

53'a dpyo-wa to change (Sch.).

SEC a dpyod-wa perh, primitive form of SEC a dpyod-wa (Ja.).

र्देश्य dpyods explained as र्देश्यक निर्माण कर्म क्षेत्रक प्राथम राज्या difficulty in stretching or contracting the legs from pain in the hip-joint.

THE Apyod-pa pf. and fut. 1950 dpyad-pa to investigate, to examine into. to test by reasoning; 535 \$59 dpyad-byed-pa to test, make an examination of : to diagnose medically; dpyad-na on examination; \$45354 to examine anything: 44535 brtag-dpyad investigation, inquiry; \$ 975 595 " separately examining it : 9 595 4 3444 to inspect the mountains (Gir.): #8.595.9# कर केमय to know that this inspection will turn out favourably (Glr.); #4595954 to treat medically: 525' at a 8 then the mother (not the child) must be placed under medical treatment (Ja.); #5'55'4' * skilful in medical science (Dal.): 525 usus dpyad-mtshams minute rules, also close inquiry; 595 93 grounds for inquiry. also elements on which an investigation can be based, i.e., the evidence; 595'48'94 dpyad-pahi yul an object or a subject of examination; 555 Age to ascertain, to come to a conclusion upon: 44 2 4 444 34 535 A Am a t Ma Sa Mar and and that which the king and his ministers do not unrayel must be decided by means of powerful drugs (i.e., by the test or ordeal of poision). 和で多 rnam-dpyod = 直通 blo-gros. ちばい dpyod-ldan = भ्रम्बाय learned, discreet, possessed of judgment: ५५५ मृत्र क्षेत्र या बहु राष्ट्र केम्ब्रा चन्द्र elegant description full of well-judged thoughts (Yig. k. 49).

হাংবৰ Dphod-pa-pa 1. নীৰাৰম in anci nt India a sect of philosophers. 2. one bringing on a reconciliation between two parties; an arbitrator.

ৰূপ্ত Dpyod-la n. of a Tibetan minister: প্রায়ন্ত্রিক শাস O minister Dpyod-la, do listen to me (Hbrom. 110).

८द्वाय dpral-wa च शाह the forehead, the brow: रक्ष्यायाच्या साया महेरामा विशापिराता, विशेष्ट्रमाडा assuradioss; the who has two wrinkles on the expanse of his forehead will live sixty years, etc. 524 14 dpral-mgo stug-po= 2 4 25 4 lit. a thick-headed, a shameless person; shamelessness (Milon.). spende dpralmig as is de the third eye. the eye of knowledge [one who has got an eve on his forehead, n. of S'iva S. Sun Ra dpral-ril way a sectarial mark or circlet on the forehead; Sun and doral-gyu = = 54.48 the turquoise that a Tibetan woman wears on her forehead: 500 48 48 45 dpral-que aser-akon-pa a turquoise mounted on gold and overhanging the forehead (Rteii.). SMARKAW W. luckless person.

Syn. 34'444 rgyan-gnas; Aq-alf4 miyhdsin (Mson.).

द्भारीय समाय, चपाच [character, a mark on the head] S.

्ये dpri पीपूप cream also gen. porridge made of milk and rice.

द्वबर्ध्व dorul-dorul in dorul-dorul la geofi-wa to hang one's self (Jä.).

MAN I lpage-pa the outer skin or fur of an animal; a leathern strap; also less fro, the bark of a tree. When this word is joined to another word the surmount-lpage tiger's skin, 44 244 cun-lpage bark. peel, and wa-lpage fox skin. Manual l page-ldan-ma पर्यवती, प्रवेचती [covered with hides or skins; also, the n. of a river which flows through Bundelkhand into the Ganges, the modern Chamball S. क्ष्यापामीन lpags-pa muen of soft skin, a name for the birch tree (PATAE') (Maon.): क्ष्रवा व व्यवेर मर्मेन [pgaş-pa-geer-mdog स्वर्ध साम : the golden bark: gawas loags-paki las-oan where dealer in leather, a shoemaker.

सुन्तरपरि वद्य अनुस् [pags-pahi hdab-chags-can bat, the skin-winged animal.

Syn. *** pha-wak; Manis lpags-byebu (Moon.).

মূলি spa-kon = ৰ বিশ্ব বা guid gran-pa নুলা- gran-pa নুলা- u for frighten (Gyal.); বিভানিক showing the tongue to frighten.

हाभेद gpa-sker hoop of a cask (Schtr.).

E# Sps-gro n. of the seat of the Governor of West Bhutan called Paro (Los. 4, 6).

त केंद्र का god-us क्षणका हुन yul-yul-du gyur jealousy, envy. तक्षणका हुन का कुळ-god usu-dgyur = क्षित्रका प्रश्न yid-bad par gyur [क्षणका का क्षणका हुन का क्षणका कुण्या क्षणका कुणका कुणका कुणका कुणका कुणका प्रभाव कुणका कुणका कुणका कुणका कुणका when the sons of gods of lesser merits should see that, they will become envious.

हा अब apa-chal or हा अब spro-cal (१५ में ६ वर्ष)

है Spa-tin. of a section of the monastery of Sera; हो है से बंद व्यक्त प्र the section or community of Pati in Teang (Low. 3, 16).

भु हैय spa-til match, v. भीन pha-til (Ja.).

4c : gpa-don or # \$\vec{v} = \vec{v} = \vec{

हुप कृष-pa=६९६ drag-po (हैम्स्माय byin-chage-pa) सौरमा.

स्वयुक्ष कृत-क्षेरपक्ष n. of a fruit : स्युक्षभद्वित्र याव्युक्षपुर व्यक्ति व्यक्ति

gra gpa-ma juniper, Juniperus squamosa; and some other small species.

Spa-tshab n. of a place in Upper Tibet (Yig. 8).

हार्चे कृष कृष-yi क्षेत्र संसाध [a small stake] 8.

* gpa-ra n. of a village to the northwest of Lhana (Los. 2, 12).

* spa-ri n. of a kind of cotton cloth (Bleii.).

Hitza spa-rens (44) (phag) pig, hog.

barley meal moistened with tutter or tea.

gwak fream-pahi tto barley food; HTG
ngwak grag-tlar benos or and brdeis mixed
in dough (Kaj. 13). HTG apay-pa 1 to
sop up with meel or bread, to soak up
gravy (Ja.). 2.= Tara, benos-pa [unfuer
to accumulate]S. HTG apay-phor a bowl
mado of wood or metal to hold barley
meal.

स्वास प grays-pa 1. = है व spo-ua to shift, to transfer one's self: व्यवप्रस्थ remove elsewhere; व्यवप्रस्थ to go elsewhere (Situ. 99). 2. pickle, pottage, sence, gravy: हे स्वयप्रस्थ

also a clab, clate, flag; 是 可 span-go board or panel of a door (Ca.); 是 的 bookstand (Schtr.) 2. soft springy turf yielding to the feet. 是 span-po=a boggy marchy flat, a moss; also 化子 chu-grafi (Cs.).

BE ME WE Span-skon Taho the well-known Pang-kong Lake on the Tibeto-Ladak frontier, stretching due east towards the immediate north of Rudok. prises three oblong sheets of water connected by narrow necks, together making a fine lake over 100 miles in length. BC.BC.Bd.€g.M€ span-skon phyag-rayahi mdo a Sütra occurring in K. d. a. 1-50 and containing an enumeration of the epithets of Buddhas, Bodhisattyas, etc., and also the method of confession of sine. It is said to have fallen from heaven on the reof of the palace of king Lha Thothori.

RT span-kha=R span a marsh (Ries.).

हर हैंग्स span-khebs an apron, a piece of cloth that covers a lady's breast: हुन स्व हैस हर हैस अप with her tears she wet her apron and the small table before her (A. 128).

BE31 Fran-rgyan n. of an autumnal flower that grows along with grass. There are three kinds of it: (1) अत्वेदन्य which cures poison and affections of the throat); (2) अत्वेद विश्व span-rgyan shon-po the blue species; (3) अत्वेदन्य प्रका-rgyan shon-po the black species aguagatava atems which cures black pox and inflammatory fever.

Syn. Las ga ri-hohi ruu-rgyan; Isi un kun-tu gas; Ga Langas khyab-hjuy gdan-pa; gasawiga gahan-lus rgyal; ans gan ga gahan-yyis mi-thub; ans km ba-yluh deas; fa girin gron-yyi me-toy (Mnon.).

हरू क्षात्र एक री. प. हैं र प्रकार कर 2. व्यात्र प्रकार प्रक प्रकार प्र

हर श्रें आ span-spos जरामांसी 1. the plant Nardostachys jatāmārisi. 2. वजुषम the tree Nauclea cadamba.

Byn. g डब spu-can; १९७९ व्यास dkah-thub can; बदुर वेदे स्थान hbyun-pohi ral-ua; देदे स्थान drehi eras-po (Mñon.).

हर्नेन span-boy piece of turf, sod; सर स span-ma तम blue vitriol.

बेट प्रेंब बार्ड । बुबेंद व अर्थन दर केव वर जान कुल verdure, green colour ; a pot-herb : ब्रट अव ६ केट ब्रेब केट ब्रट अ

Syn. M. Man e spah-mahi nig-pman; granda fitsa-can nigrin; fita shon-po; ni granda fitsa-can nigrin; fita shon-po; ni granda bya-can; ni migan spah-mu dfulma; atauangr. boop-pa lay-byuh (Mon.).

94 span-shun verdigris (Sch.) Also=
24 Fr tshon-lian kha green paint (Risii.).

हर वेष graft-leb पहलारीड [1. a shield. 2. one who observes a particular religious penance peculiar to Buddhists, vis., rubbing the feet backwards and forwards on the edge of a sword made red-hot]S.

stand on which a Buddhist priest keeps his cap]S.

a spań-se n. of a bird (Rteii.).

्रिमी कृष्णके प्रशास 1. pf. of कि.य to abandon; क्षर में कृष्णके हुन्यके हुन्

बुद्धान् कृतिह-mtho-na चन high, elevated.

हरभद्य spans-po चपरभे [renunciation of everything, freedom S.

हर्म 9 spans-bya चयम, जयम anything very bad, worthy of being abandoned.

by spad only in why pha-spad father and children; cf. the more frq. why ma-spad Lex. (Jä.).

सन्त्र span-spun brothers, relatives (Ca.).

pa. 2. in a gan fra-grade ear-wax.

श्रिमी gram=क्षांत्र quises-pa or वेषणा legspa beautiful, nice, good: व्याप्त नेपायक्त् वृक्ष्म (&dsa.).

more of the relice (A. 192). Existing or to strike with the paws; Ex-Axily to scratch; gx Margara gear-mos snam-pa to clutch, grab at.

tortoise-shell from which the Chinese are said to have derived their knowledge of divination. A spar-trayad the eight diagrams of Chinese divination represented by the names of elements and certain other things: k = k fire, k hon = k earth, k hon = k are water, k hon = k hill k hon = k tree, and k hon = k with with k hon = k water, k hon = k with k hon = k water, k hon = k with k hon = k with k hon = k water, k hon = k with k hon = k

as a Spar-phu place in Tibet; as 3 a celebrated lama of Phar-phu (Lost. 2, 29).

Name of very hard wood Mil. nt.] Jä.

**Spi-ti is one of the Himalayan hill-states, lying W.N.W. of Lahul; greatly elevated and very sparsely populated.

भूष हैं Spig-rdson n. of a place in Tibet. इ.क्टेंब्य हैंट bu-mohi spig-rdson.

हुं कुछ कोल, रोलच; syn. एक देव हुंच 1. hair: कुछ हुद एकुन्द क कुछ-yi khus-bu kun-nas from every pore of the hair (अतिका.). ब्लाह mgo-spu hair of the head; ल हु kha-spu the beard; कुछक-gou hair of the face; व्यवस्था mckan-spu the hair of the arm-pits; व्यवस्था कु hdoms-spu or (सुन्द spu-han Cs.) the hair

of the private parts; And bran-spu hair of the chest; And ba-gpu the little hairs of the skin; And ba-gpu the little hairs of the skin; And ba-gpu the little hairs of the skin; And ba-gpu take-pa (Maon.).

Ba-hang spu-ris bbyed-nakhas knowing how to judge cases on their own merits, i.e., not mixing up the facts of one case with those of another, i.e., as the hairs of the body remain separate and not mixed up together (D. cel. 10).

5 P spu-kha 1. n. of a kind of cotton cloth (Rissi.). 2. colour, colour of horses and other animals.

#3 K Spu-gu dor n. of a place in Tibet (Deb. 4, 21).

तुत्रे कृष-gri पुर, रचुमच rasor [रचुमच = Saccharum spontaneum]S.

सु के का gru-gri gas-ua n. of one of the hells full of rasors over the edges of which sinners walk with bleeding feet.

perhaps = 1 kkra-ja, v. under 1 spa.

+ श्री पश्चिप क्षा behalva = विविध khroca shi-ca pacification of anger. हु बेंब spueñol = विवद्धार a khro-na skyus-wa suppression of anger or केबयवन्यवय to confess guilt (Zam. 24).

geq spu-thag a rope made of hair (Rtsii.).

g 49 spu-nay a term for the hairy-cattle i.e., yak, yak-oow (Rimi.).

gg $\sim spu-spa$ da-ma (g $\sim spa$) n. of a fabulous place in the abode of the Asura $(K, d, \sim 15)$.

a 34 spu-phrug or 534 spu-hrug a kind of hairy blanket, also serge (Rtspi.).

श्रुप्तरः स spu-gtsaft-ma v. सम spuj.

gram Spurrate the Purang district in S.W. Tibet.

g s spu-ra uft a knife.

g. R. 3 spu-rid na seems to be a fish (Maon.).

हार्थः व apu-rid-po बर्जु [the vulva; an elephant.] S.

Bix apu-refs with bristles on its body, as met. a wild boar (Mon.).

Har spulled gam, ye [bristling of the hairs; glad]S. (A. K. 1-54) = a g aca a ba-spu late-pa (Mion.).

a square Spu-ho bray n. of a place and rock-cavern in Tibet: a square square thoy-to byon he visited the top of the rock of Spuho-brag (Jig.).

| All spu-cel amber; but | All spu-celries wer [Indian spikenard, Nardostackys jatamansi; the root of Andropogon muricatus] S.

g 39 qpu-hrug a durable serge made of soft hair or wool worn by all classes in Tibet.

भूषी *ppug* (१४.४३) [बस्तन, बर्बेतन a kind of gem]S.

Bush-va pf. genq quas-pa, imp. gen spuss 1. to heap, accumulate, pile up; afgenq sa-rdo spuss-pa heaped earth and stones; ag nought and accumulated grain, etc. 2. to fill up: γ΄, genque gen putting (anything) into a vessel to fill it to the brim. An agent Rin-chen spuss-pa where precious things have been accumulated together or are heaped up; a heap of precious stones; n. of a town in Tibet.

MEN spuds adj. (ME. H, Many.

gawas spung-pa-can re [broad, expanded] 8.

broidery, equipment (Maon.); 579 gpud-ps. ornamented, decorated.

পুর্ব spun, also মুর্বার খানুখা 1. usually a brother; also, in general sense, brethren and even of both sexes, i.e., children of the same parents; also of the same fathers but of different mothers; Fusqual kho-ma cag spun gñis we (his) two sisters (Dul. 180, 17); 25.84.984 fled-spun geum we (his) three brothers (Glr.); 內有關語 454 khued bu-me spun geum you three sisters; args brothers and sisters of the same father; # 54 ma-spun of the same mother (Ja.) बोद्ये, समानोदय्ये [brothers of the same parents | S. B. & spun-skya or B. B. S. spunalahi-bu the son of one's brother. Another meaning of 西海 gpun-sla or 等平直西 shamsla spun seems to be: the joint-husbands of a woman; two men of different parentage having one common wife. 2. brethern in a figurative and more general sense, as comrades, members of one religious section in a monastery, persons with the same tutelary deity, sets of ninepins, series of brass cups all alike, etc., etc.; acc. to Jä. also: cousins, brothers and sisters by marriage. 547=husks of winnowed grain, cornwaste after brewing.

Maria grub-pa pf. gram grubs, to reverse, to turn upside down: Fgara kha grub-pa to turn the mouth, face, or the top of a thing upside down; 3.5 gra thur-du grub-pa to plunge head-long downwards.

New For the design of the state of the stat

gour-byans-pa C. to burn a dead body; grace spur-khan house for keeping dead bodies, or rather in most cases, the place of cremation; grams spur-syam or grasspur-syrom coffin; grams spur-thal sales of the dead body (Ja.)

Spur-rgyal an ancient name of Tibet. Acc. to some historians Tibet was called Spur-rayal, i.e., the kingdom of the dead, and as such it was known to the Buddhists of India who believed that a heaven was located on the snowy peaks of Himalaya, while somewhat below it was the intermediate region between heaven and earth called Bardo where the soul of the departed rested before entering a new destination. King Yudhisthir the model of piety before being conducted to heaven was made to visit this region. Hence in all probablity he had a glance at Tibet or the terrestrial Pretaloka. The Tibetan history of the term is that king Gri-gum Mean-po had made the town of Spuho-brag his capital and was called the king of Spu. i.e., Spur-Fillal and from that circumstance Tibet became known as Purgyal or Bod-kyi Rayal Khams (Yij.).

gaq gur-ua [vb. a. to aga gphur to make fly, to scare up, to let fly; aga adus spur-pa to pase time quickly; ≸aga stof-spur exaggeration, bombast] Jū.

article before purchasing it; Bunder spusgland pure; Bunder spus-med ill-looking, of inferior quality; Bunder spus-bbris middling; Bunder spus shan-pa id.; Bunder spu-phrag spus-shan Purug serge of inferior quality (Risii.); Bunder spus-logs best things, articles of the best quality (Fig. k. 85).

Spe n. of a place in Tibet. 1 39
Spe-thub n. of a village in the province of
Ngari Khorsum in W. Tibet (Los. 2, 16).

श्री पा दिए speg-qist some part of a cart (Cs.).

মুর ব্যাহ spen-dkar tamarisk-blossom; the plant itself being styled Ban spen-ma. बेन ४व spen-tog or बेन ४व बन a kind of muslin with variegated figures embroidered on it like tamarisk foliage, also called propu and imported into Tibet sid Buxa Duars (Rtsii.). बेन्बन spen-thog, or क्याप्य बेन्दन khafi-pahi spen-pa roof made of pen-ma stems (Yig.); 24'45 spen-pad a border formed of the brushwood of tamarisk on the roofs of monasteries. BINKY MORE mdog a kind of country chintz with figures of tamarisk, imported into Tibet from Bhutan and Assam (Jig.); 直有耳、ppen-phor eating bowl of tamarisk-wood (Rtsii.).

ীর্থ pen-pa মণীৰং, মলি 1. the planet Saturn. Syn. বুলাই লা-mahi bu; বুলাইর dal-war hgro; বুলাইন লা-skyes; ক্ষাইন ব্যাহ hod-skyes; ইমাইল বুলাইন ক্ষাইন বুলাইন ক্ষাইন বুলাইন ক্ষাইন ক্যাইন ক্ষাইন MS speke turnet on a castle or gate.

NO Declare 1. to augment, to increase, Kan to increase the wealth, and areas to increase one's Welfare: M. A. Maria rkanharos spel-wa to breed cattle (Dal.) haras spel-wa-la बहिंदे : to the increase, for increasing: Bank spel-zin increased. 2. to diffuse: Inga o chos-spel-wa spreading or propagating religion, and and spel-rayaspar or 1943,4 grog-par byed-pa to blaze about (Sch.). 3. to multiply (arith.) (Risis.). 4. to conjoin, unite together, compose: 985 ge Barn bead-ling spel-ma a composition of poetry and prose. But 4 spel-gos clothes of various colours (Ca.); Bust akuki hun chap-dan hjig-rien spel-ma religion and worldliness mixed up together (Yia, k, 1); } = 24 spel-tshig a combination of verses, poetry and prose; Butterquu spel-mar gnas-pa to keep different or many things together; a war 35 a spel-mar byedpa to mix (Lex.).

ন্ত্ৰপূৰ্ব spel-gahin. of a village in Teang (S. kar. 178).

I : wo the height, the summit (of a mountain): 99544 he as brag-dmar spometho-mas from the height of a rod cliff or rock; \$1854 he Rdo-rje gdan gyi-spoka on the top of Vajrasana.

No spo or May Spo-yul 1. a district S.E. of Kong-po and N. of Dza-yul (Lon. 16); Spo-wa name of the tribe inhabiting that district. The district is sub-divided into Spo-stod and Spo-smad (Po-tō and Po-me). 2.=44 or May grandfather, an address of courtesy for old respectable men.

Thet worn by lamas when travelling. 2. bullock C. 3. n. of a village in Phan-yul (Ja.).

মুন্দ্ৰ pro-soa [प्रकास to remove residence, কিন্তুম throw out, deposit or pledge]8. pf. and imp. মুন্দ্ৰ pos (vb. a. to ক্ষত্ৰ bpho-soa), to alter, to change: ব্ৰহ্মান্ত gras spo-soa to change the place of residence, to remove, to shift; also to transplant; মুদ্দ্ৰ আৰু spo-soa to change name; ব্ৰহ্মান্ত gos spo-soa to change one's dress; to dismiss, to alter, to mend, correct W. (Jā.); মুন্দ্ৰ gpo-soa a place newly occupied by nomads (Seh.); মুন্দ্ৰ spo-soa cha-dkar n. of an insect that eats up corn (Resi.).

ৰি মুণ্ড Spo-bo brag-thog the palace of the chieftain of Po-Yul situated on a rocky hill (Yig. 65).

Made The Spo-hoor Sgan one of the six provinces of Mado-Khams, called also Sgan.

At po-re v. At spor (Ja.); Kunt's \$5,9 sometimes changing his place of residence.

Tax A Maran An R. Spo-ser Dkonmehog bkra-ris glin n. of a place and monastery in Lhobrag, the birth-place of Marpa the Lotsaws (Lon. 2, 28).

स्वि¹ दा spog-pa pt. स्वय spags imp. स्वय spogs to carry elsewhere, to remove: वर देंद बर स्वय बर्ट्स bdi-khyod ran-spogs-sch-ham have you removed this.

Hall spogs gain, profit, Adam khe-grogs id.; Ham Ka googs-byed-pa to make profit, Achagan, Lahandha to gain money by traffic (Del.); Pinga skyed-grogs internat

(of money) ; Hart alk apposes glosses to give money on interest (Cs.)

HE'A sport-wa or # 4 span-wa [fetfa, will gard = constion, abandoning | S. pf. man spake, fut. E. spak, imp. H. spok or get spoks; to abandon, renounce, leave. deliver up; to reject, throw out: #5525-2 By an Mr. 4 if he abandons him without discerning the proper medicines: Ex BK alk; पामित्र spon-blan bdein-pa shig-pa the cessation of every inclination and disinclination. or also, of every interest in choosing or rejecting (Ja.). AFGERTER ME BE BE BE ! sam Bangsut squiffs as \$5 the flower that is not fresh is quitted by the bee, the forest that is burnt is forsaken by wild creatures (Can.) K-19 spon-thag one who has renounced every thing; also a destitute person (Deb. 4, 10); Fr 49 spoh-wa-pa forms: a renouncer, a Buddhist monk. Try spon-bya that which should be given up, i.e. a fault.

#K-25 Spod-byed Vriji, an ancient town in Magadha. # \$74 mon-byed-pa wina; belonging to the district of Vriji. [Major Cunningham has identified the angient town of Vriji or Wajji with modern Tirbut and the adjoining distriote. The people of Vriji or Wajji are called Vrijika or Wajjians. The great monarch Ajatas'atru of Magadha is described in the Mahaparinibbana sutta to have built a fortress at Pataligrama (Pātaliputra) with a view to subdue the great and powerful people of Vriji. These people were divided into eight clans such as Liochavi and others whose capital cities are said to have been respectively at : (1) Vais'ali, (2) Kesariya, (3) Janakapura, (4) Navandgarh, (5) Simrun, (6) Darbanga, (7) Puraniya, and (8) Motihari.

If the bearings and distance recorded by Hwen Theang are correct, it is almost certain that the capital of Vriji in the 7th century must have been at Janakapur. Amsuvarma, king of Nepal and a contemporary of Hwen Theang, belonged to the Licchavi branch of the Vriji people. The Vriji conquest of Nepal is assigned to Newarit who preceded Amenvarma by 37 reigns. It is also curious that kings of Tibet and Ladak also trace their descent from the Licchavi branch of the Vriii race. It is indeed found in the Pali annals that Ajatas'atru who ascended the throne of Magadha in 551 B.C. drove most of the Vriji people out of India. It is therefore not altogether improbable that the powerful people of Vriji being driven out of India founded the kingdoms of Nepal, Tibet, Ladak, etc., in the centuries immediately preceding the birth of Christ. |S.

mod spice (such as pepper, ginger, onion, garlic, etc.): Market epod bdebs-pa to season: Market spod-on reasoned.

Handler of the state of the sta

स्विभाग spots-pa 1. self-reliance and wisdom (K. d. a, 263). विश्व क्रिक्ट हुन्द क्ष the Tibetan religious teachers who were not selfreliant and wise became wonder-stricken (A. 77).

2. बहिमान courage, self-confidence; fitness, propriety (Yig.). 3. vb. to dare, venture: बहु कर में हुन्द कर कर हुन्द कर हुन्द कर हुन्द कर हुन्द कर हुन्द कर हुन्द कर हुन्द कर कर हुन्द कर कर हुन्द कर हुन कर हुन्द कर ह

not daring to take hold of (Pth.); हें क्यापर कृत्य goods-par byed-pa to enable, empower, authorize; हें क्यापण्य spods-pa-can विचारक, मुख्य daring, bold. हें क्यापण्य spods-pa-shan adj. [युष्य not daring]S. less intelligent; हेक्याप्यस्य spods-pa shan-pa one less intelligent and wanting in courage. हेक्यपण्ये हें स्वाध कुष्य कुष्य क्याप्य क्याप्य हां

ন্ত্ৰামনী লাগ্ন spots pahi-gier n. of a religious work, lit. the mine of wisdom; ন্ত্ৰাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্যা বিশ্ব মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্যা বিশ্ব মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্যা হৈ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মানুহ যোগ্য ক্ষাম এই মান

All spom, 1. = ur. yr. man-nun average.

2. n. of a place in Khams: Nungay. Spommads the lower part of Pom in Khams (Yiy.).

ৰূপাৰ্থ spon-spod = ইনখাৰ্থ suchs-spod, নুইন্মান্ত sedoms-sprod the delivering altogether, making over entire charge or responsibilities (Rusii.).

ৰ্ভিৰেইৰ Spon-blor = ৰ্ভি-ইন Spon-blor n. of a section of Daipung monastery (Lon. s. 16).

ৰূপৰ্ক, spom-yor superfluity, over-flow: ৰূপৰ্ক্ spom chen-po diffuse (in words), prolix, long-winded; ৰূপৰ্ক, ক্ৰ্ব to be succinct.

Make sporthan = 493 mag-riss the black-art, the art of divination. It was introduced into Tibet from China during the Thang dynasty (Grub. 9, 5).

Is a spor-snum oil or butter to burn in lamps (Bissi.).

Fig epor-sea, Fig epor-sea 1. pf. and fut. Figer to elevate, raise: 1 Fig a to lift up the mystic sceptre. 2. v. 5544 dpor-sea.

भैक्ष spos, भए, बोबन ; shet, incense ; fumes, perfume; 454 gdug-spos id.; 94 84 byugspos sweet-scented water or ointment: ब्रॅंबाईर प spos sbyor-wa. ब्रॅंबाइयप sarub-pa also and to burn (incense); Haragard to cover (with) perfumed ointment. 15.4 gpop-sbyor rin-po chehi-phresi-wa qualawarren n. of a work on the preparation of incense-sticks by Nagariuna (Tan. d. 4. 28) in two chapters; the recipe is as follows: वस्तुर १९५वस है। करेड़ी अधर द्वारी माडे ले सुर सुभरकः देशर नेर लेश व मेर बडेबान ड कर । यान देव सर वी क्षर मेंब देर । सर वर्ष से व वेश संदर्भ । मेर दे विदेश राजार हेरी विजेर रेव विरादे रेव अक्टमी ब्र्ट की क्रियम क्रेस तर्रा. Or सर्रा । वे.सेव.रव.रघ.रे.वर । सर.वित.स्र.वे.कर. nander I Hangergeige agentafen al Marteda. विवानुसारम्दर्या । मान्नेयक्षान्नेत्रम्यान्यान्यान्या स्ट्राह्मस् देश वाद विश्व वृद्ध विश्व १ तुम्र १ तुम्र १ विश्व विष्य विश्व विष brag-spos, Et an span-spos different kinds of exalation or missms. Extra spos-dkar= प्रमुखेंब bdug-spos or च चुवर्षर्पर व gu-gul dkarpo (Résii.) frankincense, or a fragrant gum obtained from the Sal tree.

हें भड़े कुम व spos-kyi rgyal-po **वास्तिपय** nutmeg.

Angle a good by glad-po angles; ac.

2 **Mag glad-po mehog the chief or the prince
of elephants (Maon.).

ৰুত্ৰ spot-glear কথ [the resin of the plant Shorea robusta.] S. ইত্ৰেত্ৰ কুত্ৰ- প্ৰচাৰ কৰিব দৰে: বিজ্ঞান কৰিব a tendril, the plant Promac spinosa] S.

Harding spos-kyi rest-bu 1. a single incense-stick (Riesi.). 2. pastil, long

thin straw covered with an odoriferous substance, which generally consists of pulverised juniper and sandal-wood, combined with musk and the like; they are made by the lamas, and frequently presented to travellers as an offering of welcome (Jā.).

बेशक्ष कुos-glas 1. तक्षणांक the royal elephant which in ancient India used to pick out a person as king in the place of defunct royalty. 2. सरावान ['always exuding ichor'; an elephant in rut; n. of Airavata, and of Gance'a] S.

Yery delicious and fragrant wine (Mon.).

हें स अवस spos-chags or हें स सम्भ spos-spams a bundle of incense sticks.

हुँब यु वर्षे देह. spos-bå lahi-çiñ बाख [a kind of fragrant herb, Andropogon schænanthus]S.

Byn. शुरून şkra-can; श्रुष्ट şkra-bzah; इस्पेश्च byah-gi şkra; श्रुपेश्चरून lha-yi şkracan; टॅक्टेश्च ho-tshahi luş; नव्यव्यम nayşgnaş; न्याव्यम çih-la gnaş; हचीभ्यूच्य chuyi mig-can (श्रृष्टेका.).

ৰূপনী spos-sibla মুখছ; a Turk, Tartar. ৰূপনীৰ spos-çel amber (Lost. 1).

l gyan-kyi, generally \$5.2 "chan-ku," the wolf, Lupus Tibetanus, which is of amber colour; but there is another species which has not, so far, been differentiated scientifically and which is jet-black. The black wolf occurs not infrequently in Ngari Khorsum, near Lake Ma-pham. Ngari Khorsum, near Lake Ma-pham. See 1994 the ham and the wolf's akin: 44.544 and 1994 and 19

peak) n. of a hill N. of Lhasa on the road from Sera towards Phan-yul.

ছ নিশ্ব Spyan-khrig n. of a tribe (J. Zan.); ছ নিশ্ব নিশ spyan-khrig ye-çes a celebrated Lama of that tribe.

** \$\forall \text{spyah-gruh or \$\forall \text{spyah-po very clever and dextrous: } \forall \text{set \text{set} \text{se

\$\frac{5}{3}^4\$ spyah dug-pa or \$\frac{5}{4}^2\$ spyahtaker the thistle, or a kind of thistle
(Jd.) \$\frac{5}{4}^3 = \frac{5}{4}^3 = \frac{5}

हुर अप spyans-pa = वहुआय hjus-pa चन्द्रजन [support] S. seizing, catching hold of.

\$\forall \text{spyad v. } \tilde{5}^\tilde{v}. Also \$\tilde{5}^\tilde{5} \text{spyad-bya} \\
\tag{enjoyed, eaten} S. (A. K. 50-137).

हर्देव spyad-dhos for बुर वयर्देश क्ष्युक्त lag dhos-po=वंश्वर yo-byad things, articles.

প্রবি spyan नेत्र, पणः; resp. word for he the eve: 14 200 spyan-feils the eye-lid; 14.24 spyan-riseg puckers about the eye, erow-feet; 智马可即yan-kyug or 智语可 即yankhug eye-brow (Cs.) \$1534 spyan-dkyus v. इन्न dkyus. कुन केंन् अर्द्ध प to look backward, to glance behind; # " " " spyan-bakyufis mdsad-pa to protect, to preserve the eyes (Sch.) \$42 spyan-la usus: the five eyes: (1) 4 cahi-spyan wa-ww: the flesh eye the one with which we see; (2) and thahiappan fewer: the divine eye with which one can see what other mortals cannot; (3) नेमायपे क्ष çeş-rab-kyi şpyan प्रधानकः the eve of knowledge or wisdom; (4) 3494 chos-kut appear with the eye of religion; (5) MCH-QH-B-BA safe-rayas kyi spyan BE WE : the eye of the Buddha, the most perfect 805

sight (Rnam. 69). 344 spyun-pa observation, inspection.

ME apyan-sha before, in the presence of (a dignitary): #4 ga quest spyan-shahi grwa-pa rname the scholars in his Reverence's presence. 1425 spyan-star, 17454'5 sku mdun-du as adv. and postp. in front, in the presence of: 94 50 18 18 18 19 rgyal pohi spyan-shar-khrid-pa to lead another before the king ; देखदे क्ष्य हर मे रवल के दशक्ष वर्ष व he said that he would not stay in the presence of the deity (K. du. 5, 261).

MAN Spyan bou-ghis KICKIN One with twelve eyes [an epithet of Karttikeva and of the sun | S.

Man spyan-chab tears, 14 aq agq u pyan. chab hbyin-pa to shed tears; 45-44-484-4 spyan-chab hehor-wa to let the tears flow; also to shed tears : 445 14 A T rqualbu spyan-chab cor-ro the prince shed tears $(J\ddot{a}.).$

क्षेत्र apyan-itos reap. of भेत्रकृत mig-itos. (=45 # lud-mo) imitation: 4794 4784449 इन क्रेंच है रवे श्वया देवय व दव क्व अ हुद in the Dgelugs-pg sect which was an imitation of the Bkah-adams-ra sect there arose no schismatic differences (Loft. 9, 12).

MA TEXT apyan-llar-wa or MATES apyanbrdar = वीवम हॅक्स स्वाम grins-rtogs phul-wa to offer for inspection or for revision. # 98 98 9 an-ofter shu-rayu-we to submit or sak for inspection: 34 34 444 444 ष्ट्र कुम phyag-bris mams-spyan brdar-shus submit the letters for approval (i.e., for revision) (Rtsii.).

14.24 spyan-drug sec. to the Bon there are six glances or visions, viz. : 44-9-14 bongyi spyan ; के कि 184 ye-ces kyi-spyan ; रेक 48 M rig-pahi spyan : 344 28 18 thuas-richi spyan ; 📲 परिकृत sprul-pahi spyan ; 🖣 🖘 🥞 14 ces-rab kyi-spyan (D.R.)

MISE # spugn-drafts or MISE water: v. aggu baren-pa. Migendin spyan-drafis Ge-ma sufficient [invitation, inauguration]S.

+ 144 spyan-pa 1.=834 bya-ra-ua to give heed, attention, take care. 2. eyewitness. 3. inspection. 4. overseer, inspector.

Madan spyan-bbebs = Maga spyan-bitar inspection : लेक्स के में जी की कार्य का कार्य for inspection of a work or thing to ascertain its quality and defects; also to display articles of merchandise for sale (Rteii.).

BY a spyan-ma = Naw or mia-ma wines the eve.

Mar. Spyan-mi brak fewire [ht. one with eyes of uneven number]S.; one of the four guardian kings of the world, the keeper of the western quarter of the world.

14 545 spyan-dmar = Itania one with red eyes := Aqque Mig-bmar an epithet of the planet Mangala, Mars.

84.5 Aqu spyan-dnigs 'the object of vision'; any object, mental or visual, which an ascetic employs for the purpose of concentrating his mind in the process of systematic meditation.

The spyan-grigs 1. costly offerings dedicated to the gods (Mil.); also applied to presents of food offered to men (Mil.); 44 4 344 again spyan-asias hbul-wa to make presents gen. of curios or precious articles. 2. wild animals, horses, camels, etc., that are presented to a nobleman king, minister or a lama (Btsii.).

कृत्य goyan-ras penetrating vision, observation: 3व्यक्तिइत्यक्ति व्यक्तिव्यक्ति to behold with one's merciful eye (Yig. k. 13).

BA CH BHRIEK & H BHRICOR Spuan-ras-asiasbyan-chub sems-dpas चनको कित्रको चित्रक ; the 4th Dhyani Bodhisattva Avalokites'vara, the patron saint of Tibet, the vicegorent of the Dhyani Buddha Amitabha. He is incarnated perpetually in each successive Dalai Lama of Lhasa. His collog. n. in Tibet is Chenresi and the images of this being generally represent him as having eleven faces, each differently coloured. and with from 6 to 1000 arms. In Mongolia he is styled Nidüber Udzekchi. His other Tibetan names are : -- are 34 34 59K. 39 Hjig-rten dwed-phyng; वरेनाहेद अर्थेद व Hig-rien mgon-po; 3942 34 Thugs-rie chen-po; # 424 454 Gru-hdein bdag; 34 4 45 # Phyag-na pad-mo; & la Snih-rjehi lha; 41 414 Mani Bkah-Abum, in chap. 2, mentions that make was doubly evolved on earth; first appearing from a ray of white light which issued forth from the left eye of Amitabha, and secondly being born as a youth of 16 from out of a lotos-bud.

कुर्मा वृत्रिका के सह क्षेत्रक का Avalokites'vara (K. d. a, 404). कृर्मा वृत्रिका के स्वा बहुत कुर्मु स्वृत्रक स्व क्षेत्रक का Avalokite vara together with mantras and oharms, etc., (contained in K. g. a, 218-467).

states appear lam-du in the observation; also = M.F. near, in the presence of.

कृत्या कुन Spyan-geal-rayab पर्वासनेच [laughing-eyed, n. of a Buddha]S.

Many spyan-game-pa faulten; the three eyed one; an epithet of Mahes'vara.

gpyi warm, arms, arms, arms, l. adj. common, the public, ordinary, general, relating to all; as abst. the lot, those in general. As adv. \$\frac{2}{3}\text{ spyir-du}\$ or \$\frac{1}{3}\text{ spyi-na}\$, also \$\frac{2}{3}\text{ spyir-gyis generally, in general; frq. used in contradition to \$\frac{1}{3}\text{ spyi-spyis general into to \$\frac{1}{3}\text{ spyi-spyis general}\$ in particular, singly. 2. In the colleq. \$\frac{1}{3}\text{ spyi-spyis arms of \$\frac{1}{3}\text{ spyi-spyis general meaning}\$ or general expression \$(J\vec{a}\).

and spyi-khyab that covers all: a minister that has general jurisdiction over the public, one who rules over several districts together. Paraga spyi-khyabmkhan-po a high official at Lhasa who ranks next to the four Kalons in the Dalai Lama's council : seems to be also a sort of lord chamberlain in his court duties. Another important officer, who resides in the far east of Tibet, is known as ৰাণ্ডাই বৃদ্ধি the Chyi-khyab of Nya-rong. He is placed in lieu of a Jong-pon to administer the petty lordships inhabited by the 18 tribes of the Hor-wa who people the banks of the Nya-Chhu, just W. of Ta-chien-lu.

Figure pyi-blugs unused holy water-pot which the lamas keep near them with a view to sprinkle the heads of their devotees.

1 1 spyi-ggos general and special.

Spyi-tin. of a kind of yoga (meditation) performed by the Dsog-chen sect; described as his own invention by Urgyen Padma in the Padma Tang-Yig.

+ § 14 gpyi-tor or § 144 gpyi-gtor 1. v.
§ 15 gpyi-to. 2. acc. to Lex.= § 14 gpyi-thog the property of a particular community or institution, common property.

Proposition = 1 48 v. 14 spyi-wo.

I'A spyi-don (see 3.3'A thams-cad kyidon) the interest of all, public welfare (Rtsii.).

ই বাৰী ppyi-pde hehi the four sects among the Bons: (1) আৰু ব্যাহ্ম প্ৰায় কৰি নিৰ্দ্ধ নিৰ্দ্

12 spyi-pa or 1554 pyi-dpon head, chief, leader, superintendent.

18534 Spyr-phud rgyal-po one of the five mythological kings of the world; 185345 Spyr-phud rgyal-po the universal king.

cloth: 气气电子设计 dar-yug-gi gpyi-ho. 3. n. of a king of China. 设计设计 spyi-ho skyug (1) an epithet of king Mandhata, a legendary ancestor of Gautama Buddha; (2) = 1 sgra 收款 hair of the head (Mon.).

ু বিশ্বক্ষাকু goyi-bor dhan-lekur= পুশনি gyal-po, ব্যক্তিকিয়; a king, one on whose head has been sprinkled sanotified water; a man of the Kshatriya or warrior easts of India (Máon.).

B.M=34.8K. A. B.

n. of the tree Terminalia tomentoea.

Syn. Lude a et-20; Lind funsa mo-log; Lude dydd bydg; Africa un motog ctua-lag; Africa btsho-byed çin; Afri Hadd-byed (Mon.).

Figure goyi-gaugs, adaptimen goig-tu hidus-pa, aggregated body; amassed into one body.

in appi-blugs vase; where a golden pitcher or vase.

है देख apyi-sum=है अर्ड न apyi-qudun-can, चपेत्र [combined]8.

A A A A STATE STAT

The gryid-ing, pf. has gryids, imp.

It gryid or has gryids, being the vb. a.

to alk a hbyid-ua, to vanish, to be lost, to
sink, to lower down, dip under an eler
into water.

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in colloq. 442 gum, glue, paste; is sometimes incorrectly written as \$5 or \$4 gpin. \$4\$474 gpyin skol-ses to manufacture glue; \$4\$474 gpyin skol-ses to manufacture glue; \$4\$474 gpyin glue made of hides; \$\$450-gpyin glue; 44\$4 keygyin pasts compounded of flour and glue; \$\$476-gpyin glue made of horn; 4\$4 cegpyin meat-jelly also, slime; \$44 gpyin-che gum, resin. \$449-4444 \$45\$4 the gum (or resinous juice) that has come out of the intenstice where the two trees were cleft (Edsa.).

Syn. \$34 dri-pyin; \$4 go-102; 954.5 hbyar-rin; 954.5, bbyar-byed; \$44.44.57 inag-taha hphel-byed (Moon.).

n spyir=i ≺ spyi-la, adv, v. i spyi.

बुद्धार्थ क्षाप्रां-po मुक्कित् ; a hut of grass or straw: इक्ष्मित्र हार्थाः क्षाप्रां-po thatched hut; देवन क्षाप्रां-bu id.; देवन क्षाप्रां-pa fem. देव अ क्षाप्रां-ma hut-dweller.

ga gryug-pa, pf. gau gryugs, imp.
ga gryug or gau spyugs; to expel, to
drive out, to banish; dataga out of
country; datas, Glr., sata mthas-la
sat mthar into the neighbouring country,
over the frontier (Ja). gaut spyugs-pa
fadau exile, banishment; gautas spyugscig, imp. turn him out!

pyo-wa==44 gc-wa, to shuse, revile; to blame, to scold; a waya ichus-ma rtag-tu spyo-shis as my wite is always scolding; a waya ches-pyos-so thus they spoke in a blaming way (Dzl.); a stage a ground cursing, blaming; and spyo-takig a a ground cursing, blaming; and spyo-takig a a ground cursing words of blame, consure (Mon.).

Ka pych-wa=55Ka dpych-wa (Jä.).

हिंद म gpyod-pa पानी, वात्ती, हत, pf. इद apyad, 1. to practise, perform; but signifies rather the completing or completion of an action than the process of performance, and thus is better rendered; to accomplish, to perpetrate; to succeed in. Att बरेडवर्डेड mi-dae-wa de dag-gpyod-na il one perpetrates these sins : 4543 2544 484 244 bdag-ci spyad-pas bdir skues for what I did. I am reborn here. 2. to bring into subjection, over-power, crerce, e.g., demons, deities, etc., to make subject. ** ** ** *** ad acres manh-hog spyod-pahi hbans subjects brought under control: हेन्यवस्थ नेन्याहर्य adig-pa hoah-shig la apyod-pa utterly subject to sin; way is sa-bog-sprod salieut to earth; *** subject to heaven. 3. to make use of, to employ, to eujoy: * ax. MA ba-glas nin-par to use an ox during the day (for ploughing) (Dal.); MARKEN बाक्रेकर क्षा are enjoyed well-being; acuifa long spyod-pa, to eniov, to use, have the benefit of; 85'35'4" 15'4 bud-med la spyod-pa to cohabit with a woman (Dsl.); 444 (54 log-par speed-pa to violate (a woman); 549.435 \$44 dgamgur-spyod-pa, very frq. to enjoy u woman. 4. to arrive at the third stage of mystic meditation, to complete or consummate meditation, very frq.; assure 5445 meditative exercises.

perpetrated action; a practice, the accomplishing of any action. 2. an object at tained, thing duce, esp. the third stage of mystic meditation or "consummation," which implies expertness and that the end aimed at has been gained: **[5]****[3]** contemplation and consummation being disentangled one from the other. 3. duty; also conduct, mode, manner: **[5]***** gryof-

lam also \$5 50 spyod-tshul behaviour; 55 han or but nes-spued bad actions. and but or danify legs-spyed good actions (Cs.); 154 and spand-pa shib-pa 'the strict monastie walk : 454 \$5 9 spund-pa risin-wa rude. rough, in manners (Glr.); ब्रॅंड्यम: स्ट्रिंडन ज्ञा भ क्षा of an extremely variable conduct. दे भद रद हैं इब वर्देर में हैंद यह स्वाह रह में बाद व में बेद दर वब्देव दे देव de-yan dan-po rnal-hbyor-qui sprod-pas chays-can-gyi gdul-bya yid dahica hdren-vahi phyir moreover because it was the duty of a Naljor first to draw into purity of disposition such of the sensual as were destined for conversion: 15443 spyod-pa rgya-che TEIT-TER magnanimity, noble behaviour. Be a. g. alna. a sphog-hu mi-gsal-wa प्रकार [awkward practice S. TYTHE LA Spyod-pa vah-ham = 94 9 444 ga au las-kui mthah-prub-bam (asks the question) whether you have accomplished all that you had to do? \$5 46 \$ spyod-pahi phunbu = 1 grof-klyer a fortified town, a city (Maon.); grann's aga spyod-babe risemthun generous conduct; \$54 spyod-pa manners. \$124 spyod-ldan accomplished, courteous, p lite; \$5 9 24 ill-manuered, rude, uncouth.

দ্ব অন্ধ্যমন দ্বিক spyod-pa betus-pahi syronmen. of a work written by Atis'a. প্র-প্র-ব্যুৱ ঘট ব্যুৱ প্র-প্র-প্র-প্র-প্র-প্র-প্র-(A. 11). প্রমান্ত প্রাপ্ত ক্রিম্ম প্র-প্র-প্রবিধ্যক্ত kyi spyod-pa a mystic cult of the Buddhists; in which there are three stages: ব্যুৱন spros-beas, ব্যুৱন spros-med, প্রস্কুর্তিকর cin-tu spros-med.

হ্বিম্ব gpyod-pa-pa (জ্বুৰ ব্রুল্ম) হুঁ মেই হব মুহ্ম) a Yoyi, one who practises mysticism. ইংপ্রহাম spuod-byed-ma আলিনী a woman.

ৰ্ট্ ক্ৰি spyod-med নিয়মৰ [a religious mendicant, a naked devotee] S.

is we appear of the sphere of activity : Mis an as as method-wahi sprod-vul range of vision; at was was a spyod-yel mayin-pa whereve [a place which is not fit for thinking upon 8. ब्रॅड स्वामध्य पर व्यवस्था 72, according to the Dulua, the five places with which one should have nothing to do:-(1) रव अवे जनम rol-mohi anas the place of music; (2) Baraka wa asa smad-htehon mahi-gnas a public house ; (3) ब्रुवाई व पूर and regal-pohi pho-bran hkhor-oui soo the palace gate; (4) Ranka 3 and rigs-fian gui-quas the residence of low persons; (5) BE RE ME MAN chaff-hishof-mahi gnas grogshop kept by a woman, a brothel (K. du. 4, 56).

4 H spyon or \$19 spyon-pa resp. form of \$19 byon-pa; \$4\$1 tshur-spyon come here, pray come (Nag.).

IN spyom-pa = $\| \xi \|^2$ smod-pa slander also vb. with pf. In spyoms to boast to exhibit with estentation; shat. In spyoms self-praise, beasting $(J\bar{a}_i)$; In $\xi \in J$ and $\xi \in J$ spyoms-dan beast full beastful

় মুখান spyos-pn = বৰ্ণ এইব'ৰ bkabbkyon-pa বিশ্বন্ধৰ to reprove, to remonstrate with.

Figura (ta) (K. du. 5, 111) a species of monkey with black face and a tail as long as its body, the langur; (55 § 3 ws. 5 %) pra-dan sprehu-yan rival-che) the larger and smaller species of monkey are very agile; \$\tilde{x}\tilde

gas spra-chal=33.55 sgyur-byed squa [changeable, moving about, trembling]S.

and spra-thog a medicinal herb: देशसदर हैं दुव केव पर देर.

EQ spra-wa 1. vegetable-tinder. 2. also #4 #5, ornament, decorations. 3. vb. pf. an spras, imp. In spros to adorn, to decorate; 45 34 rgyan-gyis with ornaments.

हावदेश प्र spra-wahi me-tog वक्द्रम [species of tree, Asschynomene grandiflora S.

B'Ma apra-tshil firmud [1. boiled rice. 2. bee's wax | S. # 24 54 44 44 54 5 4 47 447 44.

क्षर व spran-po बाजनस a beggar; हमाने ge # rdsus-mahi spraft-po a sham beggar: BE 45 spraf-raan an old beggar: BE 45 low beggar : # 49 spraf-cog coarse and inferior paper. BE 43.90 44.44 spraft-po hu puhi rgyal-nag a kind of rope; also n. of a demon (2 43 lha-hdre) (Deb. 4, 14).

Syn. Ac A'a glod-mo-pa; & g'a mu-ltowa; and lam-pa; maffe: lag-rkyon; Ka aksia don-hdod-pa; collog. He was slokmkhan (Mnon.).

#57 wrad-kha register or list of things or of revenue received (Rtsii.).

25"4 sprad-pa I. 1. to give, bestow. deliver, confer; resp. term for 945 anast. वयायडाक pray hand over! 2. अवेड monkey.

II : used for 45'4 to meet, to come across: 44 5 7 phas pho-na sprad-pa the father met the envoy (K. du. 5, 261).

Sprag 1. n. of a place in awayer Hphan-yul in Tibet. # 3 98 . Sprag-kyi brahi-thas birthplace of To-wa Rin-chen geal (a pupil of Bromston in Hphan-yul (Lod. 1, 2.). 2.=45 rgyan ornament (Maon.).

व्याप क्षाप्त pras-pa 1. विका, प्रदीष्ठ; रिकात: variegated, bedecked, 2, enumerated: भूत्रवा प्रदूश हैन , बर्ग है अपने , क्रीश की मू . क्रेश हैं व I have enumerated the thirty-two names of Buddha (Suraf. 4). 3.= a hawa begrime-pa also MS'4 bkod-pa then.

ही spri पीइव cream.

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By we will a Spri-sti Mar-dea-ya-la Sichen n. of the emperor of China during whose reign Buddhism was introduced into that country, acc. to Chinese accounts (Ja.).

‡ देवन वर्ष sprig-ka gan-dha l. n. of a bird of the land of Asura (K. d. a. 15.). 2. प्रधानम a kind of mixed scent=the scent of the plant Trigonella corniculata |S.

HC'D sprif-ua (=0%:0) pf. In sprifs to send a message, to give information, to send word : Br. sprift tidings (Dal.) ; and a बद क्रम के कि हैं I shall send a reply to the king (K. du. 5, 261-306); 445 344 SEA SHALE OF A BEALD rava-gar-du Mon-oui slob-dpon-rname-la vi-ge sprife-pa he despatched a letter to his former teachers in India : An BE & shee-sprift-flo so I sent him word; हैदसम्बद्ध sprift-bahul वेचच [servant. messenger S: Branda sprike-via letter. epistle.

14 sprin or 144 sprin-pa नेच, वकाचक, तोयधर, चथ, चन, जीवत, a cloud : वि-प्रेनकेप दव surin-qui queb-nas from between the clouds : ब्रायव बीमा व स वे हैन व बेन पु - बीवम rayabal gnis-na mu-ge sprin bshin-du hkhrigs famine enfolded like a cloud both India and Nepal (Pth.); दम अन्य व हेन वरेवय darkening the heavens with clouds; and heahsprin cloud tinged with rain-bow colours; The tho-sprin a southern cloud; have sprin-phus, 14 844 sprin-tshogs an accumulation of clouds; 14343 sprin-gyi pho-sa नेपप्त the cloud messenger, Meghadūta, a Sanskrit poem by Kalidasa.

Syn. 5 40 g 444 du-wahi skye-gnas; 446. कुष भद्रत mkhahi-rayal mtehun; के चे व्याद्य

chu-yi hehon-pa; व स्वाया teha-ser hjoms; मुद्दारच्य ka-dam-pa-oan; व्ययम्भिः nammakhabi glis; कृष्य नेदः tlus-gi çis-ta; अव्यर्थास्त्र qukhab-gos oan; श्राप्यास्त्र श्रुप्तldan parma-ni; व्ययम्भिः ति am-makhabi glas-po; अव्ययम्भिः प्रति स्तुप्तः १ व्यय् chu-bdsin; व्ययम्भिः प्रति व chu sprin-pa (Mon.).

वित्रप्तर विश्व Sprin-gkar-po rgyu-wa n. of a mountain in Uttara kuru (K. d. ५, 305) वित्रप्तर विश्व हार्य विश्व अप्रकार Sprin-gkar po-shes bya-wahi gnas a grove in the mountain of Samkas's in Uttara kuru (K. d. ५, 299).

हैन हेन sprin-skyes सन्ति as met. = thunder.

Airavata the elephant of Indra (Maon.).

1439 sprin-gyi rgyu the sources of rain, vapour and humid air.

\$4.3.8 sprin-gyi bya=6.8.77 cha-bya gag (Mhon.).

हैन है हैंद में sprin-gyi sāid-po=चक्षर ga-tur चनसर, कर्पर, camphor.

14954 sprin-gyi rdo-wa usu [hail, thunderbolt]8.

हैन है : 'प्र aprin-gyi me-tog anow flakes [जेपपुण lit. "aloud-blossom"; water or hail.]S.

half aprin-gyi me-po che met. the thunder (Maon.).

विषेत्र त sprin-gyi myu-gu water (MAon.).

4.37.84 sprin-gyi rhá-can or 4.48.As: star-bu gih (Mhon.).

विश्व देव Sprin-gyi çuga-can n. of an angel, Devaputra (K. g. ब. 525).

14:324 sprin-gyi sgeg met. peacook (Maon.).

had gan sprin-gyi loug-ma=14 glog lightning (Mson.).

हैन अर्ज के केंद्र : sprin-mgo me-los = इन्यारे के केंद्र : sog-pahi me-los (myst.) (Mis. 4).

14.45 sprin-boud as met. = rain.

hair and the sprin-chen char-hoebs cho-ya a religious service for rain to fall.

And An angle of a demon.

है-१८२० sprin-hdegs जाता [the bira Cuculus melanoleucus] S. ह्नपु khug-ṛta, है-१ वाह्य- sprin-ka slok (Mon.).

3477544 sprin-la dgah as met. a peacook.

ৰ্ণৰ ৰ্জি eprin-la-glon = স্বৰ্ king-ria বানৰ [the bird Cuculus melanoleucus]S. (Mon.).

देन द्वाप sprin-dag-pa fog [क्रेस frog]8.

वित्य sprin-idan-ma नेवपती [enveloped in clouds]S. As met.=peacock.

देन्द्रभः sprin-dmar, जोशासः [1. plants such as Trichosanthes diæca, Luffa acutangula, etc. 2. a moonlight night]S.

\$43's eprin-stea-us quality the root of long pepper.

दिन्यम sprin-gear बाबी met. ink.

hand spribs-pa to be hungry (Sch.).

But spris or have spris-ms seum, congealed grease floating on gravy or soup; also cream; **** and id.

ু নান gru-ua or বু আ gru-ma hellebore; বু নান gru-dkar white species of it. বু আ বুনা বারি নান। আইন্ আইনা নি প্রকাশন প্রকাশন hellebore cures plague, fever, worms and leprosy, also stops bleeding.

gqu sprug-pa=3 phyi-ua number splitting, opening, blowing.

gen spoug with residence in a foreign country.

wasting, consuming. 2. pf. and imp.
awasting, consuming. 2. pf. and imp.
awasting, to shake, to shake off, to
beat out, e.g., dust; दुव ईव rdal-tsub to raise,
whirl up dust; स्वायुव विवादित us-spring sil
byed-pa to shake one's self (used of horses).
3. to bestir one's self, to bustle. व्यवस्थान
uprings-bsigs संबद्धांदन [falling assunder]S.

being, generally a lama; a personage in whom the emanation from some deity or by-gone saint is present in an occult manner. A lama thus possessed is styled a Tul-ku and usually occupies some high office to which only the particular individual into which the emanation has passed can succeed. Mongol equiv. is Khuhilyan.

general sprul-sku gsum the three incarnate beings:—general Rayal-sras Rin-po che of a Hon, hausequa ? ατε Semedyah Rin-po che of a Lo, and και ανατιά Μπολικα Rin-po che of ατο ματιά ανατιά Μπολικα Rin-po che of ατο πατιά beings of Tibet, and are said to have appeared in Tibet for a series of years.

्रियो प्राथा-pa 1. यस a phantom, a disembodied spirit, a ghost from the Bardo; emanation; क्ष्य कृष yyah-prul emanation of the second degree, i.e., one emanation going forth from another; भेट कृष मांत-prul or पश्चित्र genu-prul an emanation of the third degree (I'th.); कृष पञ्चित्र aprul-pa aprul-pa mikhyen-pa to be an adopt in the art of producing miraculous apparitions (Jä.). त्वयप्रवित्र prul-pa

prul-byed facint the inventor, the transformer, maker; also anything made or invented. and signal and thans-cad sprul-par bdug-pa thees were all metamorphoses, mocking phantoms (Glr.), gaud gaud sprul-paki rgyal-po phantom king. 2. a miracle-worker. 3. facint (gaug syyu-ma lla-bu "as if an illusion") to appear to change, to transform one's self, to cause illusions, to alter an object by magic. gaud and sprul-pahi-thahs the power of miraculous transformation; jugglery.

सुवायम् कृष्णा-pa heu the ten sublime illusions workable by Bodhisattras are:—(1) केम्बर्ग्य स्वयं evolving animate beings; (2) केद्रम्य सुवायं evolving animate beings; (2) केद्रम्य सुवायं evolving animate beings; (3) केद्रम्य सुवायं invention of religious doctrines; (4) स्वयं स्वयं invention of religious doctrines; (4) स्वयं स्वयं gara deram-illusions; (6) केद्रम्य या illusions as to some sphere of activity; (7) के नेम्बर्ग्य सुवायं exhibition of feats of fore-knowledge; (8) केद्रम्य नेम्बर्ग्य सुवायं exhibition of miracles; (10) क्ष्यं सम्बद्ध सुवायं exhibition of feats of strength.

वृष्य sprul-po 1. phautom. 2. n. of a Kinnara Rājā (K. y. न, 523).

Syn. # 34 % 3 sgra-can Ra-hu (Mhon.).

ही spre or हो 3 sprehu बालर, कपि, कपि, पुतासम, monkey in general. हो 3 विषय sprehubi-gnus किंद्रिया the abode of monkeys, n. of a particular forest in Mysore.

Syn. ज्यावरि द्वाय yal-gahi ri-duags; वीर करेवर्द gaer-mahi gdok; वध्द वर्षे bphar-bgro; वुवसर्दे ggyuy-mchok; करेक्ट्रव्य sahi mjug-

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ma ; कुर ने प्रकृत rlun-gi bu-rgyud ; के दर वर्द midan hdra ; ** ma-rga-ra (Mnon.).

हे जानक रेप्य spre-ashua re-ral (mystic) मकेट, प्रमा, [ape, monkey] S.

প্রথা প্রথা Sprel-slag one of the thirty-six border countries of ancient India (Ya-sel. 38).

श्रीप spro-wa (द्राराष्ट्र) कार्य [to expand, to get air, to receive scent] S. pf. ** spros (acc. to Jä. is the transitive of aga=to make go out, to disperse, to spread); gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind; fig. to enlarge upon, by way of explaining, aga aw gar geig-las spros-pa (Was. 115), enlarging (proceeding) from the number one in an ascending progression of numbers; 45.35. a G a a saw far a emanations had been diffused like rays of light. 2. to feel energy for, incline towards; to delight in, rejoice at: Bunkawe has feel little inclination for doing anything; #44444 spro-war hayur-wa to get cheerful, to be merry 3. चत्त्राच, चौत्तुच abst. joy, (Mil.). energy, cheerfulnes: 24154 spro-wa skyed-pa to feel joy, pleasure (Dzl.); Mas a spro-saft-wa great joy : Mag spro-cirea 'not to be joyful,' lit. the dying of iov. Taadaa spro-wa hphel-wa (Fann) चत्राप्यांन, to encourage, inspire, incite; increase of pleasure, enthusiasm: अन्य वदेद विश्वेष in this sect my enthusiasm increased (Vai-sa.). Tanu spro-rim-pa to increase or become more and more by degrees. ब्रियम spro-berite, चाचासित, [consoled]S.: quiguing The graft with prince consoled the queen (Yig. 18).

ลี้ๆ' อ mrog-ma สมาริสัตุน spros kyi surag-ma little box for frankincense (Ja.). ₹¶ sprog-shu v. ¶¶ phrog (Jä.).

हें देव य sprod-deb-pa to give accounts of articles, money, etc., making over of an office or duty: MS CO.B. Mara OR Mar was (Rtnii.).

र्शेर spred र इ.च.न.५ बनेमान adv. presently, immediately: lit. existing time.

शेंद्र प sprod-pa secondary form क the vh. a. of as u 1. to bring together, to put together, to make to meet: sammanist fiahi-bla ma-la sprod-do we will bring you together with our lama (Mil.): so also resp...... 434 44 BY MES Q QRis-shal sprodmdsnd-pa; in another passage 3'55'4" 65'5' sage 45 prob. means sitting exactly opposite to one another; प्रवस्त क्षेत्र केन bdag-cag sprod-cig bring about a meeting between our two parties! 494 or 47% to meet in a battle ; 34 Ma., to put the edges of the swords together: ala mileb sprod-pa to put the finger to the bow-string. 2. to deliver a letter, message (Pth.); ax # sparmor, and lag-tu to put into one's hand: to set, to put, to propose. 3. to pay (of. a squaphrod-pa), 95 85" phyir-sprod-pa to repay. 4. ENS'4 ho sprod-pa to explain. \$455 B54 don-dan sprod-pa = 45 B54 brdasprod-pa to explain, to describe v. 98 brda] (extracted from Ja.) 15 and a sprod bthammo परिमापा [technicality] S. बॅर्ड sprod-de 何·明明 [having come out] S. 新华 sproddpan witness of receipt of things and of loan given. #5 ** sprod-hos worthy or fit to be given.

हैं। व spros-pa 1.= मने [creation] 8. (A. K. 111-1). 2. (5 4) प्रवृत्त, तम्बन [expression, exhibition, illusion] S.

2. business, employment, activity: ইপাণ্ডর

2. business, employment, activity: ইপাণ্ডর

2. pros-pa can busy, employed, occupied; ইপা

2. pros-pa can busy, employed, occupied; ইপা

2. pros-pa can business (Jā.).

3. occurs in

3. ক্ষাই অধ্যান্ত আমুল ক্ষাত্ৰ ক্ষাত্ৰ আমুল

বিষয়েশ্ব (Interpended, real, honest, pure)S.

ইমাইন্য মুলতঃ-med-pa or ইমান্ত মুলতঃ-brat the

state of an absolute inactivity (Pth.): ভাষা

ক্ষাত্ৰ (মান্ত আমুল ব্যাক্ষাত্ৰ (A. 78).

ইমাইন্য মুল্ড apros-med-shan-shu an indiffe-

in any sprosegum the allowance that is given by miser and other tenants towards the maintenance of men and horses kept for service of the Government (Risi,).

4

4 I: pha 1. the fourteenth letter of the Tibetan alphabet corresponding in sound to w of the Nagri alphabet, and heard in a measure in the ph of uphill, loophole, etc. 2. num. figure: 14.

UII: mystically: વ્યુવાયુ મેળવાય એ વરે ધુર દેવાવાયા કરે મુર્ચિક it is a symbol of all things its effects not being dependent on imagination (Houm. 4, 282, 283).

य III: पिता, कानक, तात father; the colleg. form being wa a-pha, in W. also wy Also = male: WE pha-glass bull, Wi pha-rta stallion, www pha-phag boar, we pha-ra hegoat, buck. THE pha-spad = TIE pha-dafbu father and son or father and daughter: *## pha-spun brothers by the same father; www pha-ma parents, father and mother; area a nosthumous child or one born after its father's death (Sch.); 4% patrimony, wavegard respect to parents; wav and sisters born of same parents. 44 4 8 son of good parentage, extraction : 46454 (lit. father as sandal wood) pure blood, blue blood. # gargralle inheritance; heritage (lit. father's effects and estates the son inherits). " we pha-yan or was step-father, foster-father; wega pha-yul father-land, native country: " " areas (\$5.4) love of one's country. was u pha-bead-pa furties murderer of one's father : 48 44 K at phabi-gdons-po are patrimony: " phahi-pha funny in collog. grand-father; all a phabi-be aw son, worthy son; 48 m phabi-ma funnal grandmother, her mother এখার ; ধই ব্যাহার বা phahs lofis-myod-la phan-pa বিদ্দানীন: one who enjoys his paternal fortune, enjoying a father's property.

was 4 pha-mahi-don we the interest or welfare of one's parents [the food or oblation offered to the spirits of deceased ancestors]S.

ক্ষম: pha-mis the friends and relations of a bride; ক্ষম: ব্যস্থান ক্ষম ব্যস্থান ক্ষম বাদ friends and relations of the bride at the time of sending her away; মুধ্যইক্ষম বিশ্ব he invited the relations of his wife's aide (Jä.).

দ্ৰমন্ত pha-mes বিশ্ব 1. paternal ancestors: দ্ৰমন্ত বিশ্ব for the defunct ancestors (Vai. af.); দ্ৰমন্ত ক্ষমণ pha-mes-skabs বিদ্যা of the time of one's ancestors. 2. (মুল) মুলাকল [eternal] S.

अन्येश द्वा pha-nes nags any cometery.

Syn. 5. A. dur-khrod; Edgan ro-yignas (Maon.).

भक्षेत्र pha-mes-pa पितृ। [belonging to ancestors]S.

শংশ pha-tshan paternal relations; শ² ই phahi-sde father's kindred, also class. দ্বৰ্থনাত্ত্ত কৰিব কিন্তু দিবি (A. 7) the ministers are great as paternal relatives of the devil. শংশ pha-tshan-che of noble extraction or birth: প্ৰস্থানাত্ত্ত pha-tshan-che the king was of noble pedigree (A. 29).

and pha-gshi ancestral property, heritage.

un वाँद व phar-phisin-pa पितृष्ण [one who knows his ancestors]S. धर शेवाँद व pha mi-phisin-pa one who does not know his ancestors.

IV: beyond, farther on; শব the opposite side; শব্দ adv. on or to the opposite side গুৰুত্ব বিশ্বম having gone to the opposite bank or shore; শবী pha-pi yonder, there (opp. to গবী ha-gi just here); শবী বিশ্বম stand there; শবীই ই that mountain yonder; শবীই মার stand there; শবীই ই that mountain yonder; শবীই there, thither; শইশ লেইব, শশ্বম the other end, the other boundary; শশ্বম আহ্বম without boundary, endless (Cs.); শব্বম pha-phops C. — শবী pha-ga; শব্ব স্কান-tshad or শব্ব pha-sad a space, a distance; ইব্যশ্বম বিশ্বম a bit further on; ইব্যশ্বম বিশ্বম stepping on some distance; শব্বম বিশ্বম stepping a little space aside (Jā.).

uffa pha-khol arus | obstacle | S.

*3 pha-gu [Sch. 1. wall; edge, border 2. tile] Jä.

ups pha-tin in W. sweet dried apricots; in C. was a man-ris kham-bu (Ja.).

wax w pha-mthar syrol as met, boat.

भवेत pha-thel=भरत pha-rol, udv. भवेत 5 pha-thel-du: 5व्रुष्ट्रभवेत र्जू वि (A. 30).

** pha-nor patrimony; also burnt brick.

ধৰাৰ pha-un dyo-dyo (ধূৰ বাই আছুল gduy-hafehi than-khuy) (Kay.) puff-ball, bull-fiet (Vai. sh.).

+ wh phu-bi= wa pha-rol.

u ব্য pha-bon (in Ld. একং) a large boulder or block of rock; a boulder-like mass: দুঁতু লাইন আৰু কুলাইন বুলুক কে although four massive lumps of bronze were east to the bottom of the see as anchors (A. 92). কাইন বিন্যুখ ইনিছেন কাইন (Med.). কাইন বি Pha-bon-ka n. of monastery situated on a huge rock north of Linasa (Rts)

** pha-rtse = ** ** phar skyal-wa (Yig. k. 88).

ৰশ্বং pha-uan অক্লাৰ, জনুনী, অন্তৰ্ভি a bat of any species—the general term: ৰখং প অব্যুক্তব্যুক্তি, the flesh of bat stops vomiting.

Syn. क्षणभावरे वर्ष व्हावतुरु-pahi hdab-can; ध्यमभाडे 3 pags-byihu; हैल ५ वर्ष khyim-du byro; ६ देव ५ प्राचे bya-rog dyra-bo; भर्दन ५ प्राच्छ mtahan-dus rgyu-ua (Mon.).

*** *q phu-rag 1. breeding-buck. 2. v. *** *q phar-pa (Ja.). 3. n. of a section in the Dapung monastery (Loft. *, 16). 4. n. of a place in Khang.

Z1=

817

444 pha-ruft I. also 455 from Feringhi a man of European race. 2. vulg. venereal disease (Ja.).

we pha-ri 1, in Lh, a coarse covering or carpet. 2. for 45 39433 the mountains on the other side : vonder mountain.

बर्ब pha-rol 1. the other, परम, परोच, पार : also defined as रूप पान वृत्य other than self, one's neighbour: 4 14] के 4 to take away a neighbour's property : 4 3 2 2 another's property or things. 2. an outsider, an enemy, the opposer; the enemy of man's peace. But more fru. occurs as ब रवार्य. 3. प्रस्तीन that beyond, the next world; अर्व सर्धेन परलोकसर्व गतन gone to the next or other world (A. K. 111. 20). 4. for wxw pha-rol-tu adv. beyond, outside, abroad : ট্রি ই ল বল বল্ল মই ই ছ अंद चूंनाथ अंद क्रद बद नहेन दुर क् when you go out abroad you walk on foot alone without a companion or a horse (A. 7); w to a this side and that side; w to a fee pha-rol-hkhor further bank or side; 4 44 ब्राइय pha-rol-hk hor-wa प्रवाह ; the enemy's designs, machinations, enemy's advice furcions the further and the nearer bank or shore S.; अरब के जैन pha-rol-gyi go-wa the space or sphere beyond; ** ** \$ 5 ** ph-rol-qui-dus usare time after death. क देव में इसवा डेवास pha-rol-aux dinag-tshous परचल the enemy's troops: बार्य में बाद्द अध्य 43 94 5 pha-rol-qui zla-daf mthun-par laus-te परमत्रिकाय lacting in obedience to the भारें व वर्षे pha-rol-barod पारीच enemy S. being on the other shore |S. 4 X4 9 44 44 pha-rol Ma-wahi lam unm uum the way to the fifth stage of humanity, i.e., death, the five stages being the following: \$40 byis-10 boyhood, at \$ lin-tsho youth, 554 dar-ma adult age or manhood, and rgas-pa old age, as a achi-wa death; aga man garace.

भारेवाक्रायदे वस 5 भाइन हैंस (Yiq. k. 80). विश्वसंप्र may also be interpreted as the state of being dissolved into the five elements at death S. बादवाबहेब pha-rol hjig-rten परकोक next existence or the other world |S.

* * * pha-rol-tu beyond, to the other side : @ भेषा पू प देश 5 chu sous-kut pha-rol-tu to the other or the further side of a river.

बर्ब मुब्देव pha-rol-ta phyin-ra to get to the other side; in Budh, crossing to the other side of this life, etc., i.e., to Nirvana. Gen. as shet .= पार्शिका [lit. absolute transcendental virtue S. अध्यक्त भेद्र प्रश्ने भर् pharol tu phyin-pa länhi-mdo the Sutra on the five transcendental virtues, viz: 144 shuinpa दान (charity), ईव है अभ tshul-khrims भी स (morality), affic zod-pa wife (patience and forgiveness), पर्द प्याम brison-harus बीखे (industry and assiduity) and awarasa beamgtan wild (meditation or Dhyana). those five virtues is added Praind ANKS ces-rab) wisdom. These six are called धर धेर हम phar-phyin drug, or धर्म प्रधेर पहन pha-rol-ta phyin-pa drug the six transcendental virtues. In the later development of the Mal avana doctrine ten Paramita were formed by the addition to the above six of the following four : aquithabs (means or resource), #15 44 smon-lam (prayer or prani-dhana), Fast stobs (fortitude or moral strength), and and we-ces (divine knowledge).

u ta gradau pha-rol-tu kha phyogs-pa to go beyond, to look beyond or outside, to go against, to act in opposition to, also to contradict.

u tanga pha-rol-beten utrau [the excellent refuge | 8.



attagr. Age. pha-rol ltar mi-snaf (@ max. g 3-a) (Mhon.) the limit of the wide expanse of water is very distant.

व्यवद्र pha-rol-gdun प्रचय [enemies tormented; a conqueror; n. of a king of Magadha mentioned by Kalidasa in his Raghuvamsa S.

of the next world or existence, a Rishi.

Syn. 3. A. dead-seod; 39uAc dge-wa slod (Moon.).

बर्धन कृत्य pha-rol-brduss परक्षप [sub-duer of enemies, a victor]S.

* देव द pha-rol-na ago, on the other side, beyond.

who vanquishes the enemy. at a square pha-rol gnon-pa=utaga a pha-rol gul-wa quant to vanquish the enemy.

बर्ग विकास pha-rol broogs hidden adversary.

a देवच pha-rol-pa one living on the other side, an outsider, a foreigner; वर्षण pharol-po an enemy, foe; वर्षण विश्वच pha-rolpohi rgyal-po the hostile king; वर्षण प्रश्न-rolpohi dway hostile army.

with all pha-rol mi-main the ocean.

Syn. gui da'il ggya-mtsho chen-po (Maon.).

वर्षण्या pha-rol helu-toa जाया deceiving others by jugglery [magic, illusion]S. वर्षण्य pha-logs=वर्षण्य-pha-rol.

of one of the old families of Tibet from among the representatives of which generals are appointed. They have estates in Teang and Yarlung and generally reside at the Gyankhar castle near the town of Gyan-tee. **** The-ks-takes** the family of Shabpe Phala in Teang.

भवन pha-lam or विष्युत्तवस कीरस a dismond.

Q'Q\(\sqrt{pha-lad}\) an epithet of Parasurāma (Mon.).

4.2 pha-li shield, buckler.

that which lies in between; a hidden or secret, that which lies in between; a hidden part, interactice: I was at again was go-phag-nas bitaspas having spied from the crevice of the door; analy was good from the crevice of the door; and was was good from the crevice of the door; and was secret path.

boar, hog, pig. Syn. धृत्य अव gron-phag; boar, hog, pig. Syn. धृत्य अव gron-phag; har ya boan-zea-ze; अव यह ६ phag-pa chin-fu; कोर (अतिका). अवायो phag-pahi ena the pig's snont; अवोच्या phag-pahi ena pig's face; धं अव pho-phag sow. अवायुम phag-krum= अव न phag-ça pork: १८ व्यायम phag-krum= अव न phag-pachu a hog; अवायो phag-pach boar's tusks; अवायो अविवाय hog's bristle.

Byn. अर्थेन sa-slog; अर्थोन्य sa-bjoms; सर. रेड्डे man-du-skye; १९४४के nags-hi-ra; ६९ इस्त्र निधा-स्कृत्य-can; अक्ष्रिर: mchu-rid; हुनेदन इस्था-rens; व्यव्यविद्यास hkhor-lobi sna-can; अर्थेय स्त्र mche-va-can (ध्रिता.).

un अर्थ phag-ngo a mineral medicine (दें इस rdo-pman) a stone : अन्यवीचाइन यन्त्री केट के केट बदेद (Med.); है डि. अन् अर्थ इंदर से अन्य सेन्स प (A. 4).

wqu: Phag-gud n. of a district in Tibet (Bissi.); wqu.Yu: phag-gud rdood the chief town of Phag-gung district.

of a district in the province of Lhokha.



4ጣች 및 a phay-mo gru-pa n. of a celebrated lama who founded the monastery of Gdan-sa mthil (Lon. ৭, 5).

wild boar.

भ्या मान्य phag-mo 1. वराषी a sow; इंडेभ्या मान्य प्राप्त Dorje Phagmo the diamond sow, a Buddhist goddess believed to be incarnated as the abbess of the monastery of Samding in Central Tibet. 3. वननाषिती [a kind of plant]S. v. इंडे rdo-rje.

wyw phag-shag (lit. hog's day) it occurs twolve days after the summer solution when if it rains the water becomes bad and poisonous (Risii.).

व्याप phag-sho weight of 31 sho (Vig.). व्याप्त phag-zur, व्योप प्रेयव हर व्याप्त प्रेय georgyi phag-zur geum-gyis.

44-4 phag-ça pork.

*q=q= phag-rags ramparts, intrenchment.

n. of a fort and routier station of Tibet situated on the confines of Tibet, Bhutan, and Sikkim (Risii.): ধ্বীপুৰ্ব অৰ্থ হৈ to the west is Phagri-lung (Kuthan. ন, 118).

uq बह य phag laft-pa = भुष्ठ वैदः myn-gu çist rood-bamboo (in mysticism) (Mist-rda. 4).

स्वाह्यम phag-sug-ma a kind of small table used as dining table by Tibetan lamas and noblemen, with legs resembling those of a pig. अविश्वाह्य स्वाह्य request phag-phag [the name given in Pur. to Codonopsis ovata, the thick roots of which plant are cooked like turnips or ground and baked] (Jä.).

ME phase for and hphase 1. ME & phase be or as a phase-ma spindle (Cs.). 2. in all

N'45. Mtsho-ma phuń seems to be equal to se new. 3. v. 45. pań. 45. Pa phań-kheb=45. Pa pań-kheb.

uk अपन phan-nkhun = (१वश्र क) weaver's caste. यह के phan-lo = व्यव्य के pkhor-lo व्यव [a wheel]S.

ধিনা phani-ua অব্ৰয়, প্ৰায়, pf. probably জন্ম phonis-pa, to save, to spare, to use economy: প্রিথন ন areg phani-ua to spare one's life; মিনমেট ব্রথন to give without stint; মনেটানৰ careful disposition; ধন্দ্রীন্দ্রন thrifty, frugal (Ja.) [অব্যন্ধ = lap, embrace, ব্যক্ত = the hip, lap] S.

માં કુંદ phañ-phañ = લાદ લેદ or વવદ વર્દ bit by bit, piece by piece; also = દ્વાદિય rdogrdog patched (Yig.) નદ દુદ દુ phañ-phuñ-du = લાદ લેદ દુ adv. in patches (Yig.).

plant (Med.).

বিশেষ I: phahs-pa আঘ্য loss: আদু এই ব্যক্তি phahs-pa alas so much loss! এই ব্যক্তি কৃষ্টি
KENCIII: SUM [n. of a Brahman whom Buddha met on his way to Benares] S.

phat is a very powerful and efficacious ejaculation used in mantras for the destruction and suppression of evil spirits. In Milaraspa the writer expounds this mystic syllable thus: "Outwardly phat is the condensation of the items of Discriminative Perception, or their amalgamation when those items have been

too minutely subdivided and scattered; inwardly, phat is the revival of one's sinking soul; rationally, phat is the classification of things according to their primary nature."

phad (K) 1. a large bag or sack of hair or cotton cloth: "Salaw the bottom of a sack; "Salaw the bottom of a sack; "Salaw the bottom of a sack; "Salaw the bottom of a sack; "Salaw the salaw than the sack; "Salaw the salaw than the salaw the salaw the salaw the salaw than the salaw than the salaw than the salaw the salaw

4

45, I: phan a tassel, fringe, hanging ribands, etc.

II: postp. until; *4, a id. Also in the combination *4, a phan-chad or *4, 5, phan-chad postp. = beyond, further than, as far as, until: 5, 8, 44, 5, up till now; 5, 44, 5, 44, 6. do not go any further than that place.

अवर्द्ध phan-tshun अनेत्य, परस्पर to and fro, over and across, hither and thither: one another. 44 64 phan-tshun सिमेद aplitting, junction, was, following, connection, fou:, चन्दोन्द, परसार each other, one another S. as as a squar phan-tahun hyrogapa to hold to one another, to associate. बद द्वानुष phan-tehun rgyud-pa to twist. to string together. 44 64 5 4 9 phantshun-du hgro-wa to walk to and fro, there and back; 445 544 to push bither and thither; वह हुन अनुन परि कुल words of mutual friendship (Gir.); म्याईवः वहेव केथ वहेव व ये वे afe a ga Bau, affa Bau mutual correspondence, mutual greetings, mutual

encroachment; আ ৰ্ ৰ্ছ কাইন্ত্ৰণ to compare with one another, to mix one with the other (Zam.). মাজানু ব্যালাল বিদ্যুত্ব on each of the two shores of lake Ma-pham, (Mil.); আৰু ৰূপি কাৰ্য্য phan-tahun thor-wa to scatter, to disperse. আ ৰূপি স্থালাৰ বিশ্বন বিশ্ব

લા દેવ phan-dil round open metal pot of all sizes, a degchi, the common cooking vessel in Tibet and India; ધ્વક્ર- phanchus a small cooking vessel.

44.55 phan-phun n. of a very large numeral (Ya-sel. 57).

443453x4 phan-phun-du gyur-pa=A
4344 to disagree, not to be in accord or agreement.

ध्ये प्राप्त phan-pu 1. चित्र, उपकार, ह, वर्षि to benefit, to be of use, to be useful: दे भे वदन whiled that is of no use to me; gakes a 44 45 579 this son will hardly be useful to me (Ja.). यह य and यह यधी इय adj. useful: बद पवे देन a useful thing, valuable possession, frq.; पद्य इन ब्रेट अय वास सव्यव द्वारेद after all it is of no use to me in my misery (Dal.): व्यव द्वायद पर्व वेश a wholesome instructive word (Ghr.); ধ্ব এই জ্ব useful advice (Dal.). 2. उपकार, दिस, व म, क्रम, क्रम (A. K. 1-20) use, utility, benefit; force, victory, ability; 44 30 also 44 144 useful, profitable, 44 344 to be useful; 44 at quit to befit. suit; अव जॅन serviceable, of good effect, comfortable; a comfort, blessing; ध्र पर्व बेमभ phan-pahi-sems benevolence, readiness to help; 45 7544 7 phan blags-pg and a faug the administration of medicine to a sick-man: 44.45444443.44

guq has done a useful work. Where medicine does no good it is said of it:

44.44 Phan-yel and 44.4 incorrectly for 444.46 Hphan-yel and 444.4.

Mon.). In Baltistan 494 phabs.

LA phab-pa to bring down (\$\tilde{\psi} \tau \text{Man a phab-pa}, \psi, \text{N a phab fut. \$\text{NQ dbab imp. \$\text{NQ phab}\$} (\$Rdo. 46).

प्रा'र्जु । pham-rgyal = भग । ६६ कुव व phampa dah rgyal-wa.

Buddhist of Nepal: २ व्यवस्थान कर्मां विकास करें विकास

were pham-pa, pf. of aware hpham-pa, q. v.

+ কাম up pham-phab = সম ক্লব নাই বাইবা মন ক্রম: ব to give to some one the remainder of a dish which one has not been able to eat.

43 phahu = 44 pay.

I: phar [shet. exchange, interest of money W.] Ja.

भर क्षेत्र phar-kan=बाँच pha-rol or अर्जुव्स pha-phyogs: श्री क्षेत्र क्ष्मिन स्वाधिक क्षेत्र (A. 27).

mp phar-kha=" pha-rol the opposite side (of a valley, river, etc.).

শাস্ত্র phar-kha fla = প্রার্থ gshan-du phyogs or পুর্বার্থ phyin-ci loy (Mion.).

४६ P ६ phar-kha-na= धर वि phar-kan.

4र वहन phar-holeug and दिन्देन tshur-ryol = एकॅन sha-ryol and वे कॅन phyi-ryol.

ৰম্পন phar-phar indirectly; also eventually, later on: ধ্যথম্বাইটাৰ বুলি বা directly his relations came to know.

un 34 phar-phyin abbr. of un 5344 pha-rol-tu phyin-pa, v. un pha-rol.

* phar-zad = 4 h pha-sad.

und phar-la 1. beyond: জ্লাৱৰ্থন after one year. 2. over there: নিজ্লাৱৰ্থন over there at the foot of a tree (Hbrom. 106).

ধন্দ্ৰ ৰূপ ৰূপ ৰূপ কৰি phar-log tshur-log ভলনিমুখনি topsy-turvy, upside-down; all confused together.

45.9 phar-wa the lesser wild dog, Cuon primovus; 45.5 phar-spyah Pallas's wilddog, Cuon alpinus.

‡ 400 q phal-ga was the river of Gaya anciently called Nuirafjana (Nilajan) mentioned by the Chinese traveller Thangzing under the name of 2494 a hphagi-chu.

स्थि। I phat-pa= ५३ वा dkyup-ma आहत, जीव common, usual, ordinary; that which suits or is fitting for: व्यवस्था व्यवस्थ व a more than ordinary beauty (Ja.) के mi or वर्षा व्यवस्थ वृद्धां-हात्र phat-pa common people, i.e., वश्ची व so-so skye-bo ordinary people, not uncommon or incarnate in origin; कि व्यवस्था हात्र phat-pnams common trees (Mil.); व्यवस्था हात्र phat-pnams that the language of common life, opp. to अवस्तु chop-phat book language; व्यवस्थ phat-blas



= भै स्वर्ध्य mi-hos-tsam unfit, unsuited, also स्वराचर very common. अव हे व phal-che-wa or अव है व च्यूचर a host, a troop, mass of people; भै के स्वर्ध है मेच mi-rgod-phul-po che shig a troop or set of monsters (wild men). अव मिन्न phal-po-che चनांच्य a class of Mahayana Sútra comprising six volumes containing brief accounts of gods, demons (Yakaa), the sun-god (भू स्वर्ध), the moongod (अव स्वर्ध है), etc.; and also of the formation, dimensions, duration of the world; of the different Buddhas, Bodhistitous; also of how and what to pray for, etc.

phal-chen ede-pa the Mahasamgika school of Buddhists.

भव केर phal-cher शाख 1. usually, mostly (A. K. 1-24). 2. अर. व, नुषाकेष सुविष्ठ, सृदि many, majority.

broad valley; with phal-med narrow.

44.3.4 phal-ku çam=§4 şkye-wa birth, (mystie) (K. g. ₽, 28).

শেষ phas instr. of w, by the father;
আগপুৰ phas-kyi-dyra সম্পনীল [hostile,
opposed, enemy]S. অগদিন phas ryol-wa,
আগপুৰ্বন phas-kyi ryol-wa ঘ্ৰোহী an
enemy; of the opposite side, of the counterparty (Jā.). অগদ্যান্থ phas pham-pa bahi
the four fundamental sins:—আগপ্ৰায় or
impurity, অংকাৰ্ল or stealing, ব্য or
killing, সম্বান্ধ or frivolous and irrelevant
talk.

pi [1. num. fig.: 44. 2. W. for], #4 for] Jä.

toreigner, one of the outer continent, i.e., a European. The common term for an Englishman.

દેવ દેવ phig-phig 1. adj. jelly-like. 2. a kind of jelly.

Dr. phis 1. a kind of vermicelli made of pea flour and brought from Chins. 2. earthen-ware cup.

बेर देश Phifi-gis n. of a mountain in South China where some of the finest tea is produced (Jig. 16).

BE 4 or BE 4 for BE 4.

নিম্ম philis dome, canopy. ইবন ব্ 1. under c canopy or dome of a house. 2. চুম্ম ব্যৱস্থান residence, house (Mion.).

धैर'य phir-wa in W. to fall down (Ja.)

y phu the upper part of a sloping valley; the higher ground. 3% phu-chu river coming from above; 4%24 phu-chuhi-rgyun the upland stream. 3494 phu-lhays higher situated and colder places or districts, opp. to 3% rgya-çod open lower and milder parts.

III phu-gras an elder brother (Ja.).

智子 phu-thun or 電子 phu-dun a sleevo; with short sleeves; 電子 phu-dun yed one with sleeves; 電子 phu-dun yed one with sleeves; 電子 phu-med sleeves (shirt or robe); 電子 phu-med sleeves: 4元 (本語 で アウト) 電子 phu-nun sleeves (本語 で また) で また (人 190) in the morning there was a fellow wearing long sleeves. 電子 phu-lun a sleeve.

§ 5 Phu-na n. of a sacred place of the Bon somewhere in ancient Persia (G. Bon. 4).

brother, or brothers; ধুরুশ or ধুরু দ্বানানী sisters; elder sister in modern Tibetan = কার a-[ci. ধুরু দ্বান্ত্র্যাব phu-nu-mos խուսուpn স্বানী-ব্যান্ত্রা (protected or supported by one's sisters] S. ধুরু phu-bo = কার্যাব-jo or ইয়ু jo-jo a man's elder brother; ধুর্বাধ্ব ব্যান্ত্রা ধুরু প্রাক্তির ব্যান্ত্রা ধুরু প্রাক্তির (Bbrom. দি, 35).

4' phu-wa [pf. of 4954 bbud-pa to blow; col. used for the latter] Ja.

4 A phu-mo a kind of plant growing in the glens of high mountains.

usga Phu-risa gye-mo n. of a village in Stod-lun situated N. W. of Lhana, the birth place of Hirom-ston Rgyal-uahi hhyun-gnas: 역절에 ዘና ሟጣ ባና ሚያና ማናካ ያና ችና የና ዊር ሂደን ችላ (Lon. 2, 2).

भृदेव phu-ron=ध्यादेव: भृदेव हैं है a flock of pigeons.

gracure phu lang-pa (in the colloq. of Amdo) to be irritated, enraged.

ৰ বি phu-phu an expression of disapproval. ইনেই বুৰুল পাই বি বুৰুল পাই বি বুৰুল পাই বি বুৰুল পাই কি পাই কি কি phu-phu (A. 175). ইউ কি phu-phu-mi-bya কছৰছ আৰু do not blow wind with the mouth.

g.q5 phu-cud the hoopes. In colleq. pu-nu-kucu.

34 phs-se mouse, souslik and similar rodent quardrupeds (Jä.).

47'3 phug-skya=47'47'3 pigeon-hued, of a light blue colour (Sch.).

ধ্ৰণ তৰ phug-chan (ম্বাম nage) নুম্মিৰ woody, wild.

धुण ३व phug-hal अश्रुष= ६० a bear.

स्य र्याय phug-thogs-p: कार्रास्यः [quivering, vibrating]S.

पुना phug-pu सुद्धा, तकर recess in a rock, a cave, cavern; in colloq. "tak-phuk" वन्द्रम, सुन्ध phug-tu into the hollow; न्द्रभू cavern in a steep river-bank formed by conglomerate; देवे धून the solitary cavern of an anchorite. धून is also loosely used to designate the dwelling place of solitary meditative lamas, whether actually in caverns or not. Syn. ६३ dhug; ब्रॉन brtol, इन्यक्ष bug-pa byas (Moon.).

574 31 57 5 set Phug-pa thun-drub ryyamisho n. of a celebrated author born in Lhokha. He wrote commentaries on the works of Pad-4kar, Sha-luh, and Qsal sgrom.

ধ্বন phug-ma dust, chaff: এপুলাং বেল মাধ্বন ইপ্ৰান্ধ chaff of rice and barley, etc. (Jig.).

धुन् र्द phug-ron पारावत, क्योत, कामधनि a pigeon.

Hattak' phug-ron rhasi att, fum n. of a medicinal plant. [att the plant Cassia alata; fum = the heart-pea Cardio-spermum halicabum S.

Syn. 44 44. phag-gdoff; 44 phag-mo (Maon.).

ध्रमास phuge 1. occurs apparently as a fut. of बवेनसन hbige-pa (Rdo. 46). 2.

the extreme or uttermost part, the extremity; that which is innermost; 394% aprob. = ultimate design; 394%, 394% in the end, eventually, ultimately; 394% aproperty of the sissue? (Jā.). 394% aproperty of the final issue? (Jā.). 394% aproperty of the second person. 394% aproperty of the interior (of the house or country); sunk down, set (as of the sun). 394% aproperty of the sun). 394% aproperty of the sun.). 394% aproperty of the sun.) 394% aprop

भुद्र-अ phuk-duk-ma (वैभ gos) विद्व waist-

ধ্ৰ phuń-pa = বছৰ ৰ brlag-pa spoilt, blown out, destroyed, lost, etc. ধ্ৰ মুখ phuńkrol = বৰব মুখ bthab-krol [খনৰ useless]%; also = স্কান্ত মুখ্য আনুষ্ঠ the cause or root of many evils and faults.

भुद्र म phusi-kha (सेट्यर वर्षे म med-par hyroea) बुँद दुद्दुपुर मध्द विश्वदश्य (Khrig. 137).

45 454 phun-hdub to back bite (Sikk.).

ge a phuń-wa, v. age a hphuń-wa.

स्यो phun-guhi, destruction: स्योधि भाष्यदेशहा they brought about such discension and destruction (Rdsa. 24). स्यादाद caused to be killed or spoiled.

धुर मह phun-son destroyed, rained, appet, fallen.

धुर्द में phuń-po I: 1. पुक्क, (इ.ज.च.व.) bundle (of hay, straw &c.). 2. (अंग व्यवस) यूध [a herd] S 3. (इ.ज.च.व.) जहा

45. ये II: 1. symb. num. 5. 2. बूड a piled-up hill or peak, a mound: इ.स्.पुर. द्वेश अध्यक्ष प्रेंच the vulture-peak hill; phuspo also=any heap; many thinge brought together or collected under a certain name or head.

ME'E III: was the body-the philosophical term when regarded as a bundle or agglomeration of component parts: केमभारत के पुर धारे के से all animated nature and beinge like the Cravakas, Pratueka-Buddhas. Arhats including the Bodhisatteas : such as have for the first time conceived faith in Buddhism and those who have attained that stage from which they will not return to this world being included in this very comprehensive term (Hbum. न ११), अध्यापवेषुद्र में अ nams-pahi phufi-vo lina umma the five aggregates that are subject to destruction:--(1) ማዝጣዛ ያለፍ ጀ susar the aggregate of form comprising the organs of sense, ris., taste, smell, sound or hearing, sight, and form which is not perceptible (इसपार देवा द्वेर अ धेन पर वाह्यका) : (2) अन्यविष्य में बेदनास्कान comprising happiness and misery and indifference to either of them (यरे प, ह्या बहुवा, वहर बूँगामा ; (त) बहु नेम त्रेश्वर व श्रेष्टाकास comprising देवियस्य सविचार and हैंव मेर चविचार : (4) वर् देर प्रेस्ट म संस्थार-स्त्रम which includes (a) महरूम श्रद वर् के comprising state (the mind) and state at all that have grown therefrom, and (b) ** (c) क्षत्र अधीद धर्वः बद् द्वेद : (5) इस यह नेश्वापति सुद हा ruampar ces-pahi phuh-po विश्वानकत्व the aggregate of consciousness comprising all knowledge conveyed to the mind (Lon. 4, 9). There are also A saw und ar Tig the five aggregates not liable to destruction: (1) 44 हिमशा प्रेयुर में । श्रीवाकाताः (१) हैर देवहें व प्रेयु प्रदेश समाधिकास : (३) श्रेष:२० प्रेप:६० । प्रश्नाकास : (४) सम यम् भूषायवे सुर में। विश्व शिक्षमा : (5) दश्यम भूषाय भूषाय विषे अभग्रेंद्र पर्व पुर में। विस्तिता गर विस्ता Besides these there are moral and physical aggregates such as क्रेन्ड्रेस्ट्या दोनराचि faults; < नेवरे सुर वा सम्बाधराधि virtune; हैक धरे सुर वे। यायराचि sins; विकृत ने सुद्धा सुचराचि attributes and talents; के जी श्रद्ध । जासराजि



water; এই পুন হা প্রিয়ালি fire; etc., etc. Altogether there are 84,000 ই পুনুত্র প্রায়ালি (Ya-sel. 272), i.e., conceivable aggregates of mental, moral, and material substances.

धुर व ठन phuh-po-can = स्त्रभी ब्रेंन नैर v. ब्रेंन प a tree (Mhon.).

usa No. The state of the top of a hill in Teang; in its neighbourhood there is a Bon monastery (Deb. 4, 23).

दृद्ध नुमुक्त ने कार्क्ष य phust-po genm-gyi lamston-pa चिक्क्यपथितिका the instructor of the way (regarding salvation of the three aggregates), an epithet of Buddha (M. V.).

યુદ્ધ મુખ્યવેષ્ણ phuń-po gsum-puhi mdo n. of a Sutra also called દુષ્ટ નુક ગુરૂ વ-નુવા the confessions of the sins of a Bodhisattea (Yig. 13).

ye ar guphun-por-byas unu [heaped] S.

45 phud 1. v. 295", pf. 45. abst. that which is taken forth from the rest: a specimen; also a first taste or experimental trial. In common life, especially a sort of first fruits offering, a portion selected and offered to gods or driza . 4445 thug-phud or 455 lo-phud an offering of the first fruits of harvest; # 495 srus-phud offering of ears of corn wound round a pillar of the house; Kus rdo-phud. wus sa-phud an offering of stones or earth when a house is built; these materials being used for manufacturing images of gods (Glr.) (Ja.). 2. 355 935 phud-dub skurwan han and spyincor bekurna or 4645. and girng-tu bakur-wa to carry a present on one's head, to offer respectfully (Mnon.).

45. I phud-pa 1. pf. of 45.4 hhud-pa thrown out, east out; turned out, dismissed

(servants, etc.). 2. hair-knot, tuft of hair.

पुत्र होर्स Phun-glis abbr. of धुत्र विवाह है। Phun-shoys-glis a great monastery of the Jonang-pa sect in Tsang (Risii.).

धुन अब phun-chag bundle, tuft (Glu.).

পুৰ শ্বা phun-tshops or পুৰ পুন ইবাৰ প্ৰাণ্ড বিষয়ে adj. [possessed of the three:—grace, glory and wealth], perfect, complete, sublime; also as abst. mass of merits, perfection, quintessence, all that could be desired frq.=heaven, paradisc.

মুন phub কৰৰ armour. I. shield, plate or breast-plate: পাঁৱন ko-phub a leather buckler; বাৰ্থম phub-çubs the cover of a shield; বুৰাইন k-phub-kgi me-loā the centre of the shield (Cs.). 2. canopy, a projecting moulding; উমায়ন khyim-phub a roof constructed like a canopy; ৰাজ্যাৰ gdugs-phub an umbrella.

প্ৰথম phub-pa, = ব্ৰুখ bbub-pa to probe into, to penetrate into the meaning, to get at the sense: ক্ষান্ত বিশ্বস্থা ক্ষান্ত কৰিব অধ্যাপ ক্ষান্ত (A. 126) if one enquires of the Halu-wa Hasin-pa in order to get at the meaning of these expressions.

भूषभ phub-ma तुष 1. chaff or chaff-dust with particles of the husk. भुष्यक्षे भे phub-mahi-me तुषानस a kind of torture which a penitent undergoes by burning his body with the glowing fire of rice-chaff. 2. gleanings, stubble, straw-ends.

Syn. Ana lkogs-pa; Ba'a spun-pa.

hur-pa 1. any peg, staple, or large nail whether of wood or iron; but usually = a metal three-sided dagger, not in any way pointed, used by exorcists and lamas in their coremonial, wherewith

ধুৰ্ম phur-ua 1.= শ্ৰুৰ or ব্যুৰ্থ (শ্ৰিনা), v. ব্যুৰ্থ to scratch. 2. Sch.: to emboss. 3. n. of a disease (শ্ৰুণ) (Jū.). 4. হুল [strung, tied, connected] S.

ধুম বু phur-bu 1. নীখনি, হমজনি; মুম্ম an epithet of Vrihnspati the apritual teacher of the gods. পুন্ধুম্ব gash-phur-bu thuraday. 2. v. নুম্ম

Syn. কুউল্লেখ tha-yi bla-ma; লুজ্ব্ৰ egramekhan; লুজ্ব blo-[dan; ইন্ট্রাল me-behiekyes; ইল্ব্র্ ethig-bdag; লুজ্ব্য eyra-mekhas;
কুইল্ব্র্ নির্মান thabi elob-dpon; শুইল্মলাইল হন enatehogs gleug-can; ইল্ব্র্ হন প্রত্তি-bdag;
কুল্লি gre-ekyes; ইল্ব্র চিম-byed; লুজ্ব্য
emra-mekhas; ব্রল্পিম্ব্র্ হন দিহিদ্যান bodbphro; হল্মলাইম rigs-ekyes; দাইমেন্ত্র
phro; হল্মলাইম rigs-ekyes; দাইমেন্ত্র
phro; হল্মলাইম ক্রিল্ট্র্নান্য gral-wahi
rteub-[dan; ব্রল্প্র təhiy-[dan; মল্প্র mig-[dan;
বুল্লার ব্রল্প্র təhiy-[dan; মল্প্র mig-[dan;
বুল্লার dpyod-[dan (Mhon.).

4x 9 Phur-bu loog n. of a small mouastery situated in the neighbourhood of Sera toward the east (Los. 3, 17).

47 M phur-ma 1.=45 m hbur-ma yeu relievo work, embossment; also a vessel

made of a leaf doubled over in funuel shape. 2. fine medicinal powders, anything volatile. সুংল্পস্থান phur-ma gumpa a m:dicinal root. সুংক্ত: phur-mos (cao. to Jū., সুংম) a medicament: সুংক্ত: মুধ্ব প্রমণ্ড বুদ্ধ ব

MR MR ER Phur-mon span n. of a place in Tibet (Deb. 9, 14).

পুৰী phul 1. প্ৰস্তম্ভ phyag-fta-bu a handful, also প্ৰক্ৰম phul-gan. 2. বিষ্টার [best, issued]S.

ষ্ণা প্ৰশাস phul-tu phyin-pa ব্যক্তিমান, ব্যি-মানাম [finished, perfect, accomplished]S. reached the climax, i.e., attained highest point, victorious, to have got the better of an argument; প্ৰথম প্ৰসূত্ৰ প্ৰসূত্ৰ প্ৰথম কৰিব চিন্তু স্থাম কৰিব চি

ह्य पुर. phul-byun or ध्यार पुर. च = त्रार उ व्यवस्य चयम, रह्य accomplished, perfect, eminent; the Tibetan translation of the personal name of Atis's.

े pho 1. W. and Sikk. for 3 phys पूर्व powder, anything pulverized. वे देश क्र phe-phe-shib-mo पूर्व fine powder. 2. num. fig. 104.

ৰ পু pho-ça is an exclamation; occurs in the passage ৰ পুৰী লাই আহম্মানুট (D.R.).

eque pheg-rdog que [a musical instrument, a tabor]S. eque q heg-rdob 1.= eque pheb-kyan even when come. 2.

चयच [a small drum, or tabor, or a kind of cymbal]S. सामायच चयम is a long drum used by the Indians as a musical instrument. देव देव a pheb-rdob-pa बालियाद a minstrel.

ইবান pheb-pa 1. pf. ইবন phebs, resp. term for to come, to arrive, to go, depart. Is in very frequent use in C. প্ৰটান ga-le pheb a farewell salute to a visitor: "go gently!" ইবন বাৰু phebs-par surra-wa বাৰু to ask to come, to invite. ইবন ইবন phebs-tshegs instructions, or anything that is sent as a favour: ইবন বাৰু বুল বাৰু ক্ষিত্ৰ কৰি ক্ষেত্ৰ কৰি ক্ষেত্ৰ কৰি pray, may your letters also come like the stream of a river (Yig. k. 69). ইবন বাৰু phebs-bus-pa-arra to go and meet a person in the way for his reception.

વેરે વ pher-sea to be able, to be capable of, equal to: દ્વેરુવર ફેરાજ્યમાં પ્રેથવેર વર્ષર go, if from your heart you can do so (A. 65); જ્યાર વર્ષાય વર્ષે સ્વાર્થ વર્ષે વર્ષાય વર્ષે વર્ષાય વર્ષાય વર્ષે સ્વાર્થ વર્ષે વર્ષાય વર્ષે વર્ષાય વર્ષે વર્ષાય વર્ષે વર્ષાય વર્ષે વર્ષાય વર્ષે વર્ષાય વર્ષે વર્મે વર્ષે વર્પ વર્ષે

الله كُرِّ pher-po one who is clever in conversation, correspondence, or diplomatic business, etc. (Yiz. 13).

J pho 1. an affixed particle or perhaps adj. signifying: male, paternal: S a male fowl, cock-bird; a sale; and cocasionally, a father (not however commonly): a male and female; a sale; handsome man. Applied to animals seems generally to indicate castrated males; but a pho-tage the male organ of

generation, and World id., Water virile power.

महर pho-glas इन् इन, क्रोनच [the lungs, the bladder] 8.

Time pho-rgod-pa was [raising, elevation]S.

Non pho-che-wa=pr.wa khefis-pe wan noble, exalted.

/ pho-hid **Taylo** [coming after, successive]S.

+ Kend'a pho-thag che-wa 1. —Augud'a and Ba'd khur-che-wa (Mhon.). 2. — Fa' alfa (ta-wa mtho-wa.

ৰূপ pho-100 = শ্ৰুপৰ্পৰ grun rgan-pa elder brother (Fig. 11). শ্ৰুপ্ত Pho-100-100A n. of a clan (Fig. 7).

I'A pho-ma== * * * ma-nif-pho hermaphrodite of the male class (Mfon.).

ৰ্ম pho-mo man and woman; male and female. ৰ্মাই pho-mo-med no difference of sex exists; ৰ্মাপুৰ-ইৰ্মুপ্ৰথ terms signifying cohabitation.

Tigs will Pho-mo Byah-thah mtsho a large lake in Tibet on the Bhutan frontier lying between long 90° and 90° 30°E. at an elevation of 16,050 ft.

MAKA pho-mons the penis.

#\$\\$\\$\gamma_{rac} pho-rised sna-ggu the nine different sports or fests of man as mentioned in Rises-len.

ৰতি pho-tshod aco. to Jā.= ৰ্ম pho-so: ৰতিংশনৈ প্ৰভাৱ বৈ do not boast of prophetic sight.

पंतर्वत pho-mishan किए masculine gender; the male organ, the penis. In the Dulua पंतर्वत is termed व्यवस्थित and its work is called वसस्दर्भः

Syn. बर्जा कृष्य hooms-kyi eba-ica; के इन me-ha-na; दे सन्दे She-ma-na-dpyad; इन परे म्य प्रता-pahi ka-wa; सँद्वः pho-dwan; अवस्य विश्वकार्यक्ष chays-pahi ryyal-mishan; द्वार क्षित्रन po; कृष श्रे द्वार्य कृष्णक् myos-byed kays-kyu; अर्थन पहुंच नेरः मार्गामकान्त्रामा-हार्स; वर्षमा कृष्णक्रमा hooms-kyi मूर्गाय-ma (स्रोनेका.)

Top pho-yan and TS pho-ran, also pho-hran=an unmarried man.

To pho-l/n 1. tutelary deity of a man's right side $(J\bar{a}.)$. 2. Cs.: sir, as polite address.

ৰাজ্ব pho-yig the male letters of the Tibetan alphabet which are ন, ১, ১, ৫, ১, ১, ১; c.; among the thirty letters the first of each group being regarded as a male letter (Situ. 60).

নি ঘান Pho-yon: hash n. of one of the queens of king Khri-ston idehu hasan (Lon. ৭, 8).

Tan Pho-lia-wa or Tana or and the family descended from king Miwang Pholha Thaiji, originally occupying the village of ands in Tana (Lon. a. 12).

ৰ পুৰ pho-çan explained as টুম্বার্থ skyespa drag-pa (Rtsii.).

মৰ pho-so one of position; মন্ত্ৰ pho-so thon-pa= শ্ৰীৰ্ণ one who has made himself prominent, distinguished. In W. মাজ a proud, haughty.

ሻ ን pho-ña or ፍን ካታለ፡-ña-ua a mossenger, deputy, envoy: ፍንጣች፡- ባ pho-ña gtoñwa, ፍን ዛ፡- ፍባ pho-ña դመስወያ-pa to send, despatoù a messenger. Also, a spiritual messenger or angel: ସ୍ପ୍ୟୁ ୭୩ ነው። can-gyi pho-ña the angel of paradise; ସୁଧ୍ୟ ଅଧିକ ନୁ ପ୍ରା-- የነውስ pho-ña the messenger of death; ඉሚል ን rgyal-poḥi pho-ña ambassador, envoy. ፍንጃ pho-ña-mo 1. ፕሮኒ ፕሮጀመ female messenger. 2. gen. a ସୁଷ୍ୟ እ mistress, female friend (Maon.). মানুষ্ট বিশ্বত pho-ua gzig-gi sloy-pa-can a lit. messenger wearing a leopard's skin = প্ৰশ্ব (Sman. 350).

Syn. 344 ñan-rna; 648 bya-ma-rta; 454 ga gtam-skyel; Afs ga hphrin-skyel; Afs bah-chen; Afs bah-phyin (Mhon.).

silk scarf for presentation (S. kar. 179).

Colloq. the stomach. 2. second cavity of the stomach or the reticulum of ruminating animals (Jü); बानाया [the receptacle of undigested food, the stomach]S. जिल्लेच pho-va fjif-pa to overcharge the stomach, to clog; जैव क्या pho-va gol-va to purge, to cleanse; जैव pho-han a weak stomach; विवास pho-va-bash a good, sound stomach (Ju.).

चेर्ड pho-dred (lit. warmth in the stomach) digestion: चेर्ड केर केर के विकास के यह in whose stomach there is no heat will not be able to digest food (Soy-dpc.).

ৰ বিশাবিদ্য pho-wa-ydays (খননার) [immediate]S.

ইবেইৰ pho-wa-rit (also) ইবেইৰ (or ইংইৰ) black pepper.

Syn. इ.वे.नुम na-le çam ; वें प्रश्चित्र pho-wa ril-bu.

ৰ্বং pho-brah স্বাৰাং palace, family costle; ইবুংবৃহিং pho-brah-hkher = ইংট্রং a town (ধানিনা.). ইবংবৃহধ্ব সুষ্ pho-brah hbun-ri sroi-btan where under royal order medicinal drugs were assorted for use in Tibet. মুংগুৰুবৃহ pulace of the Sikkim raja.

* 94. 3. 4. 1 Pho-bran Yum-bu klasgan the most ancient stone structure of Tibet built by the first king and said

to be still kept in some state of preservation by the Dalai Lama's government (J. Zaf.).

Tyc 2 1938 Pho-bran me-tog-can the capital of king Rama. Twg Tyc. Choseyyal pho-bran ancient capital of Tibet in Yar-lung in Lhokha now in ruins (Rivii.).

भ वर्डन pho-bisey or वर्डन प biseg-pa.

ৰাজ্য pho-tahos 1. অনুনাৰ [inference, estimate, measurement; one's own estimate of himself, etc.] S. মানি উম্পুৰ্ক আন্ত্ৰভাৰত পুনি কৰিছিল কৰিছিল (Khrid.). 2. rouge for the cheeks of ladies.

the raven, said to possess the power of foreboding; consequently omens are drawn from its cry. **Ya Aa pho-rog-mig (lit. the raven's eye) n. of a medicinal herb (Vai. £6.).

চাৰৰ pho-log বিশ্ববিধা a disease of the stomach resembling cholera if not cholera itself [spasmodic cholera]S.: জার্থবিধাইন ক্রিক্টাইনি কিন্তু কিন্ত

斯斯· pho-lost 事气 [a kind of jasmine]S.
斯斯· pho-lost hel=斯斯· pho-doord
(Ja.).

বিশ phog 1. v. এইব্ৰ 2. wages, pay, salary; ইন্তৰ yearly pay, ইন্তৰ monthly salary, সূম্বৰ duily wages; হৰ্মত্ৰ an officer at Shigates who pays and looks after the maintenance of the Tibetan

pension, gratuitous support. Tags phogrpyar allowance in meat, each pound being called 3 rgya-ri (Rtsii.). Tagas phog-bean or Tagas officers or servants with allowances either in money or in kind; any allowance (Rtsii.).

AL phoh, v. anc a hphah-wa; As a phohwa (Glr.) for as a pad-wa. As ye a phohgyur-wa Alah [afflicted] S.

ইংশী phod-ka (or জংশ) = একা জ্বান্ত বিশ্ব a kind of stage-dress of the lamas; masquerade garment with long sleeves: মুখ্য সুবং জ্বান জ্বান্ত ক্ষান্ত he put on a clock and stage-robe (Khrid, 106).

षर् स्व phod-can केतु; comet. Syn. अद्वनः षर् स्व mjug phod-can; द्वाराह्यपरः du-wa mjug-rid (Ndon.) षर् र वश्य phod-ca-grab.

ইণ্ডি phod-pa=হুগণ, মুখ্য মাজা 1. to cope with, to be able, to coerce: বৰ্ণনিহ্' বৃদ্ধান্ত although he was scarcely able to part with; সুনিহ', I cannot bear to see that. 2. to withstand, be a match for: জ্যাইল্ডালেম্ব্রিগাহ', who can resist good food and fine clothes? ক্ষিণ্ডাৰ phod-pa-can bold, daring (Cs.).

4. 45 phon or \$501. = \$5000 gw, age bundle, trues, sheef. 2. = \$50 chun-po

bunch, cluster, umbel; tuft, tassel (Jā.); 54% dar-phon, yain skug-phon (Co.).

All phot v. adama hiebs-pa.

子 石N CI phom-pa=gard bum-pa a pot, jar.

दिन के phor-rai trap, net to catch birds: देश सद्भव के देश के वेदबाद की वृद्ध की का कि extended and a fine trap (Rdsa. 10).

বিশ্ব phor-pa ছবছ; drinking cup or vessel; কুৰুৰ ন iron cup, প্ৰশ্ব aliver cup, কুৰুৰ golden cup, কুৰুৰ glass cup, এৰ বি barley flour-bowl, কুৰুৰ pyin-phor glue-pot; ইন্ট্ৰ cloth for wiping a cup. ক্ৰুড় phor-ru হাব্য phor-pa.

We phot in W. any blister caused by burning. Not 22 phot-mig 1. a circle, disk. . 2. a bad sore, ulcer, boil.

4715 phol-ta=443 phen-te.

4. AU D photoa = Fana rioge-pa.

AN phos 1.= Wan pho-yes. 2. pf. of and a pho-wa. 3. v. 4 fa.

दुवी देश अवस्था Physo-hphrin nor-bit mchag-rgyal (वयर व्यवचा देश) n. of a Bon work to hear which brings good luck and fortune (Rtmi.).

37 phya-ra door-curtain of yak-hair cloth.

+ চুক্র phya-le-uca স্থান্য fine, smooth refined, pleasant: চুক্রমান্ত্র ভার্মিক্সন khyod mi-māam-pa not smooth-going, rough.

guest a term of Physical Bollubthen n. of a son of Gyen-saks physical bithen (G. Bon. 23).

9,9 phyag we, up is the resp. word for and the hand; and from the use made of the hand in salutation by orientals. the word has also come to mean: salution and reverence. 39 % back of hand, दुष्टर the wrist, दुष्यके the thumb, all resp. terms. 3952 39 at the first salute; aggrand with unnumbered compliments: 34357, 54454 to pay one's respects, to salute; 95 39 salutation by prostrating the body on the ground; any 39 salutation by bending the body and touching the ground with the head: 34 and welcome! 34 44 44 48 is form of welcome by a host on arrival of a guest; 34 and 5 नदर id. : अन्येर व्येष phyag-gyen bgyel or अन् grada phyag-gyan hgyel suddenly falling on the ground (like the falling of a dilapidated wall) to make salutation: # प्य नाक्षा स्त्राचित्रद्वियान् प्रमाने द्वार विषय विषय विषय विषय विषय विषय विषय the midst of his pupils he saluted (him) by falling down on the ground (A. 23).

जुन्मन phyag-mkhar (resp. for भूनराय) handstaff.

अपन्तर phyag-bkhur W. = अपहेन.

94'4 phyag-rgya ufe. सदा fthe clenched fist, seal | S. 1, resp. for a seal; अवा अविवासिय phyan-raya hdebs-pa to seal, to confirm by a seal. 2. a sign or manual gesture: the manner in which the hand and fingers are held by Buddhist saints and lamas when performing certain religious ceremonies or mystical rites; also, symbolic devotional ceremonies by Tantrik priests. and saw when making offerings to a deity, term for the peculiar gestures and signs of the hands and fingers. These are different in exhorting, or threatening or in binding a deity to perform some religious duty in the names of Budding and Bodhisattvas; and those who are adepts in such mystic signs are said to be able to exercise great power over spirits. It is believed that Equ shays, 399 and Br. 2984 (mantra, mudra and samadhi) are equally efficacious when they are properly uttered or performed. य्यान्य the mudra of speech consists in using mystical language and signs; 953344 the mudra of the mind is meditation on the deity.

599 34.5 1: phyag-rgya chen-po wavagat is said to be a figurative designation under the Madhyamika dootrine, indicating a mode of attaining Nirodna by highly mystically-developed devotees while indulging in sexual embrace; the woman so embraced is called que que (private sakti). Likewise this sexual costasy is termed 39 3 m phyag-rgya-na or que 393 las-kyi-phyag-rgya que que, wavagat.

역약약기 II: is decribed in both Sûtra and Tantra. 1. 39 46 43 49 4 34 | 844 44 दर दशक्षेत्रदर सुम कृष्टेन सनेभावर्षित् the special meaning of Muhamudra is Anuttara, the supreme and absolute doctrine; it is described as the knowledge of Dharma Karma (its practice) and the yows. 2. according to the Tantra: 44 1 1 14 नेभने। बे.वे वर्षिर पर् इसावसाम्या हैन महार र बहन The Phya; signifies the knowledge of Cunyata, while Ryya conveys the meaning of liberation from worldliness; and shen-po signifies both these important functions being brought together. This coult Buddhism was first taught in India b-Padma-vajra (the senior), Saraha, Nagarjuna, Ri-khrod dwan-phyug, Maitripa, etc., and afterwards it was taken into Tibet by the Tibetan sages such as Marmije. Sgam-po, Phag-gru, Sakya Pan-chen and others (J. Zan.). 399 phyag-raya-ma Wat a posture of the hands or feet in the practice of Yoga or meditation &. But v. preceding paragraph. 34 awaya 4 phyan-rayas mnan-va to overcome evilspirits by gesticulations; 39 94 954 9 phyagggyas byrolica to set them free, by dissolving the charm (Ja.).

34° phyag-cha any manual tool or implement, resp. for 44°. 34° phyag-cha; instruments (symb. of attributes) carried in the hand, or used in performing religious dances, of. 34° 144°.

नुष्यार्थ phyag-mehod for नुष्युदः सर्वेद्य हित्य salutation and worshipping.

+ तुन्यान phyag-brhan=वृद्धः वृद्धे bkhorgyog परिवार attendants, retinue.

अन्द्रेष्य phyag-sāiys= अन्यार, याद्रिय gadsāigs (Nag. 38).

34 144 phyag-rtays 1. resp. for 44 144 lag-rtags sign of the band, impression of a

blackened finger in the place of a real. 2. in Sikkim. hand-token, i.e., a present (Jä.).

গুণাইৰ phyag-rien=গুণাও, গুণাইৰ আইম present, souvenir with letter (Mion.). গুণাণ্ডীৰ phyag-irien অইম [orders, instruction, message]S.

3454 phyag-dam a seal.

Syn. 5434 dam-phrug; 338 thehu-tse (Maon.).

मुनादेव phyag-deb occurs in क्षताव्येवसासुमायः मुनादेवास (Résii.).

3944 Phyag-rdor or 39442 Phyag-na rdo-rje also called 99442 Lay-na rdo-rje saufe the Bodhisativa Dorje Chang or Vajra-pani in his wrathful manifestation, the chief of Tantrik deities.

Syn. que ad acque genh-wahi bdag-po; que a els genh-wa-hdain; aque le que ad ga lag-na edo-eje genh-wahi-egyal; kecaz ga edo-eje gwah-phyug; kede edo-eje-cah; ng gan acque gathu-stobs bday-po (Mion.).

ৰূপ বাহি বিজ্ঞান of Phyag-na rdo-rje gosston-can (প্ৰট্ৰিম ক্লাই কাই হিন্দু) n. of one of the most terrific manifestations of Vajra Pāni; his body being said to be then 260,000 ফুলুলুল high. In his right hand ‡ বুৰ্বজ্ঞ Phyag-na pad-ma মুখ্যাৰি an epithet of Avalokites'vara (Yig. k. 5).

39595 phyag-dpud resp. for arm.

3950 phyag-dpe resp. for 50% dpe-cha a hand-book, book in general.

+ 49 24 phyag-sbal 1. = 184 pc. prison house. 2. resp. = 39 4 (Cs.).

393 phyag-phyi=9943 shabs-phyi attendant, man-servant; 395354 phyagphyi-byed-pa to be a servant. 3954 phyagphyi-la or 39534354 phyag-phyi-bbreh-wa to be a follower (of a lama); train of servant, retinue (Jd.)

স্থান physical 1. a very large numeral; সুপুরুত্ব প্রকাশ (Ya-sci. 57).
2. মুল [remnants of food, a small portion] S.

ৰুশ্বিশ phyag-bris resp. hand-writing, manuscript; but gen. =a letter: বা কই বুৰ ইশ your kind letter, your friendly correspondence.

39 384 phyay-bbul resp. gift, present.

5५९५६ phyag-höyor = ५५ वर्ग phyag-son.

युग अ phyay-ma धनावेनी broom, duster, mop.

3784 phyay-sman 1. resp. for \$4 sman. 2. = 3784 phyay-flen.

क्षेत्रके क्षेत्रक क्षेत्रक का क्षेत्रक है है जुना कर कि वर क कर के

he who knows the science of cooking is said to be a cook (Cān.).

down, profound salutation (A. K. 1-2). The erroneous Budh. etymology is: ३९= sweeping out all defilements and वर्धव = begging for virtue and blessing; in making prayers or reciting mantras one should bend his head respectfully and then prostrate himself on the ground (Spyod. 17). ३९ वर्धव म phyag-hishal-lo सल: I salute.

34 all physiq-mdsod one in whose hand the treasury is: a treasurer.

Syn. ऑर्ड प mdsod-pa; वर जोर nor-givr; दर ऑर्ड प bah-mdsod-pa; वर ब्रेट च noa-skyohs; वर त्युरुष nor-beruhs; वर प्रकाय nor-gnas-pa; ऑर व्युरुष nor-beruhs; वर प्रकाय nor-gnas-pa;

अवस्य physig rdsas resp. for दें र स norrdsas.

39 900 phyag-shabs resp. for 75 99 rkaklay (Schtr.).

भुष्य phyag-hos पूच worthy of salutation, worshipful.

গুৰ phyag-ra prob. for প্ৰস্থা phyag-gra privy, water-closet. In W. also প্ৰস্থা phyag-sa.

3974 phyag-lun reply, the return for a salutation, reciprocal greeting.

gamm phyag-las= % and phrin-las resp. for an work, business.

+ পুৰুষাৰ্থন phyas-las khom resp. for ংখন ra-ro-wa.

धुन वेद phyag-kn resp. for वन् वेद practice, excercise, also ceremony.

वुष्य phyag-sen resp. for के में nails.

34 44 phyag-son = 34 45 receipt of cash, cash in hand (Yig. k.).

394 phyag-srol law, regulation; tradition (Ja.).

সুৰুষ্ণ phyag-tham a kind of slipper which the Buddhist mouks in ancient India were permitted to wear: প্ৰতিশ্বিধ্যালয় কাৰ্যালয় কাৰ্য

45.2.7 physis-se-ua 1. hanging down; (acc. to Cs., बॉब केव). 2. बाज slender, slight-made; acc. to Sch., straight or stretched (Jä.). See बुद्दान hphysis-ua.

45.55 phyafi-chad = 47.55 certain, sure, decided.

इट चुल phyan-phrul चानरच necklace; pendant ornaments (Minon.).

पुर भर phyan-yar=वीद अस hphrin-las.

arava [uncurtailed explanation or exposition]S.

35 a phyad-pa also are hphyad-pa constant, firm, persevering. 35 ar phyad-par always, continually, perpetually.

+ 33.7 phyan-pa=gq.ux ux ux afex continually revolving; uninterrupted revolution.

BA phyam util; also grippes the resting beam of a staircase or ladder. Also: prop, bracket, mortice: grips phyam-skas the transverse ledges on which rafters of a roof rest. grippe phyam-gyi gpyi-rten ut projecting bracket.

35.35 phyam-phyad=www māam-nid state of evenness; equality.

gx'q phyar-sea to let float, hoist (a flag).

Syn. Ara sgred-sca; Araq şlokş-pa. (Maon.).

33 P phyar-kha blame, affront, insult.

धुर्धुर phyar-phyur (प्रस्थ) चवर n. of a large numeral (Ya-sel. 56).

grade 34 phyar-gych-can (०५ व्यवस्था देर सम्बद्ध 34) given up to enjoyment of worldly happiness.

4 3 Phyal= 3 % a sku-yi ito-wa belly, stomach (Cs.). 3 3 5 Phyal-phyal-sie or 3 3 Phyal-mo prominent or hanging panneh.

gugu phyal-phyel n. of a large number: कुन्द्रेन हुद्द्राहरू के कुन्द्र (Ya-sel. 56).

guiga phyal-phyol जनस् [bowing down]S.; guida phyal-k-wa=अव्या level, prostrate.

B phy: 1. adv. behind, backwards:

\$ 2945, 344 to lie on one's back; \$ 44 get
physispro rgyab-pa C., to retreat, to walk
backwards quickly; \$ 4 behind; \$ 44 from
behind; but see also under 3. below. \$ 44 from
behind; but see also under 3. below. \$ 44 from
behind; but see also under 3. below. \$ 44 from
behind; but see also under 3. below. \$ 44 from
behind; \$ 47 from
behind; \$ 48 from
a backward look; \$ 5 from
the el. 2. or \$ 40
physis after, afterwards, adv. of time;

B earlier and later, also former and
atter; \$ 48 from
subsequent increase; \$ 48
from
and (Dal.); \$ 25 from
the following
day (Jal.). 3. also \$ 4, outside; \$ 4
from
the following
day (Jal.). 3. also \$ 4, outside;

outer; \$4 = and husbandry, farming (Gir.);
\$4 = at the outer sea, the ocean; \$4 = at the

ইংব physi-thag in future, eventually, afterwards, in remote future (Hbrom. F. 8).
ইংবাই ত কি future life: ইংবাই ন কলাই:
ব্ৰথমইং ব্ৰং ! resided here not having seen anything that would profit (him) in the next life (A. 6).

3'4 phyi-than a threat, menace.

\$5% phyi-dar later development: \$5% \$5% period of later development or diffusion: \$5% \$2% \$5% phyi-dar shar-dar earlier introduction of Buddha and its later development.

\$\(\frac{phyi-dro}{phyi-ro} \) or \$\(\frac{pt}{phyi-ro} \) autres; collog. "phi-ro," the evening: \$\(\frac{pt}{pt} \) \$\(\frac{pt}{qt} \) during the six times between morning and evening (\(Zain. 4 \)).

ह जर हरण physiolar byed-pa is explained as क्र हेच्य बंद्य प्रकार अवस्थि to make clean by sweeping away whatever is filthy (Nag. 38).

है पर phys-man I. the outside and inside; है पर बहुद to turn inside out; है पर परेश्वण है पर ripe both as to the out-ide and inside. है परे है प्रदेश, प्राप्त प्रदेश Hindus clean outside, Buddhists pure inside;—so say the Buddhists of Ladak. है पर प्रदेश pure as to thought and action; है पर प्रदेश the three inner outer and intermediate (provinces, etc.). 2. inside: है पर प्रदेश physnan-du gyung-te calling in from outside:

क्षण वंद समेनक प देव में दह बहु भा है calling inside one who had gone on to the roof (A. 113). Bac as physinan-nin smant Inot in the interior. i.c., an outsider | S.

As phyi-nas 1. in future, in time to come, later on : from outside. 2.= 3444 ries-nas again, subsequently (A. K. 1-6). 9 44 45 phyi-nas-aduh = 4 15 a hayod-va repentance (Maon.).

34 phyi-nur=922 phyi-hthen (Yig. 83). A 4 4 4 phyi-nur med-pa or \$ 45 44 phyi-nud med-pa without fail.

339354 phyi-phyay byed-pa to request for the last time; to bid farewell, to take leave.

विक्र physi-hphrod साबाक [the evening S.

🖁 🗖 phyi-ua 1. in colloq. "chi-phi" the large marmot found throughout Tibet. 2. v. A . hbm-wa.

AR whoi-pur a kind of ornament. aimilar to 45.

4 A phys-ma see also 9 phys-mo 1. west later, subsequent, following: EMM a a was not having digested the first (meal), to eat additional quantities : 2 manu the later ones, the modern; 34 of a nal-wahi phui-ma the last going to bed. 2. जानाजी. The posterior. Bull phys-ma physma each following one, every one consecutive in a series (Ja.), Bracines physimahimthah watern border, extreme end | S. Bud an phyi-mahi-dus uniquia. सम्बद्ध [future or after-time]S.

3% physi-mo 1. grand mother. 2. wer [small particle] S. 3. late, as adv. or adj.; also, last, the latest, as shat. 3 34. again to have become late; I read those who came last; colloq. Makagara and Makagara Bon kho-rak rtag-pa-re-shig phyi-mo slebs he always arrives late. In W. and Sikkim sounds "phi-mo."

3 44 physioshin or 34 444 adv. and postn. after: \$ 4444 4 4 4 4 4 to pursue: also a follower; 3 1194 344, data, affin to go after, etc. 3943 944 phyi-bahin phyi-bahin = ##### (Mfon.). 9 184'49K 10 48 K phyi-bshin hbrufi-wahr dge-sbyof TETHE an attendant S'ramana, one resembling a S'ramana S.

gram phyi-rabs the later generation, posterity.

पुरवादे विद्यासम्बद्धाः physi rig-paki bon-de asum the three sutras of Bon in reference to their outer doctrine:—(1) গ্ৰাপুৰ্বাৰ্থ (2) देन हेन है गुन्न नपुस्त हों। (3) वह व वय के द्वार व पुरू 575 5. These three are said to have been delivered by Shenrab on the top of Sumeru mountain to king Kon-tee Hphrul.

वे रेस phyi-rim, in Pali बाहिर पहिन्न outerzone.

A vani-rol the outer side, outside. and in the outside of the bed (Glr.); a va 4-5.-4ware adverbs equiv. to a 4. a 5. 1 44 outside, out of doors, from without; also occur as postp. on the outside of, etc. mysticism : व्यूद् व्यूविश्व के देव ह व्यूद्ध to believe goblins and demons to be really existing in the outer world. & Karua que E gr phyi-rol-pahi duad-po lat the five external members of the body which are: ** hand. man the legs, and the belly, again privities, sq the speech. 9 रव के रूप कर पर ह physrol-qui don vod-par-poura बाखाबेबादी वि class of Buddhist philosophers who maintained that the external world was real] 8. atau phyi-rol-pa or an phyi-pa a non-Buddhist, more particularly a Brahmanist;



हे रेब पर्व physical page or है पर्व रेख physicals chos the doctrine of the non-Buddhists.

द्वेच्य त्यान physicag nan-hbrel-sea to have confidential conference, to discuss any matter without letting the public know it.

ĝ da phyi-leb a felt rug (Rtsii. 46).

वैनेन phyi-ços पविन behind, later, latest.

Syn. Aum rjes-ma; Bun rtin-ma (Moon.). v. Bu phyi-ma.

भुष्य physi-bçol=भुष्य physir-log ryyab-pa (Ya-sel. 31).

મુખ physisa = મિલાદ મ વિજ excrements: મેલાદ મુખ મું દેવ દેવ unclean things and ordure throw out (Zam. 4); ક્રેમ મા મુખ્ય માગદ afterwards (it was their lot) to eat dung (Dug. 10).

द्विद्धा physia-pa (व्यक्के) समल, सम्मक्क [the quantity of wool necessary for making a blanket]S.; felt much used by Dokpa nomads of Tibet for tents and carpets. हेट व्यक्त physia-hdud-pa to make felt, to mill (Sch.); हेट चुट physia-gar felt tent, a Dokpa hut; हेट कुट physia-gar felt-carpet.

ያደናማደ*α Physia-gkar-ua* n. of a place in Tibet; የሚያደናማደባ n. of an image of Buddha of that place (*Rtsii*.).

3. S. T. Thy in-by Stag-ress reson n. of a district in Lhokha near Rphungyas (Lon. 4, 14).

35 phyid after, following; 3577 phyid-nin the day after to morrow (Cs. Jä.).

મું મુશ્કાનું physid-pa 1. = વર્ષ્ય to suffice, to be sufficient: ફ્રેપિયા મું મુખ્યાનું food and dress were not enough, did not suffice; જો tshe-physid-pa to suffice life, to sustain life. 2. to freeze, become

frozen: gr. har war 35 gr. byan-ge mishornams phyid-byun the northern lakes have become frozen.

प्रेत्र'य phyin-pa 1. (इस, सम to go), set ont : वश्र में ध्रा में भ्रा lam-du phui-uul-du phyin-pa gone on a journey: atangas gone to the country, gone to the other side of the sea, done thoroughly: 948 24 53444 if I go into the house (A. K.). 2. to reach, come to, arrive at: Awaks: विद्यम्भावीयाम has Mila arrived herethus they asked: क्षेत्रेन्द्र के क्षेत्र पुत्र का वह के Ja ac ac chu-de cif-gi stefi-du phyin-nas padmahi me-toy ldist soft when the water had reached above the tree the lotus-flower floated. 443 244 to reach the end, to complete; also a perfected one, a saint: ##4 वासुका अवस धेन परे वहर as a sign of having completed the three stages of meditation.

দ্ৰিও বৈশ্ব physin-ci loy-pa বিষয়ান, বিধানিন, বিধানিক, বিধানিন,
blasphemy; syn. Kukua sman-pahi-takiy, aya-azam dekur-wa-hdebe (Mhon.).

वैनंद्रि phyin-phyod (प्रत्य) n. of a numeral.

A phyir adv. again, back: 34 atc u to return [1, adv. back, towards the back, behind: gata to come back, to return (Dal.); used in a special sense rel. to re-birth: 44.484 14.44 once to return (to this life): anaga to remain behind, at home (Dsl.); Ba alfara to leave behind, at home, to lay aside, to lay up (Dal.); again (rursus), and to get up again, after having fallen : 3x 27 phyir-ldog-pa, May to come back again, to return ; 3500 us an phyir idog-pahi lam the way back, the return (Dal.); 3 s. A gaq phyir mi-ldogpa the not taking place of relapses, the prevention of them (Lt.); 3 194 phyirslog-pa to bring back, to draw off, to divert from: Bandwaxana to return to life: gamaga having recovered (Dal.); बेद अब हुआ । he replied to his mother (Dul.) ; And is to make one ride backward with the face to the horse's tail. 2. postp., e.g., behind, after: a fama (Pth.) will you follow me ? | from Ja.

द्वेद II: बहुः outside, forth, out; द्वेदल from an interior to an exterior place, द्वेदलूद्व to cast out; तुन द्वेदलूद्व all coming forth; द्वेदलुद्ध to come out; द्वेदलुद्ध phyirphyur-ua to cast out, द्वेदलुद्ध utruned inside out (the lining of a coat) (Gir.); ह्वद्धवस्थ drove forth the cattle from the house; द्वेदलुद्ध क्षेत्रलेट्यल्य the lamp outside; द्वेदलुद्ध क्षेत्रलेट्यल्य to let out at the door outside aggressor, foreign foe; द्वेदल्यल to expel; द्वेदल्यल्य phyir-periss sent off. द्वेदलेद्ध phyir-periss sent off. 3 IV : adv. afterwards, subsequently.

देशकीय का देश का physr-deil-war byed-pz = क्लेक्स देश के obstruct, to put hindrance to.

ষ্ট্ৰ-বৰ্তমান phyir-pcos-pa or ধন ধ্ৰেন ল-বন বৰ্তমান to reply, return; সনিবিধান [remedy]S.

देशक phyir-dran-wa श्रीतकोल [against the hair or grain; disagreeable, hostile]S.

Bং প্ৰথম phyir-phyogs = মুং কৰা বালে প্ৰঞ্ [having the face turned back; disinclined towards; regardless of] S. ধুনাই উন্ধান দু বুলাই আনআন্তি হ'বুলা being devoid of holy virtues he turns his back on religion (Khrid. 17). ইং প্ৰথম phyir phyogs-pa = phyma to look back or forth (Maon. A. K. 1-12).

Bragen physic-blur-un faqua [to confound]S.

図

ইংবাহ্ম phyir-bran-ua=ইংবাহ্মে or entire to go in the foot-steps (Mhon.).

देन में इस व phyir mi-nur-wa चत्रतिवर्त्तम [not to change place with]S.

দুদ্দিব্দেশ্য phyir mi-hoh-wa অন্যানী [that will not have to come back; the Anagamina are those who will not have to be born in the world again]S. দুদ্দিব্দেশ্য কৰ্মানি কাৰিছে (one who has a hing-pa আন্যানি কাৰিছে (one who has a hing-pa আন্যানি কাৰিছে (one who has hard to the state of anagami]S. দুদ্দিব্দিশ্য কাৰ্মানিক (one who has had been a manufami [to come back]S. দুদ্দিব্দিশ্য ক্ষ্মানিক (one afterwards. দুদ্দিব্দিশ্য ক্ষমানিক কাৰ্মানিক কৰ্মানিক দুদ্দিশ্য কৰ্মানিক কৰাৰ ক্ষিতিক কৰাৰ কৰ্মানিক কৰাৰ ক্ষিতিক কৰাৰ কৰাৰ ক্ষিতিক কৰাৰ ক্

=4

Buga phyis-skyes younger brother or sister.

Syn. 3 ч пи-во; 93 ч деня-ро (Мяон.).

देश वर्षेश्व physic-bros प्रतिकार amendment, reparation.

' विश्व हेन क्षेत्र phyis chos-rayun=हेन सुद्धा हैन पुरंद-स्य chos-rayun : विश्व हैन सुद्धा हैन the later development of religion and the intermediate great deeds (Yig. k.).

+ garg phyis-bu = \$5 snod a vessel.

Buage: phyig-byun=100 afterwards; after consequences (Risii.). Buage 255 phyighbyun ji-byed what to be done when a thing happens afterwards, i.e., to provide for a contingency (Yig. k.).

મું phyug or કુલ્ય phyug-po adj. rich: કુલ્ય દેવસ્થ્ય કુંધ્ય કુલ્ય Syn. মৃত্যু nor-(dan; ব্রুম্বর bbyor-(dan; ক্রুম্বর yo-byad-(dan; ক্রুম্বর rdsas-(dan; ক্রুম্বর rdsas-(dan; ক্রুম্বর rdsas-(dan; ক্রুম্বর rdsas-(dan; ক্রুম্বর rdsas-(dan; ক্রুম্বর rdsas-(dan))

bdag; ব্রুম্বর rdsa-(co; ম্বর্ম্বর dyon-bgo; মৃত্যু

rdsas dyon-mgo; অল্বর্ম mgo-bdyon; ক্রুম্বর rjc
co; ব্রুম্বর phyny-chen; ব্রুম্বর rdsas-byor;

ক্রুম্বর yan-dag-bhyor; ম্রুম্বর bdrin-pa,

ক্রুম্বর yan-dag-bhyor; ম্রুম্বর ryo
dpon; মুম্বর্ম ror-dran (Maon).

phyngs un all beasts that can be domesticated or subjugated by man: camel, horse, yak, cow, sheep, goat, etc., gen. translated "cattle": २९०५ हुन phyngs-skyon herdsman; ३९०५ हैप १५००।. ३९०५ ६०००।. ३९०५ ६०००।.

phyuga-dafi mtahufia uzuan brute-like: 45. वीवा गुन है विकास परि किर् मेर मुक्का दर अहर बाय किन (K. du. 3, 51) the man whose mind is under the influence of wine is like a brute: वर केव क्वर दंद मे केम्म या दे की देंद य प्रवास दर महरम whoever does not think of other persons' interests, his behaviour is similar to that of beasts (Can.). 39439 phymys.deb=394 * phyuge-risis a register or account of cattle. Sauces phungs-bdag=500.34 24 duan-phyun chen-po unufa Mahes'vara (MAon.); 394454 phyuys-hdul taming of beasts, breaking in horses and mules, domesticating animals (Behu. 174); 344 que a phyage-quan-mo cattle which have lived a great many years (Yig. 8).

+ ध्रुवस क्षुरः physiqs-physik = वर्षेत्र हाम gshonnu-ma a youthful maiden.

35.79 physia-sca=a53.9 or 55.2 (Maon.).

1. really perf. of, but sometimes used instead of, a54.9 bbyin-pa (Rdo. 46) to east out, throw away; banish. 2. to be in excess, to be more than what is required or can be accommodated in a vessel (Fig. 38). 3. sbst. the excess or overflow of a thing in a vessel (Risi.)

4x 9 phyur-bn 1. hay-rick, shock of sheaves, heap of sticks (Ja.). 2. the solid substance obtained from milk devoid of butter: 4x phyur-skam dried curds (Rtsii. 49).

I: phys 1. flour, meal, flour of parched barley = 8^{nq} . 2. for 3^{nq} physe-ma dust, powder, etc.; 3^{nqqq} physe hthag-pa or 3^{nqqq} physe-thhag-pa to reduce to flour. 3^{qqq} gyags-phys flour as provision for a journey = 8^{nq}, also parched meal; 3^{qqq} kags-phys iron filings; ₹3 rdo-phys stone reduced to powder, small particles of stone; 3^{nq} 3^{nq} tsan-

dan-gyi phys-ma fumigating powder, sandal-wood powder; and bag-phys wheat flour or barley meal; and brag-phys small fragments of stone produced by stonecutting; and fin-phys saw-dust; and geer-hys gold-dust (from Jä.).

g II: occurs as pf. and imperat. of ag(u, v).

3 4% phyc-gtor at offerings made of barley-flour to spirits (Jig. 36).

3' phye-ma v powder, dust, v. 3 phye.

है अवेद phye-ma-leb a butterfly (Yig. 36).

हे नेप केर हा phys-leb ser-khra n. of a vegetable medicine : हे नेप केर हाथ के हैं द रू व्यक्त

Johnsed we half; 4435 midnight, 1355 she-physed half a month. 357 physed-ka we one half (A. K. 40). 3575 physed-kruh=3475 skyil-kruh drawing in one leg and stretching out the other. 3534 physed-skyil-wa to sit in a cross-legged posture but not exactly in the manner of Buddha: 3444 and 3544 and and a cross-legged posture but not meditating (A. 11). 3535 physed-glist peninsula. 354 partner to one half: 45845 and 3544 partner to one half: 45845 and 3544 physicas.

35" phyed-pa=\$5" hgyur-wa to change, changing; \$35,549 mi-phyed dicahs-pa a mind that does not change and remains firm (Yig. 1/2). \$5" phyed-po that which has changed.

বুব phyen=ৰৰ্ছ ই'ন bog-rius dri-ma (vulg. in Sikk. and W. pronounced as phen) wind, flatulence: ৰণ্ট্ৰী মুম্মি

⇒z. at midnight the child let go a wind (Dag. 4); 3年本本: phyen-cor-sof a wind has escaped (Jā.).

3N 35 physm-red the whole afternoon, e.g., from 1 p.m., to 3 p.m. (K. d. 4, 4, 596; 4, 48).

J.J phyo-phyo is defined as Banga khui-la rbad-va to incite or set on a dog.

ANN phyogs 1. few that part which borders on another greater part, the base, the side, the outskirts; with reference to any place-the direction or quarter in which it lies from the speaker : 3944 phyogs-su few towards, in the direction of; MEA Jana where in the front, shead, the front side: सदेश वृज्या है अभेष: वृज्या वृद्ध from whence? 3943 there, thither, in that direction; gava sowards the nape of the neck (Vai. sfi.); in colloq.: Inwa towards, in the direction of : Inw बहैब a together, at one time; बुँबश बहैब ध also 3944 one-sided, prejudiced. 2. 494 is also used figuratively to signify a man's side, part, interests, benefit. party; the benefit of anything in general: उभवेतम अवस्थित to spend for the benefit of religion; and against to take the part of another, to embrace another's interests: 3945 in favour of, for, in behalf of, for the benefit of : का ब्रेक्स ब्रेक्स सुनि हो वस \$5° to die or to undergo death for the sake of a close friend (Mil.); §quisa phyogsmthab ultimate end or use; Man the part or side of a person or faction; 394 3 phyogs-phyi-ma an enemy's party or side. 3. the cardinal point, quarter or direction; 3940 the four points of the compass; fquals on every side, in all directions; all round (a person or place);

দ্বৰ্থনিক from all sides, frq.; ইং দুৰ্গ stef-hpyogs the zenith; খবুদ্বৰ bog-phyogs the nadir. শুদ্বৰ sa-phyogs locality, region, country: টুং টুল্মান্তৰ your neighbourhood or your country. দ্বৰ্থানি টুং phyogs-kyi mukhyud = শ না-ma the sun (Mion.). 4. about, lately: ব্যুদ্ধ দ্বৰ about 3 o'clock 5. symb. numeral = ten.

Syn. IFA ni ston; IABA kun-khyab (Maon.).

विषय है कि व phyogs-kui glafi-po 1. दिक्यान [A famous Buddhist logician born in Kanchipur in the Deccan. He is the author of Pramapasamuccava and Nyaya-bhasya, and was a contemporary of Lha-Tho-tho-ri of Tibet. He is described in the Hindu works on Nyava philosophy as being a man of extraordinary genius S. 2. Even the eight mythological elephants which guard the "quarters" of the world are :-- (1) WHENG sa-sruhg-bu; (2) 45595.84 pad-dkar-can: (3) বৃত্ত্বৰ প্ৰথম ayon-phyoas; (4) মার্মম sa-mos; (5) ज्या कि gent-byed; (6) में मूज कर me-toy so-can : (7) प्रमुख्य kun-grags: (8) कमार्थ cha-mdses.

পুৰুষ টুৰ্ম phyogs-kyi gos = বুইং g geer-lu, ব্যাইং gos-nied কয় naked, uncovered (প্রকা.).

ইবল ইবাই এই অবৈশ্য এই phyogs-kyi geod-puhi bgegs-bihi, the four obstructors on one's four sides or towards the four points of the compass:—(1) বহুৰ অধ্যৱহৃত্য hbyuñ-uus geod-pa; (2) শেষাইশ বাইংল khams-kyis geodpa; (3) পুৰ্ব শাৰ্ষহণ্য tha-bdres geod-pa; (4) ব্যবিশ্যাইশ dyra-yis geod-pa.

जिला हुर. phyogs-skyon दिल्याचा the guardian of a quarter or direction.

Jank 345 phyogs-skyon rgyal-po the guardian kings of the four quarters. The

=4

second of the four great kings of the world:—(1) watager as sa-bdnin rgyal-po; (2) Here is phyogs-byon rgal-po; (3) Resigned in right-drug rgyal-po; (4) assigned by dramplin rgyal-po. The ingrangia rgyal-po. The ten great gods who guard the ten sides of the world.

বুৰ্ণাৰ্থন sa phyogs-gos-can হিলম্ব an epithet of Mahes'vara.

পুৰুত্ব Phyogs-glass হিন্দাৰ n. of a great Buddhist philosopher who was contemporary with Kalidasa. See পুৰুত্বী সংঘূৰ্ম নি

শ্ৰমন্থ phyogs-sia-ma ভাষাৰ [1. northern or left side. 2. second part of an argument, reason pro, the reply] S.

Jan 34 Phyogs-cun n. of a Limi (Ya-sel. 53).

इन्यास phyogs-leu स्मरिष् the ten quarters, all sides; all directions; v. above.

दुवा वह स्व वेष Phyogs-ben mun-sel n. of a work in Tibetan which is considered as an indispensable traveller's manual (Rtsii.).

Jan a Far phyoys-chahi rtog-pa hesitation or scruples arising from feeling an interest in a thing.

বুৰ্থ কৰে হ, phyoys thams-cad all quarters: বুৰ্থ কৰে হ, বন ট্ৰ, ট্ৰ প্ৰথ ট - প্ৰটাই, from all quarters (they) come to your help (A. 61).

Jaunga phyogs-mihun=undeu phyogs-mishuds appropriate, suitable, adequate (Maon.).

Jan and phyoge-bdag as met. the sun (Maon.). Also=बोपाँक [1. the lord of the earth. 2. the guardians of the eight quarters.]&.

Jan'as'a phyogs hara-wa also Jan'assa phyogs-metaluas similar.

597 F-35 phyoge-man-byed and the illuminator of the quarters.

gqu'ar phyogs-med impartial; without country; a vagabond: व्यवस्त्र प्रश्ने कृष्टिक केन्द्र प्रश्ने कृष्टिक केन्द्र केन्द्र कृष्टिक केन्द्र कृष्टिक केन्द्र कृष्टिक केन्द्र केन्द्र कृष्टिक केन्द्र कृष्टिक केन्द्र कृष्टिक केन्द्र कृष्टिक केन्द्र कृष्टिक केन्द्र क

gaude a phyoge-med-ma 1. secured a prickly medicinal plant [Solanum jacquini]S. 2. a young woman, a girl just budding into youth (Maon.).

Januarian phyoge-mishams the limits of quarters; boundary. Januarian Phyoge-mishams-ma a queen of the yaksha (K. gu. 5, 150).

Januar phyoge-band = parak has-blads promise; to promise. Januar one who has become a party to, one engaged to a party.

বুৰণাইন phyogs-ris inclining to one side, partiality: ব্যাহাম কুনাই বুলানা বুলানাই ব

গুৰুপৰ ক্ষাৰ phyogs-las gol-wa = বল বিংয lam-nor-wa to mistake the right way, to go amiss: মংক্ষা ইন্টা বিশ্বীকৃষ বাৰ ক্ষাৰ্থ ঘটাল ব্ৰিম্কানীৰ (Yig. k. 10).

aside, diverge, to turn; vb. n. In a chop-la to turn to religion (Schtr.); 3x Janu physir physogs-pa to turn aside; 3x Janu 3x physir physogs-par byed-pa to divert from, to dissuade from (Ta. 12, 14.); 4x Janu physogs-pa turned to dying = nearing

death; विश्व कार्या के विश्व कार्या कार्या कार्या कार्या कार्य कार्या कार्य कार्या कार्य कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्या कार्य कार्या कार्य कार

বৃদ্ধি physof-pa to be thorough, to carry through: বৃদ্ধের very pushing; প্রকাশ কর্মান ক্রামান কর্মান কর্মান কর্মান কর্মান ক্রামান
Japan 1. an n. of a numerical figure (S. Lez.). 2. in Fig. 4 ha phyor-wa for wat mehor speaking vainly.

34 mm phyol-yas a numerical figure.

I: phra aoo. to Jā. all these expressions \$ 390, \$390, \$200,

134 phra-rgyas = 14 Man unsery, because it first comes in insignificant form and then assumes more dangerous shape and important dimensions.

ጃ ኚማ phra-dog envy.

II: or age 1. fine, thin. Anger in reference to the doctrine of Buddhist

subtleties; 34 4844 3 3 4 45 4 5 a body as alender as a thread; 4534 a thin or slender waist. 393=346 a poor, humble 2.= 44 # fund, wy minute. atomic S. = Y squiry [the act of whispering into the ears: treason, disunion | S. 3 phra-mo thin, little, small; वेशभारत् में अञ्चल seme-can phra-mo rname animalculæ : 43 A na-phra-mo little as to age. trifling, slight; saffan rnam-rtog phramo slight scruple; ** * rdsun-phra-mo a little lie; 3 % su phra-mo-tsam slender. 34-34 phra-shin phra-wa subtle, extremely fine; 3 49 phra-shib www very fine. minute, exact; अविषयुभवदेशम phra-shib hthus-hdems all the minute details, complete details.

ৰু অব্য phra-phab-pa to cast a horoscope, to predict good or evil by interpreting reflections of any thing on a mirror; মুইন্ phra-men magical forecasts. ইনিয়েন্দ্ৰ অ্বান্ত বুবন আনুত বুবন আনুত বুবন আনুত বুবন আনুত কৰিছিল। কৰিছিল কৰি

ৰূপ্যক্ষিণ i phra-geas gehon-nu an epithet of ৰাজ্যক্ষেণ্ড Hjam-dpal dkar-po of Bon mythology D.R.

্বিটা phra-ma 1. বিশ্বল one of the four sins of speech, calumny, alander, তে. মুখ্য ক্ষেত্ৰত to calumniate, slander; মুখ্য বিশ্বল phra-ma shu-sca id. (Jā.) ব্লীব্ৰেন্ড মুখ্য

Tolking phra-mahi-nad n. of a disease.

phra-mohi-shin and [a field of Panicum miliaceum]S.

বিশ phrag 1. intermediate space, interstices, a crevice, ravine. ৰুপুত in between, in the interstices, and as postp. betwixt; ইণ্ডাপ v. ইণ্ডাপ (Jū.) 2. কুপ is also used as an auxiliary particle after cardinal numbers, to signify a collective body: ব্যুক্ত a hundred, ইণ্ডাপ a thousand, ব্যুক্ত a hundred thousand, ব্ৰুক্ত a week, কুপুত a month.

वया:य phraa-pa = 59€ 4à €¥ (Maon.) 1. चंस. कान्य sbst. the shoulder: क्ष्मपण विकास to load on the shoulders : মুৰ্থাইই প্ৰথম বাইৰ্থ to climb on the shoulders of a friend: अवय विश्व के न the flesh of both shoulders. दे सद अ में डेब वीथ 8 क वेब दिवश नेद 5 डे व अस ह द है सुबाय a Bx 4w at the moment the word was uttered the bird without greatly increasing the flappings of its pinions carried both the brothers on its shoulders (Tan. d. 4.) 3755 phrag-byuh=25.499 or K € shawl worn by the lamas as an upper covering or wrapper leaving one shoulder bare; 374 qua phrag-pa-quas right shoulder or arm, अप व अपन phrag-pagyon left shoulder or arm. अव भेव phragmig warrethe crab; n. of a kind of spirits having eyes on their shoulders. 2. vb., also aga sphrag-pa, to envy, to grudge (Ca.)

পুৰ্ব phrag-dog tail, সাজান (A. K. 1-94), envy, jealousy; মুৰ্ব্বায়ৰ কান্যকল মুমান্ত on the rock of jealousy the tender shoots of merit will not grow. মুৰ্ব্বায়ক phrag-dog-gi dri-ma the defilement of envy; মুৰ্ব্ব phrog-dog-can জোৱা jealous, envious, grudging.

F phras, v. S. bphras.

35.744 Phrafi-bisan n. of a place in Tibet (Risii.).

र्दि प्रीमावर्त-कृत is a form of वन्न वा क्यान क्योन : वेवश्य प्राप्त meeting a friend, collision ; कुर्य क्यान ग्रीमार्थ-क्यान ग्रीमार्थ-क्यान प्राप्त क्यान प्राप्त क्यान प्राप्त क्यान

भूष phrad-po for आर्थ khrad-po (Vai.

44 phral 1. present time, just now: 28 years 104). 245 phral-du adv.=54, ung freahly, recently. 2. described as: 18 18 18 24 200 cor kha-bral-wa enumeration; separation.

Pri-us v. 184 or 154 strid-pa to diminish, reduce.

A phrin = 44 sphrin news, tidings, intelligence: 44 ac again a cc garage a communicating news, sending it out and shroad.

મેં phril vulg. for કેવ hril used by the herdsmen (Dok-pa) of Tibet: અર્ધ્ય કેવ સ્પાતા-phril = અર્ધ્ય કેવ સ્પાતા-hril whole or full night.

g g phru-gu, v. 39 phrug.

47 phru-wa = (col. E* rdsa-ma)
carthen pot, pan, stow-pan.

Syn. आह zan-rdsa; भेषड mi-tha-ra; वर्ष ह heo-rdsa; वर्षाई५ gyo-इक्कर्य; विषय khey-ma (Ahon.).

প্ৰশা phrug 1. (or প্ৰশাস or প্ৰশা) child; the young of any animal, Ban khyi-phrug a pup. Syn. 3 995 bu-brgyud; 359 34 bdagskyes; gwanada lus-las-hphel; 🖫 🖁 w brafiskyes; 39 khyehu; 949 bus-pa (Mhon.). बुब्बें व phrug-gu skye-wa to beget children, to bring forth a child; 343 agent phrag-gu chaga-pa pregnancy, a pregnant woman (Mion.); 343 an phru-gu gro-wa to rear, to bring up a child; phru-gu cor-pa a miscarriage, abortion; anga ja phru-guhi dus infancy, childhood; san da-phrug orphan; san nalphrug bastard; Er.34 tshon-phrug the merchants of a caravan in their relationship to their leader (Ja.). 2. Ane cloth or woollen stuff: 24 34 mani-phrug woollen cloth; gigg spu-phrug fine strong serge of which the robes of Tibetan great men are made.

And phrum in 30050 phrum-rus = cartilage, gristle (Jä.).

great phrum-gaur, in great for affice are phrum yields vigour and increases the semen; grays phrum-phrum= {4 {4 rdog-rdog.

वि g phrehu= क्रेड्या वि skye-rays phrawo a fine sash; acc. to Cs.= व क phra-mo.

प्रैं phren = १००० पंक्ति, पाकि, प्रकार order, line, row, stratum.

ৰূমেন Phrest-po n. of a place in Tibet. বুমন Phrest-po shi-ua n. of the Lama of that place (Los. 3, 4).

ब्रेड-यन्त्रवर phrefinea-gear नेपाची a Nepaless.

के प्रथम phrefi-wa-oan 1. n. of the king of swans (धूर्मका.) 2. नाची, नाचावान [a garland-maker, gardener, or florist]S.

A phred derivative from any bphradpa to meet; and signifying that which
meets or crosses over another, that which
is aslant something else: Any across, at an
angle to, Any id.; Any phred-dam a path
(horizontal or inclined) leading along the
side of a mountain; Any phred-glan
bolt or bar of a gate (Ja.).

कुष्पम phro-yas (ग्रूटम) विपरि n. of a numerical figure (S. Lex.).

ৰ্থী phroy, pf. of শ্বেশ aphrog.pa, fut. শ্বৰ hphroy (Rdo. 46); but ordinarily শ্বৰ is considered to be the fut. শ্বৰখনৰ phrogs-çiy, imp. of শ্বৰ hphrog-pa.

बुँप phrob, v. प्रुंप hphrob.

ৰূপ phrol or এইৰ hphrol, imp. of এৰুপ্ৰ hphral-ica.

Am phros, v. a phro-wa.

44 Phrom n. of a country situated to the north-east of Yarkand and north of Tibet where Buddhism flourished in and before the 10th century A.D.; but thereafter it became desolate, though traces of its existence are occasionally discovered by travellers. This country in the 6th century A.D. is said to have been under the rule of king Gesar; acc. to Bon: 4x 19an are 11 20 20 in the north the country of Phrom of Gesar (G. Bon.).

Away phrom-sgrag prob. Away public, known to all, trumpetted.

rise up, to be elevated, to raise oneself, be

augura huhaas-pa is the equiv. of the Sanskrit Arua wie sublime, exalted, raised-un: warmarawamararamara phal-las hphags-par bzafi-ica a more than ordinary beauty (D:1.); 444 44 444 47 37 5 gsan-pas hphags-par quur-to he far excelled others (Dal.); BS and khyad-hphage or BS as S वश्यक्षय khyad-par hphags-pa distinguished. transcendant, glorious: 39 94 55 94 94 95 ৰুম্প India, the most glorious country: ब्रेंड मृतुर्धर वश्यमाय वर्षे देवनुवाय an offering of a hundred of the most costly kinds of jewels (Ja.). August is a common prefix to the names of great deities and Bodhisattwas. e.g., व्यवस्थानुद्रसन्त्रेष्म Arya Chenraisi, व्यवस्थान Arya Dolma or Tara. Buddha S'akya-thubpa is also par excellence awquiq, and this epithet standing alone always indicates him and may be used in lieu of his full name.

hphags-yul-skad the language of the Aryas; the Sanskrit language.

ৰূপৰা কুমান bphags-skyes-po বিজ্ঞান one of the four Dikpala or guardian kings of the Faith; the guardian of the south.

auquaहुद्ध Hyhags-kkhruas the birth place of the venerable ones; समय the Buddhist name of India.

Byn. कुष्याच rgyn-gar-yul; चयानुव yuldious; वस्त्रभवावाची beod-rname se-gehi; रनुव वक्षावकः dicus-bgyur-bohah (Mhon.).

auquild a sphage-chen-po avidus: the celebrated, the illustrious.

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कान्य कर्मन hphage-mohog or कान्यपरिक्षित प्रसार्थ the most exalted, the most holy. कान्यकार्यन केव्यप्रदेश hphage-mohog seme-dpah = कान्यपरिक्षित देव the venerable body of saints.

रम्बद्धार मुख्य hphags-pa klu-sgrub चार्या-नातार्जन v. शुद्धन klu-sgrub.

by Buddha to a number of infants whereby, though left in a lonely house in the wilderness, they were not disturbed by wild beasts, etc. (K. d. 5, 421).

व्यवकाय रहेमय hphags-pa dyyes-pa चार्य-काम [the noble and graceful]S.

व्यक्ष कुष hphage-rgyal खळायिनी the city of Ujjayani (modern Ujjain in Malwa).

name of the Kamaloka.

school of Buddhism. He was high-priest in the Achintapuri monastery (Ajanta cayes).

बब्बायहर में बर्दि उभागम् प्रश्न the enumeration of names in the Sûtra of the two venerable ones (K. d. v., 342).

व्यवस्थाने जुन Hphags-pa çin-hun स्थापना a celebrated Buddhist sanctuary in Nepal.

auquu Hphags-pa lha चार्क्ट्रेय the chief disciple of Nagarjuns who succeeded him in the rule of Nalendra.

augurun ağç प hphays-pahi bikyod-pa चणfun [appeased]S.

engande the holy Buddhist church comprising monks, saints, Bodhisattvas, Arhate, etc.

anquia दे दे चार्च hphage-pahi nor-idun the seven riches of a Buddhist saint:—(1) अ देवप कुर पहुँच ; (2) वस देव दुः कुका सुः वर्ष व ; (3) ৰ্বঃ বৃত্ত উপৰ বৃত্তি (4) সাহৰাজ ট্ৰাল নৰ্মাণ;
(5) জুৰা স্থান্ত অবলুকান; (6) বৃত্তি পুৰুষ প্ৰথাক ব্ৰথান; (7) কাম টুৰা পুৰুষ দি দি কৰিছে of the saints, the wealth of the holy personages are: the wealth of faith, of pure morals, of modesty, of sensibility to Dharma, of attentiveness, of charity, of wisdom (K. d. 4, 55).

व्यवसायवे डेंब्स hphays-pahi-tshoys चार्यागण the assembly of the venerable.

व्यव्याप वे व्यव्याप व्यव्याप क्षिण

व्यवस्थ hphags-ma चार्चा the venerable lady or female saint.

নৰ্থান dephags-yul (= আন ক্ষম শাৰ্থ bodnams sa-gahi পুৰুষ্থান) a Tibetan name of India.

assault and venerable brotherhood or order.

Syn. Landa rigs-chen; Landen rigsbeah; gugusa skyes-bu-mehog; guguu skyes-bu dam-pa; seuungia tehahs-par spyod-pa; pun'unganu khrims-la gnas-pa; agun'anganu nags-na gnas-pa; agus-pa; son (Mhon.).

QUE bphas also seem sphass, write height: aux 3, aux 11 in height; also adv.

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or spear head to which a string is tied and, being held fast, the spear-head is flung at a fish or bird.

QUE'D hphan-wa fut., and such the hphanes-pa pf., of sugar hphanes-pa.

ৰণ্দ ল hphaff-ma n. of a plant the fruit of which is used in medicine: ৰণ্দ নব বনুধা পুৰুষ হৈ সাধ্য কৰ

QUE A hphan-lo = ব্ৰুম ল hkhor-lo, ব্ৰুম 1. a wheel, a cycle: এম ল কি কুল মুন hphanlo tsam-gyi go-san (B. ch. 14). কি মুন ব্ৰুম ব্ৰুম like the wheel of a vehicle; মুম্মনি ব্ৰুম ল কুম like the cycle of the four seasons (Yig. 243). 2. a spindle; ব্ৰুম নিচ hphancia a weaver's spindle.

CALN'U hphańs-pa 1. shaken, thrown, cast out (= aছুঁ ব bekyod-pa), pf. of ada a hphen-pa (Mhon.). 2. frq. for mana phańs-pa to spare, to save (Dal.); amanas, aya damaga liberal, bounteous, without restriction (Ja.).

Q43 hphan, fus thrown, cast out v. 44 phan; and \$5.4 hphan byed-pa to throw.

4 Q45'1 kphan-pa= 3244'4 ñams-pa.

ৰুণ্ডাই Hphan-po or বৰ্মাপ্তৰ Hphan-yul (স্থ মইণ্ডাৰে স্থিত ইন্তাইৰ স্থানীয় n. of the nearest alpine valley north of Lhase. বৰ্মাপুত্ৰ 574 bphan-yul grab-qkar one of the thirty holy places of Bon (G. Bon. 4)

aus de hphan-sel a kind of onyx: aus der de sage at the onyx is to be looked on as most precious (Situ. 71).

QUN'I hpham-pa pf. w pham to be defeated, subdued, vanquished, worsted; to succumb : बृ दव इभव वेंद् य वस का वजेंद् the Chinese were conquered by the Tibetans: 4444 and or asserted in C. to be defeated or worsted; surus 35'4 to cause defeat, to conquer: & MN RUN UT EN he conquered the Chinese (Glr.); शेव नमयम वृद्ध हैन का हम है Milarapa overcoming the Bon religion by the doctrine of Buddha; when the Ma-pham or Manasarowar Lake, so called because Milaraspa proved "unconquerable "there. % wa down-hearted, dejected: बेर्फार्ट a low-spirited, dejected woman (Ja.). Anu invincible: Anunuffa mihpham maon-po or A que 34 32 is an epithet of Jampal Bodhisattra. aus qui hphamrayal abbr. of aun'a 52 gara victory and defeat in a battle or law-mit: 45444 au enguist victory or defeat are the respective consequences of a dispute.

QUE hphar a panel, small plank.

447.45 hphar-hgro 1.=§3 sprehu monkey, that which walks jumping (Maon.). 2. increase, advance.

QUX'U I: hphar-wa, or भाव कीक hill-dog, wild-dog, Cuon primævus.

Syn. aquib nage-khyi; ? "quant ridwage-good; see mtshab; zon wend dpakwae-tshan or zon du wen dpal-wee-mtshan; (Uhon.).

aux प्रभाषित् Hphar-ua mago-dgu n. of a malignant devil of the Sa-hdag class. Z

QANG II: पूच (vb. n. to क्षेत्र aporsca) 1. to leap up, to fly up, to bound, to throb: इत्याद the pulse is beating; सामान्याद to fidget, to be restless (Jā.). 2. to be raised, elevated, promoted, advanced: च्या व्याद to be officially promoted; च्याव्याद to increase or raise the price; व्याद्याद to ascend forward; व्याद मान्याद का service: व्याद्याद व्याद व्याद व्याद व्याद व्याद व्याद विकास विकास विकास विकास विवाद व्याद व्याद व्याद व्याद विकाद विकाद विवाद व्याद
Syn. \$4.2000 don-bphel-wa; 9000 gyaspa; estaxa8xa miho-war bgyur-wa; 5xa dar-wa. (Mhon.).

hphar-wa and exequ mar-chag-pa.

excess, more than what is ordinarily required in worldly or religious matters; and ways a refund or to pay up the excess (Rtsii. 60). ANN WAS 1554 bphar-mats deaded in colloq. special allowance or reward, extraordinary allowance (D. cct. 10).

† QQQ'¶ hphal-ka=% # ri-mo (पक्ष) a figure or a painting.

QUI Aphal-ga incision, indentation, notch (Co.).

Quality Sphig-pa or allen pf. of allenta.

Qual a sphug-pa occurs for aggue as in Agasa, etc.

QJK Q phus-ca pf. % phus to degenerate, to decay, to be in declining circumstances, to wear away. % The state of Tibet; those circumstances which brought ruin or

बहुद अप hphuns-pa सङ्ग concourse of many people.

245 4 bphud-pa to transfer, lay aside, to put apart: 45.449 a 245 a nah-nas hpysila bphud-pa to remove a thing from inside (a house) to outside (of it).

वृद्धाय hphub-pa to set up, pitch: १६ १६७व to pitch a tent; विश्वपुत्र khyimhphub-pa to set up or erect a house.

QUI hphul and ayars hphul-can in Gram. the letters which are either prefixed or affixed to a basic word or letter are called aga; e.g., in the word aga, 4 is the basic while and prefixed and affixed to it for the formation of a word are called 444. A word that is so formed is called agass, a term distinct from age as hphul-vig a prefix, i.e. one of the prefixed letters g, d, b, m, and a. awage ma bas-hphul-kaho words with the initial The and the prefix The; 54444 day Aphul-med these receive no 5 da as prefix: n, a armaraga fara sa-ra-la-rnums sphultshul-ni the manner in which prefixes are joined with words beginning with # ss. 5 ra. or 4 la.



QUO'D hphul-wa 1. = again to give, exages to give away (in charity). 2. war. alea to press, to drive, to push, knock: a Maggata Bagga gru-mohi hphul rdeg-eig byed-pa to jostle with the olbow (Mil.): ब्रेर ब्युवाय to turn out. बदावसमा aga a to push out with the arms (Ja.).

Svn. of 2. assa habid-pa; and a bakulica : रम्भव sdigs-pa : मानेर व gair-ica ; मानि 5 484 9 anad-du benan-va (Mhon.).

Q 29 halver, v. 29 pineg.

QUE hphen-pa. pf. aucu hphuns, fut. auc hphan, imp. ac phon, widuw; to throw, to fling; swapes are all to fling into the air (Dzl.); क्विंद्यद बकेदय to throw into the orb of transmigration (Mil.); भे रबाहु वदेद यर दर्जिंभ में it must be thrown away or outside. agarda 4 to cast an arrow: बबेद मे नेपाय one that does not know how to shoot (Ja.). added hphen-thay = ages a shaqs-pa ure a sling (Minon.). at all a Rquan hphen-pa or बहुब कुद ब्येड प Hjig-rten Rayan hphen-pa work a philosophical sect of Ancient India, who were thorough atheists and whom both Brahmans and Buddhists condemned.

Ada hpher-wa sel [to raise]S.

व्यवस्था hphel-gtam=शेषस्था spel-gtam harangue, speech, sermon, discourse.

Qयेया hphel-wa बर्ब म, स्वि pf. येन phel 1 to increase either in number or in size, to become more or larger: 4 44 ब अर्ज्य वेज बुद्ध the flowers under the tree had multiplied; बाउम अरे वर् दें र बोब the pleasant warmth of mystic heat increases; TEND अवाबादार विवा the air-blasts from the caverns of ice grow stronger; बबेब बोच बर् hphel-hgrib-nad prob. diseases arising from

an excess or deficiency of humours (Vai. af.). say increase, development. 2.= वहेन्याय चन्न [to collect together]S. As shat. accumulation, collection, excess:= 55'5 dar-wa.

वरेवायास्त्रं hphel-wa-can = क्वार्यवे व पुरः तस्त्रक palace, king's place (MAon.) [the upright post of a house | S.

९वेच प्रेड hphel-byed 1.= हैम इ khysm-bya domestic fewl (Milon.). 2. वह मान growing, rising.

QA' Apho-na pf. 984 hphos imp. \$4 44 मंद्राणि, मेचार to change place, go, move oneself away, migrate; 355 and an myurdu hohos-cia depart quickly! वस अव के वि transitory happiness; वर्ष व्युक्त केन्यवेदवा वर्षेत्र व yogi who is not subject to change; अई के प to move or shift anything : 95 a 3 3 shifted the tent. इ.व. इ.व. इ.व. वहेव सातिपविक्र change of existence, बहेन्ब्रंच or नेव्बंच to exchange life, to die; as and a hpho-skyas byed-pa to remove from one place to another, transfer, change one's place: सुद्र हुन देश देश देश देश व व देश सुध्य वद देश सुध्य वध nine times he removed from one upland to another (Deb. 4, 54). व्यवस्था पहुन hpho-wa grofhing = क्ष्म द्व वीम वर्षे च adam-Aag-gis hpho-ica the translation of a soul, by the efficacy of 454 54 or charms, from one body to another . just vacated by death.

and 5 hpho-bya = and the soul or Vinana: at 35 = 454 charm, mantra.

वर्ष के रेज अवस्था hpho-med thog-med thama-med=500 245 Wafax dpal-ldan dus-hkhor चीवास चल: the doctrine of Kala-cakra Buddhism, which affirms neither a begining nor an end in respect of the transmigration of the soul from one body to another (Maon.)

वर्ष च bpho-los 1. filling up by a new comer of an appointment caused by the removal or retirement of an officer: बस व्यवस्थान (D. çci. 10). 2. taking over charge of office-accounts, &c., by an officer from a retiring official (Rtsii. 21).

and before where death (A. K. 1-42), passing over; migration: स्ट परंदन में देश का मिला हुँ, क्षाव पन पारंदर विश्व के those swans (in their turn) without break in their order, migrating whereover the boy Gad-wa was, took up their station (#brom. p. 55).

Qविष्या hphog-pa pf. विष् phog to strike, both in the figurative sense and materially: to affect, influence, to touch प्रशः the main point; also, to hit (that which is aimed at), to impinge upon, fall upon.
पुष्पवाचिष्य it struck his heart; शैरे केम्बवाचिष्य it affected the man's mind; अध्येष्वव्यक्ष वृद्ध क्षिय केष्ट्र केष

নৰ্পন্তৰ hphog-thug pollution in the case of a god, naga, demon, etc., but seems to be a proper name here:—ৰূপন বন্ধুৰ বহু বাঁহ ই বৰ্ষৰ প্ৰতিন্তি (Hbrom. 54).

প্ৰতি hybon বৰ্ষিত্য archery; বৰ্ষ ক্ষুদ্ধ hybon-mkhan archer; বৰ্ষ দ্বাৰ archery.
বৰ্ষ নীৰ্মিন্দ্ৰ hybon-gi slob-dpon ম্বুদ্ধানাত্ৰী instructor in archery; বৰ্ষ নীৰ্মিন hybon-gi spon, so a ব্যান archery ground, the place from which arrows are shot at the target.
ব্যান দিন্দ্ৰ hybon-gi dhye-sos ida or বৰ্ষ নীৰ hybon-rhyen the five distinguishing features in archery: (1) ধুন মিন্দ্ৰ ব্যামিন বি thit from a great distance; (2) মিন্দ্ৰ ব্যামিন বি thit without perceiving it; (3) dan বি ব্যামিন

to hit with great force; (4) क्यूर अध्या to hit at the main point, or object; (5) इक्क्य पर अध्या to hit at an object with a sound.

বৰ্ষমন্ত্ৰ hphose-leag= গ্ৰন্থ rta-leag a horse-whip (Mson.).

ৰ্থন ইন hphon-tshos sitting-part, posteriors (Vai. en.), বৰ্থন আৰু ন hphon-ta skyon-pa (Sch.) the riding of two persons on one horse (Sch. Ja.).

बार-भाइन Hiphons-skyen 1. an epithet of king Rama (अतंता.). 2. a good skilful archer (Ja.).

वर्षेद्रभादम प्रणाबदेव hphose-nas khrag-hdeag रक्ष-प्रवाहिका [a stream of blood] S.

প্রতিশান hybose-pa বিষয় 1. pf. এইছম hybose or মহল phose to be poor, indigent, unfortunate; with instrum. to be beneft of, to lose; ৰুপ্ত মুখ দুখানুহাইন মন্ম the king having lost his own son (Pth.). 2. adj. poor, unfortunate, dejected, disheartened (du.). 3. also মহল্ম sbst. poverty; v. এইছেম hybose-hose. Syn. হর্প্য dicul-po; ক্রুইড bkren-po (Mison).

QUS'U hphod-pa = 45'4 phod-pa (Cs.).

QXQ'II hphob-pa = adama hbebs-pa (Sch.).

QG'I hphya-un তক্ষৰ, বৰধাৰৰ, pf.
agu hphyas to blame, censure, chide. Also:
to abuse, deride: ৰমুদ্দি- hphya-glefi or agi akফ্ল hphya-uahi glefi-mo a scoffing or satirical discourse or story, etc. চিন্দিৰ্ক্স দুৰ্ভিক্সম্মান্ত্ৰম্ব ব্যৱস্থা বিশ্ব বিশ্ব স্থানী the sectarian

theories of the Rain-ma ater-byon were satires on purity (Ya-sel. 58). 49 hphya-tshig=# und words of slander, curses ; (MAon.).

QSATA hphyag-pa pf. 9394 hphyags to sweep: व्यवसम्बद्धवस्य swept with a broom.

QUE'A huhuah-wa, pf. agem huhuahs, to hang down, to be suspended; to hang on to (इ.स.) चरसमान, करन: व्युद्ध वर ३६ hanging down (A. K. 1-38); aga as as wrew flowing (A. K. 1-14) [a support or proplS. 55 #4 42 7 4 495 4 a handkerchief of blue silk hanging down (from the hair): 95 95 95 9 to cling to, to take a firm hold of (Thgy.); 435 49 sounding-line C. agraga hphyan hphrul or agraga 9 44 TINCE, Tayes suspended ornament; age a hphyan-ma war a wife, one clinging to her husband; any ornamental pendants, hangings, &c.

+ QUE'N huhuan-mo= + to the-tsom doubt, hesitation.

QGLN hphyans unwa, nig fa talkative one, a singer, a cuckoolS.

295 bphyad in Sch.=95 pynd; 495'84 hphyad-can n. of a place (B. ch. 4).

子 Qgg U hphyan-pa 1. in * 30 a 南京 南京 बहुत विकृत्य असवति (Yig. 122). 2. acc. to Jä. = "4" to ramble, to range, roam about, wander, stray from: 4545444 to go wandering about.

QUX bohyar. (PK:40'MC9'40'SK'3K) BIEN the roof of a house.

ANT bphyar-kha blame, affront, disgrace (Sch.): ٩٩٠ ٢٩٠٠ hphyar-kha btaffwa to use abusive language, to insult a person (Yiq. k.).

बद्द phyar-pa बासेक: [sprinkling]S.

QUX'D hphyar-wa imp. age hphyor and Ix phyor 1. to hoist, lift up; to hold aloft: PANES sdig-mdsub to lift up the finger (Mil.); 5x aga a to hoist a flag; \$55 aga 34 gta-glud hphyor-cig hang up the inscribed flags; 93555 hphyar-dar or 55935 darhhpyar a flag. 2. (Cs.) to show, to represent, to excite, to waken: 9559 hphyarwa byed-pa to assume an alluring attitude. वन्न कि hphyar-ka-can tempting, graceful, charming (Jä.).

Syn. ang bkrab-pa; 24435 nes-hbyed (Minon.),

agrass Hphyar-wa-can n. of a cemetry (Bon. ch. 5).

aga वर्षेद hphyar-gyen 1. = वर्षेत्र हेन्स hjogsacas engaging, winning behaviour (Ja.) 2. agu a tau a back-biting, doing mischief, maliciously.

Qa Dphyi-wa I: a marmot; colloq. all allen "chhi-pik" or "chhi-pi," also called Marks soom-chen on account of its hybernating during the winter like Buddhist monks who practise the state of suspended animation ;= 3 9 phys-wa.

Q집'디 II: pf. gu phyis or 역에 hphyis agen'a quit; to be late, to be belated. to come too late; न्या ते बहुआ q gal-te hphysisna if I have come too late; प्राप्ति इट विश्व विश्व da-khuod cun hphyis-pa yin you have come just a little too late (Ja.); ag 34x 8 ag 4 sarsargar | late at night there was the chap-chap sound of the oars on the water (A. 67).

QU'U III:= 435'4 hphyid-ps to wipe, to wipe off; to remove, eradicate: haraw **Z**

इया भेग to wipe out dust from the eye; देवा दर य वर्षेत्र कृत वहेश वृत्त हैं। अनुत नुषुर (Yig. 14); सुवहेग to pull out the hair; देवाय बहेग to remove the testicles (Sch).

Qद्वेषाय hphyig-pa = केषण hkhyig-pa to bind (Sch).

and his after the designation in the older writings of a minister of state of Tibet = the modern and \$4.

enough. 2.=93 or askard.

agara hphyil-wa for क्षेत्रक hkhyil-wa to wind, to twist, the hair Vai. इत. (Ja.).

পুৰা ন hphyug-pa or aggara = ৰংগ to mistake, to be mistaken; = ৪৭৭ chug-pa to mises: ৰংগ্ৰেশ to mistake the road; ৪ %, aggar to mistake the hour. aggara hphyugs-po = ৰংগ্ৰেশ nor-nkhan the mistaker, one who commits a blunder; aggara, hphyugs-meg without mistake or blunder: aggara, aggara, aggara, aggara, those that are free from blunders should not be mistaken by those who have erred (Risis. 11).

QUX'O hphyur-ua 1. to ascend, to mount, to rise up, of smoke; to overflow, inundate, of rivers, lakes, etc. 2. Sch. to heap up, to accumulate.

+ Qच्चे of hphye-ua pf. बहु of hphyes to crawl, to crosp, like snakes; बहु वहेब के अहोरज; n. of a naga demon.

a cripple: रक्ष्म क्षम क्षम क्षम क्षम के क्षम के व्यक्त

Q34 hphyen v. 34 phyen flatulence.

After the physical pf. again 1. where to move, throb, be agitated: had he will have he will have he had been throbbing remembered the lama (Bdsa. 24). [2. to soar, to float, in the air (Thyy.). 3. to flow forth, heave, smell, of fluids; agista hphyo dar-na to undulate. 4. to range, roam about, gambol: **** agist (the deer) gambols and skips (Mil.); **** agist ri-la hphyodyu the wild animals of the field Sch. 5. \$ agist-hphyo (Sch.) 'the heart is swelling, courage rising'; ** and agics-pahphyo (Mcd.) consciousness gives way, is wavering, flitting] Jä.

व्युद्ध क्षेत्र क्षेत

agr. 3n Hphyoń-ryysą (Chongay) n. of a district of Lhokha in central Tibet (*Rtsii.* 35.) agr. 3n de Governor of Chongay.

ৰ্থ ইণ্ট 5 Hphyoń-po Khe-ru n. of a place in Tibet (Deb. ৰ, 24).

Qব্ৰান Aphyon-wa 1.= মুন্দ্ৰ skyon-wa to protect. ব্যান মুন্দ্ৰ pride. 2. তব্যক [to lay aside, abandon] S. (Lie.).

QJ; I hphyon-ma a harlot, prostitute (Mion.); aJ; AS; Aphyon-mo byed-pa to whore, to commit fornication; aJ; Mag; hphyon-mahi-bu=B; aZ; Mag a prostitute's son (Situ. 91).

QJX'U hphyor-wa 1. = 5×4 phor-wa to rave: pagta kha-hphyor-wa to speak deliriously. 2. v. 5×4 phyar-wa, also 5×4 chor-wa; agta hphyor-po for agta hence agta phor-dgah dandy, fop (Jā.).

QJN'N hphyos-ma 1. gifts to friends and relations. 2. purchase-price of a bride (Ja.).

QA'II hphra-wa pf. and hphras to kick, to strike with the foot, struggle; angua hphras ryych-pa id.; swanaga a kicked by a horse; Annu çi-hphras death-struggle.

बञ्जनक hphra-çags 1. shaving clean; having shaved his beard (A. 95). 2. a kick: च्यु-न्वकापुद्य or दुव्य to kick; देवित्र वरः बयु-न्वकापुक्ष-वर्ण के during that day it having kicked about was not caught (A. 92).

Qध्याः u hphray-pa = र्जेन u dkroy-pa to stir up, to spur (a horse, etc.).

বুদ্ধি hphrafi = মুখ্য gu-doy-po, or দ্বি a narrow passage which is difficult to pass: মুখ্য বুদ্ধে বুদ্ধি মান্তি বুলিই when the messenger of death will lead one along the narrow path to the beyond (A. 9). বুজানুদ্ধি difficult pathway, a foot-path along a narrow ledge on the side of a precipice; বুজান্তি bar-dohi-hphrafi the narrow passage across the abyse of the Bardo (the state between death and rebirth); বুজান্তি বুজানি bar-dohi hphrafi-sgrol a prayer for escaping the isthmus of the Bar-do.

ৰমুং স্থান hphrafi-yyur-ca = ইন্সাহৰণ ব ব্যুহৰ to be attached affectionately: ইন্সাহন টুইৰব্যুহ-সুহত্ত (A. 10); পুৰব্যাৰ্থ-বিহ ইন্সাহন বিষয়েক্তিৰ (A. 11) prayed again in the touching words of the prince.

age aga hphran-hphrul something hanging down (Sch.).

of an infant (DsL); a \mathbf{x}^{c} dasm (Sch.) intersecting lines of two plains, corner, angle $(J\bar{a}.)$.

ব্ৰাম hphrab-pa=ৰ্ব and ব্ৰব্ ব্ৰব্যাধ futter, of a bird wounded by a shot.

Qयुष्य hphral or मुख (वन वहंब) adj. and adv. the present, imminent, immediate, temporary; just now, immediately, this instant ; and apparal-la and and and immedistely, suddenly; colloq. व्युवावस्थान id.; 5 gage 5 'tanta thel-tu' at once, this instant (Sad. Hbk. 93.); and a Ka = ipso facto. at once by that very circumstance: अधिव क्रियावर करीम में दुवाय हैं प्रक्रारक बिरावस्ता व करें रहे क्या 95 \$5 the fire springing up three times and increasing, those who were able to touch it, it caused to develope complete purity forthwith; व्यापाम वर्ष प्रम hphral-la khro-wahi dag the poison of sudden anger. angerer gan what is going to happen immediately and at a later period, and denter or are that is good both now and in the more distant future: agast भुक् 5 now and in time to come; बहुवा केंद्र all and not having laid up anything for present use (Mil.); aga gasagancau a poor temporary dwelling, or also: a common ordinary dwelling (Ja.); and a phral-yun present and future: 44 94 12 बद्धाः व प्रमान thought of the present and future. and phral-tkyen immediate disaster; সুৰাংগ্ৰিম phral-dges immediate necessity; an and phral-phugs the present and future : aga at present comfort; aga at hphral-abyar चावचित्र मंदीन sudden coincidence; accidental meeting. As adj : and we appraised = we'll the common dialect, the colloquial language, the language of the common people or of common daily life: awagaratante so you hear it in the language of the common people; and a second on the common who has been (in India) and knows the language of the people (A. 67).

বৃশ্ব phral-grig finished, ready, prepared.

প্রথি ন phral-wa pf. বুৰ phral fut. মুখ dbral imp. বুৰ phrol acc. to Jä. vb. a. to বুৰুৰ and signifies: to separate, to part (with the word মুদ্ধ signifying "from") গুৰুষ্ম ৰ deprived them of their insignia (Glr.); মুৰুম্ম বুৰুৰ srog-dak hphral-wa to separate from life, to put to death (Glr.); also, without মুদ্ধ to entire divide: বুৰুম্বৰ্ম to cut (cattle) into quarters (Mil.); মুনুম্ম lla-wa phral-wa to split open the belly.

্থিকাম aphrig-pa to doubt, be undecided about; প্ৰতিশ্ব aphrig-tshud-pa =

আন্ত্ৰীমধ্য to be assured of.

তেলেভ্যুতাdence. 2. news, tidings, intelligence, message: ব্লুব্লুম্ম ay good tidings, favourable accounts; ল্বুব্লুম্ম কৰে messenger; ব্লুব্লুম কৰে phrins sprid-wa to send word, information, ব্লুব্লুম কুhrin-khyer-wa to bring tidings, intelligence. ব্লুব্লুম কুhrin-khyer-wa to bring tidings, intelligence. ব্লুব্লুম কুhrin-khyer-wa to bring tidings, intelligence. ব্লুব্লুম কুhrin-khyer-wa to bring tidings, intelligence. ব্লুব্লুম কুhrin-khyer-wa to bring tidings, intelligence. ব্লুব্লুম কুhrin-khyer-wa to bring tidings, intelligence. ব্লুব্লুম কুhrin-khyer-wa to bring tidings, intelligence. ব্লুব্লুম কুhrin-khyer-wa to bring tidings, and a phrin-khyer-wa to give orders, communicate orders. ব্লুব্লুম কুhrin-khyer-wa to bleave orders. বুলুব্লুম কুhrin-khyer-wa to bleave orders. বুলুব্লুম কুhrin-khyer-wa to bleave orders. বুলুব্লুম কুhrin-khyer-wa to bring tidings, and the same

ৰ্থন ট্ৰান - Aphrin-1849el-ma = প্ৰথম দুৱা a mistrees, a female friend (Mison.).

विषय क्रिकेटांग-yig letter, epistle. वीक्ष्य aphrin-lan answer to a message.

ৰিষ্ণৰ hphrin-las ৰখ', ৰাখা, মন্ত্ৰাৰাহ 1. resp. for বৰ affair, business; deed, work: ব্ৰহ্মন্ত্ৰাৰ্থক টিছব'হ with regard to such matters. ব্ৰহ্মন্ত্ৰাৰ্থক টিছব'হ with regard to such matters. ব্ৰহ্মন্ত্ৰাৰ্থক the four kinds of religious service, enumerated as উত্তৰ্ভ হৈ হ'ল ইয়াৰ কৰা power, and terrific methods in co-ercing a deity by charms. ব্ৰহ্মন্ত্ৰাৰ্থক বিশ্বতি হ'ল to commit a thing to another person's care; in reference to gods, to recommend to their protection or blessings (Clir.). 2. efficiency, power (Mil.). 3. personal n. in Tibet.

ৰ্থন ব্যাস্থ hphrin-las sras acc. to Bon incarnate beings.

ৰ্থন ব্ৰহ্ম hphrin-hgan-pa = ব্রহ্ম ব্যাহ্ম or ব্রহ্ম to send a reply (Nag. 9).

QA'A hphru-ua, agu hphru-ma v. 4a phu-ua, etc. (vä.).

ogal i hphrug-pa pi. बुवब बच्च to scratch one's body: व्युवकार् व्युव sphrugstu hjug-pa बच्चारी begins to scratch.

ana apa phrul-hkhor in modern times is used to designate any machine turned by a wheel, but is really: magic circles; which are of three series:--I: STAPE वर्षेक्षापवे व्यापा वृद्ध magical circles to lay siege to an enemy's fort and to capture it; subdivided into seven kinds :- (1) Kangar and rdohi-hphrul hkhor the magic circle of stone, discharging of missiles to capture a fort situated on a plain; (2) 42 and a plain; gruhi-hphrul hkhor the magic circle of boats to capture a floating fort; (3) agas gage Ak hbru-mar gui-hphrul hkhor the magic circle of fire (burning grain and butter) to blockade a fort situated on a hill; (4) 939 वैश्वाब क्षेत्र gri-gug gi hphrul-hkhor the magic circle of a sabre to besiege an enemy's fort with swords; (5) at a quality rlungi hphrul-hkhor the magic circle of wind for the purpose of blowing away the top of a fort situated on a hill; (6) TRESTAGE apa rdo-rje gur-yyi hphrul-hkhor the magic circle of a Rdor-je tent made of ironsceptres, to break through or demolish the ramparts of a fort; (7) क्ष्मां अर्वे. ९५व विषय leags-medahi hphrul-hkhor magic circle of iron arrows, to kill warelephants equipped with coats of mail. II: रह ब्रमायम् प्रवेशमुक्य विषय ran-gnas beruftpahi hphrul-hkhor magical circles intended to defend one's own place: (1) *4 30 434 aral-gribi hphrul-hkhor the magic circle of swords which remain concealed under the ground for the purpose of protecting a king's palace; (2) the magic circle of on which the warriors sit. III. र्जानवानेकारं मार्ग्यता हैर तह क्षेत्र वह मेंबार्ज्य magical circles of triumph for enjoying peace and prosperity after conquering an enemy: (1) the king's superb mansions to view the arrival of his forces; (2) arrangements for sights, entertainments and amusements; (3) magic wheel for water-sports, etc. (Dus-kho. 530).

বুৰ টুৰ্কিন hphrul-gýi bkhor-lo magic wheel—in ancient literature merely a fantastic attribute of gods. etc. (Jā.).

heavenly abode where the gods enjoy prosperity and happiness by their own merits and miraculous efforts (So-rig. 34).

ন্দ্ৰৰ hphrul-cha = প্ৰ miraculous dress, i.e., coat of mail: ন্দ্ৰৰ বৰ্ষক্ষণ ইক্ষান্ধ boing equipped with coat of mail, etc. (D.R.).

and an aphrul-thur catheter (S.g., Ja.).

again. Hphrul-snan delusion, mockery; miraculous; n. of the famous temple of Buddha at Lhasa built by king Sron-btsan sgam-po at the instance of his Nepalese wife, the daughter of king Ams'u-Varma.

AGNIA hphrul-wa 1. (by its form intrs. to again sprul-wa; acc. to Cs. both are identical in meaning)—again a again a rain many transformations, magic tricks.

2.—again hhhrul-wa to be mistaken, to err, to make blunders.

3. to separate, sort, discriminate, the good from the bad, truth from falsehood (Jä.).

વ્યુવ વર્ષ મેવ કર્ય hphrul-wahi mig-can = યુવ દ્વ a pigeon.

a syan man bisun another Bon goddess (D.R.).

agarada Hphrul-icen the miraculous Been-rab founder of the Bon religion (Jig. 26).

এই ব hphre-uu pf. এই hphres to incline, to lean against, to put down, to lay down: এই ইংখ hphre bued-pa id.

QEE' hphrest or age a hphrest-wa 1. to fasten, be fastened to, be affixed to, be arranged (especially in a settled and orderly manner): केस्स व बहुद व sems-la hphica-wa to fasten or bear in the mind. 2. as shat, an array, consecutive placing, regular order: माचा, माचिका (A. K. 1-4) अर विष्णुव व पश्चिमाय = महेम में हेम मुणहेम वर्षे प great number of things arranged in order, also one after another often in rapid succession : सन केय हैंन शेर बहेद देन न नह the lamp-lights which remove darkness are in fine array; and aquage ryyamishohi rlabs-hukren the array of the waves of the sea. 3. a chain, wreath, file, series, string of anything : के इंच मै ब्लेट व me-tog-gi hubreń-wa a wreath, a garland of flowers; बार म रिवे बोदः gasts-ribi hphrest a chain of snowy mountains: 4943434 naus-kui huhred-was circle of woods; AK 52 alk a बद्द seven sets of chariots (Pth.); भेज ब्लेट wig-hphred a row of letters, a line; age a atqua hphresi-wa hdoge-pa to bind a wreath; agaggan hphren-rgyud mkhan a seller of flower wreaths, garlands. Syn. for garland: A 54 44 me-tog mkhan-po; बब्द अब hphren-ldan ; के इब केश वर्ष me-tog gis-Atsho: a 54 34 me-tog-can; a 54 40 40 5 40 95 me-tog rab-tu sog-byed; a \$9 \$535 me-tog sprod-byed (MAon.). age a hphren-wa a string of beads, rosary; & 394 ala mu-tig bphren-wa resary of pearls.

All hphred, or all abhred-la adv. across, transversely, by the transverse way, by the oblique passage.

Q\(\frac{2}{3}\) bphro 1. progress, continuation, process; \(\frac{2}{3}\) in progress, in process; \(\frac{2}{3}\)

তৰ্প to lay the continuation aside, to put it off; ৰ্ষু 15'4 hphro-thud-pa to continue again, once more. 2. = স্বাপন, বুধ remainder, continuity: ৰ্ষু পুনাৰ্থ a remainder, the rest, is still left.

** hphro-skye n. of a great number (Ya-se!, 57).

Qa'a hphro-wa pf. aga hphros vb. n. to Ma spro-un 1. gen. with an from, to proceed, issue, emanate from, to spread, diffuse ; 1 1 3 2 9 9 sku-hod zer hphro-icu a body from which rays of light proceed. a body sending forth light (Cs.). 2, to proceed, to go on continue. A A A 4 or ৰ্থ্ব ব্যৱস্থ to discontinue, cease from, halt: BARAUA \$ 5 discontinue evil doings! a sample of an unfinished work: इंदेशव्यें क्रूटबारे हुँद्य प्रमायम Taga (A. 32), the lord having taken up the controversy (where it was left by his predecessor) came out victorious. क्रिकट्य hphro-ma chad-pa = 44 4 54 rgyun-ma chadpa without interruption, keeping the continuity: भैद्यस्य इत् अवर्षे सक्त प the fire was not put out during seven generations वर्षे कर्मेव hphro-bcol== सर्वसमायवस mishams-behay postponement, puting off. पहले उन्दर्भ परे के परे के परे के परे के the invitation of the pandit was postponed (A. 127).

ब्रॅब्यि phrog-puḥi-ṛdsas booty, stolen.

***§§§ hphrog-byed **§§ as epithet variously applied: 1. the sun, the wind-god, the lord of death, Indra, the sky, wind, the 21st constellation Çravană. 2. myrobalan, white-pepper, mercury. 3. lion, a hero (Mon.). 4. symb. num. 11 (Ya-sel. 54).

ৰ্মুল ইং শুকুল hphrog-byed-glam স্থাবি met. the cuckoo.

ৰুমুল্বিং কেই hphroy-byed duan-po=the lion: ৰুমুল্বিং কেইবেন্ধ বীশানিক্স বাই মুক্তি বিশ্বন কৰে মাহিদ্ধান to him who sits on the exalted throne of gems borne by seven lions (Yig. k. 4).

ağq3<: Aq hphroy-byed-miy क्यांच, इरिजीचन, as met. = the scorpion (Māon.); acc. to S. Lex. = स्वांप the frog [also, a crab]S.

ৰ্থাৰ 3 মূল Aphrog-byed yum an epithet of the mother of Vishnu (Maon.).

ৰ্ষুৰ্ব্ৰেশ্বৰ hphro-byed sa-bon ছবিৰীক [yellow orpiment]S.

भूक wa phog. yas परित n. of a number.

বিশ্ব hphrod offering (of present) = ইণ্ড resp. বৰুৰত; বুৰ্ণ্ডৰ (salutation) good health (Yig. t.). বুৰ্ণ্ডৰ hphrod hatenpa recruiting of health when convalescent by a change or by resorting to mineral springs, etc.

QAT'H sphrod-pa, 1. pf. At phrod vb.
n. to Kra sprod-pa to be given, bestowed,
offered, delivered. ANTAK receipt, quittance; KwaKra to recognise, know, per-

ceive. ጃናብዥና presents: ጃናብዥና የርድር ፕሬክዴግ ሜናብዥና (A. 127). 2. = ቀላግ or መብብ adj. fit, proper, suitable, agreeing with, congenial to: ጃባናብዥና agreeing with the stomach; ሕባብዥና መunwholesome food; ሕባብዥና mot acting (when medicine has not the desired effect) C.; ጀባሪብ መመብ የሚችናቸው is this place agreeable to your reverence?

वर्षेत्य हेर वर्ष hphrod-pu ñer-bravad or वार इस बार अ वर्षेद्र पार्वे मेद बाग बार, वर the astrological terms for harmony of influence in the destiny of a person: (1) 35599 kun-daah. (2) 54584 dus-dbyig, (3) 54 dul, (4) 44 skue-rau. (5) ANA ashon. (6) SIA byu-roy, (7) and rayal-mishan, (8) 500 and dock behu, (9) Ke rdo-r ie, (10) Ka tho-wa. (11) गुरुष्म aduas, (12) व्याप grous, (13) वेद vid. (14) axs holod, (15) amai hual-me, (16) \$ \$5 rtsa-ton, (17) 98 959 hchi-bdag, (18) 259 mdah, (19) 39 grub, (20) 455 mduh, (21) 4558 bdud-rtei, (22) 454 Ac gtun-cia, (23) 25) glafi-po. (24) 24 4 stag-muos. (25) ≤ a sad-pa, (26) वर्ष quo, (27) वर्ष brtan. (28) and Aphel (Rtsi.).

Q설립'의 hphrob-pa==역약 hphrab-pa (Sch.).

Qञ्चेत्राः व हेphrol-wa= १३४१ व हेphral-wa (Sch.)

প্রথম hphros (from শুর q. v.)= পুরুষ্ক residue (Situ. 114), excess of what is actually required, remainder, balance; শুরুষ্ক বংশ grant me that residue, let me have the remainder (Fig. k.). A ba the fifteenth letter of the Tibetan alphabet sounded variously according to position or from usage as b, p or w.

I bu I: 1. an affix sounded as wa for use of which v. ante under 4 pu. 2. in Budh. ba is symbolical of the primordial which is simple and absolute, i.e., 454454 eternal and unchangeable; ba also represents were a flower of Buddha (K. my. 7, 208), and further demonstrates the doctrine of Buddha in the Dharmartha for the salvation of mankind (K. d. 7, 114). 3. in mysticism, a is held to signify 4 meat and also as to eat (K. g. 7, 179).

ব II: also ৰ'ৰ্ম ba-mo না a cow; ব্যুম্ম ba-glan a bull; ব' ba-cu (colloq.) a cow; ব'ৰ্ম ba-glan a bull; ব' ba-cu (colloq.) a cow; ব'ৰ্ম ba-bjo নাবাৰ a herdsman, cow-driver; ব'ৰূম calf; ব'ৰ্ম ba-rmig a cow's hoofs; ব্যুম্ম কি the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water (Dul.); ব'ৰুমাই কি ba-rall quadrity of water (Dul.); ব'a ba-rall quadrity of water (Dul.); ব'a ba-rall quadrity of water (Dul.); ব'a ba-rall quadrity of water (Dul.); ব'a ba-rall quadrity of water (Dul.); ব'a ba-rall quadrity of water (Dul.); ব'a ba-rall quadrity of water (Dul.); ব'a ba-rall quadrity of water (Du

Syn. akn hjo-ma; kada ho-hphel; kkade ho-mo-hchik; aangs hbab-byed; gungs lus-ldan; kyt-95 sho-stuk-byed; ak ba-mo; kynn nu-tyyas-ma; akualu yoks-hjom; akan hehon-ma; yuu grus-ma (Mhon.). ৰাই বুঁহ ন ba-glań skyon-sca নীবাৰ; a low caste in India whose profession it is to tend cattle (Ya-sel. 55).

Par 24 ba-glafi-ldan n. of a Yakshini of Rohita who, having invited Buddha with his followers to her place, in honour of this visit caused 500 rihāra to be built miraculously (K. du. 9, 298).

ৰ মূহ বুঁও ba-glas-spyod ঘন্ধিনগাঁৱালীয় n. of a fabulous continent to the west of Jambudvipa, and so called because cows feed on the lands and form the main wealth of the people (K. du. 4, 286).

+ यञ्च- भेष ba-glan-mig 1. जवाच a small opening in the wall of a house for light and air. 2. n. of a medicinal flower and of millet (Man.).

पञ्चन एक ba-glah-rdsas = हार कुन्ने मृत्र spahrgyan me-tog (Mhon.).

वश्वर पश्चरः ba-glan-berun = १० देव द्वार thaldres-eman चारण ut-pa-la (अतिकाः).

पहर के ba-glaf-ice = प्रश्निम khur-mafis.

and ba-braya wis-and a spider's web.

‡ या ba-ka वच n. of a tree (K. ko.

To To ba-ku-la 1. n. of a Preta (K. my. P. 288). 2. n. of a flower (that of Mimusops elengi) which becomes full-blown when smelt by a woman who has the scent of wine in her mouth (Yig. 41).

वाम् केव ba-kan-sel n. of a medicine which cures phlegm.

D'SMX ba-dkar 1. white. 2. lime, lime-stone (Schtr.).

ব'শান ba-gam বাৰ, বৰ্ষ a dome on the tep of a house: ক্ষম ট্ৰাক্ষ a golden dome (A. K. 1-4); বাৰ্ষ্ণ বিশ্বীক্ষ ba-gam had takegs the glittering dome; বহু ট্রিব ক্ষম the celestial castle (Yig. k. 2). বাৰ্ষ্ণ aco. to Ja. is a certain part of the timber work of a roof, something like pinnacle, battlement; বাৰ্ষ্ণ বন ba-gam-can = ব্ৰহ্ম ইন্দ্ৰ king's palace also বাৰ্ষ্ণ কৰা milch-cow (Māon.).

cas ba-car awarkent [a piece of cloth to cover the secret parts; the hem of a lower garment] S.

‡ a'z' W'a ba-di ya-la=flax.

Syn. नृहदेशे रूप ça-ṇaḥi me-tog; देवस्थि dṛil-baḥi-sgra; मैप्स स्व stobs-can (Maon.).

קד ba-ti in Sikkim and the West: dry grain-measure equal to four pounds. פאר ba-ti-ku a small long measure, one seventh of a barley-corn.

Q'5'Q Ba-tu-ba n. of a country mentioned in Bon works (B.ch. 4).

The ba-thag 1. cob-web, or thread which is drawn from the spider's body. 2. root, stalk of fruit (Jā.).

† 9'5' \$\, ba-da-na = 955' gdon the face (mystic) (K. g. P., 26).

† 75 da-da-ra jujube fruit=9:39 typa-cug (Ya-sel. 43).

47 ba-do a tree: 478 aguigus guig 5-35. Naga class.

ব'ব্ৰ ba-dan unum (A. k. 111-28) acc. to Lie an ensign with pendent silk strips; acc. to Jä. a kind of dagger set upright, a semblance of which often attends apparitions of the gods. অব্যাহমিল (Beng) বিভাগভাবী flagholder; carrier of a standard.

units Ba-bde rnam-bdeom n. of a village in the neighbour-bood of Stod-lun (Bini.).

36). U ba-ti-la n. of a tree (Last. Yig.

Syn. NIS ma-no-ha; At In [don-ros (Maon.).

ন্ত্ৰ ba-nu a mineral medicine: বহুমন্ত ব্ৰহ্মফইব্ৰ্যুম্মজীব (Med.).

ৰ ba-bla (pron. babla) ছবিলছ, মধু yellow arsenic; yellow orpiment: বন্ধুমন্ত্র নের্থবাৰ্থ ba-blas pmen-han rul-pa good yellow arsenic is an antidote against indolent sores and ulcers.

Syn. nin ku ku as-hog phrek-wa; pina nin ma-ishogs mdog; aki ba-glak-wo; nin gar-gyi-htgyan; ay yu ba-you lhuk-wa; kuin di bi-hishi-mig (Mhon).

arada ba-blog W. clod, lump of earth.

Δ

प्रकेष ba-men सवस् (Maon.) the gayal wild-ox (Bos gararus). Acc. to Tibetan accounts the Gayal are indigenous to the Chittagong hill tracts and are also abundant in the forests of Pemakod where it has been with some success domesticated and yields good milk; but the Sanskrit name given in Māon. evidently refers to the yak-cattle of Tibet and Higher Asia. In Lam. समाधित प्रकेष gaās-ri-ba-men is often mentioned and is certainly the yak of Tibet.

The ba-mo 1. a cow (Mhon.). 2. hoarfrost.

Syn. of 2. sa specien nam-mkhahi rlans-pa; 5a 3 & rdul-yyi-chu; specien u mkhahi-zil-pa (Mhon.).

पंत्र दे पुरे कि ha-mohi by thu चात्र [the bird Cuculus metanoleucus, according to the legend living only upon rain-drops]S.

Syn. Kamis ston-ka-spyod; as dasas lancig-dgah; 85miga tsa-ka-kahi rgyal; sz nikag char-mishon-byod; sis char-ria; saraddas 45 dgah-nahi sil-shan; scannul ishahs-sbas (Khon.).

‡ वर्षे नेपश्चिर ba-tri ger-gliñ n. of an island: म हेर्द दने द्वा वृदेवारी भारत है केप श्चेष क्षेप्र केप श्चेर केप श्चेप क्षेप्र केप श्चेप केप श्चेप केप श्चेप केप केप श्चेप क

ন ঠ ba-tshua 1. described loosely as বুখাইন বু rgya-mishobi-chu sea-water (Ya-ni. 40). 2. impure oda incrusting the ground near salt lakes. বুৰুত্ব ba-tswa-can — কুইন অবং; salty, briny; বুৰুত্ব চুকুত্ব ba-tshba-can-gyi misho a lake of soda-salt; বুকুত্ব চুকুত্ব ba-tshbabi skyur-tshi muratic scid (Cs.)

t at a bo-dera bo-dhi n. of an Indian Buddhist, born in the country of Malaya, who visited China accompanied by his pupil Amogha Vajra during the reign of Emperor Ming Hung of the T'ng dynasty (Grub. γ).

व वे दुः ba-yi nu-ma 1. cow's dug or teat. 2. = कुन व्युक्ष ryun-bbrum grapes (Mion.).

प्रेंद्र किन्छ po-ta described as १ दुवस इत्रम a wild animal of the deer class (K. d. 4, 374.)

Ba-ri n. of a solitary monastery on the top of a hill in Tsang (Deb. 4, 35).

ন্দ্ৰ ba-ru-ra অভানিমানৰ a species of myrabolan [the plant Terminalia bekrica] S. বহু মুখ্য মুখ্য ক্ষম কৰ (Med.).

Syn. 54 ta-ka; 44 ba-bha; 84 ri-li; Axp8:4949 kar-çahi hbraş-bu; 14484 nüggi ttsa-wa; 14484 nüg-can; 14494 tshim-byed (Mon.).

ロマッタン Ba-re-nast n. of a place in Tibet (Yig. 98).

‡ प्रयम् ba-la-ka वचाच a tree [Sida cordifolia]S. : प्रयम्द्र १५ ५५ ६६ (K. g. ब. 210).

े प्राचित्र Ba-la-ça n. of a Tirthika king: देन के प्राचन से हे ब्रिया विदाय स्था हुए है द्वायम यहमा का सम्बद्ध हुन स्था स्था क्ष्र के हिंदि (K. my. P. 526).

† A'A'' 5 ba-la-ha aurum [cloud]S. ex.
Aman can-ces ba-la-ha is a tamchok or
wonderful horse of Indra famous like
Alexander's Bucephelus.



(K. ko. খ, 2); মন্দ্রের্ম a spotted or particoloured bullock; মন্দ্রের্ম খুল ba-lan dwanphyug a berdsman, keeper or tender of
cattle; বন্ধ শু নানাল tobacco leaf; lit. bullock's nose; বন্ধ মিল নানিল (a cowkeeper) ৪.
বন্ধ মূল্য নাল্ক (1. bullock's hoof; 2. the
plant Asteracantha longifolia) ৪ বন্ধ মূল্য লৈ
ব্যাধ্য (cow's foot) ৪. বন্ধ মূল্য নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowshed) ৪. বন্ধ হুল নাল্ক (a cowsheeper) ৪.

या अरु अपनित्या ने के. Bu-la sans-yyen-la hihen n. of the son of स अरू अव व वेद mu-sansla hihen (G. Bon. 23).

ये पु ba-lu ताबोध species of fragrant arborescent plants (rhododendrons) growing in the Humalaya and Tibet the bark and leaves of which are used as incense by Tibetans; its flowers are called 5 व da-li (Liq.).

TT ba-lu-ka n. of an aquatic insect (K. du. 7, 241).

‡ व वेद ज हरे नेद ba-linga-nahi çin पाविक्रमहण [a species of creeper]S.

Syn. Ac 24.64 çik-kun-can; ca 549.28 kan-dgab-ma; da k k k 14.24 sch-mo snod-ldun; 98485 bjug-dyed.

† ব'ব'বা ba-ça-ka বাছিকা [the plant Justicia ganderussa] S. Syn. গুল কর দ্বে-yi so-can; কৈ বুলিক্তি হেন্দ্র-gehi-gdon; বৃদ্ধান্ত্র প্রায় can-ma; গুল টুলি হ্বিপ্ত-tu-khro; কৈ বুল কর্মন্ত্র প্রায় can-ma; গুল টুলি হ্বিপ্ত-tu-khro; ক্লাম্বর কর্মন্ত্র দ্বিশ্বন্দ্র কর্মন্ত্র কর্মন্ত্র কর্মন্ত্র কর্মন্তর ক্লামন্ত্র কর্মন্ত্র কর্মন্তর ক্লামন্ত্র কর্মন্তর কর্মন্তর ক্লামন্ত্র কর্মন্তর ক্লামন্ত্র কর্মন্তর ক্লামন্ত্র কর্মন্তর ক্লামন্ত্র কর্মন্তর ক্লামন্ত্র ক্লামন্ত্র কর্মন্তর ক্লামন্ত্র ক্লামন্ত্র কর্মন্তর ক্লামন্ত্র ক্লামন্ত ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র ক্লামন্ত্র

A do ba-çu W. a virulent boil, ulcer (Jā.).

T ৰ Ba-so 1. a large village in Tsang (Lon. s, 9); অই উন্মুখ্য নাম নি Ra-so chos-kyi rgyal-mishan a celebrated lama of that place. 2 ivory, tusks of elephant: অই ক্ষুক্ত ba-so-makhan worker in ivory.

- 1 7 9 7 ba-hi-ka a bird (K. my. 4 7
- Display therefore Assault transiens and the state of the sample, not compounded, and the state of the sample transiens and the sample transiens and the sample transiens and the sample - † 5 bha=R^{*} PB^{**} khur-lei-wa khyr-ca carrying heavy burdens, hence it signifies a Bodhisattva or Mahasattva who is capable of carrying heavy moral responsibilities, i.e., the burden of the anutara samyok-dharma on his shoulders (K. my. 7, 208).
- # P'T'X'TH Bha-ke-ra kut n. of a town in the country of Tamal (Deam.).
- ‡ विषय bha-ga-na = भाषा विषय 8 fairy, in mysticism (K. g. F. 26).
- ‡ \$ 5 0 bha-dra-la = \$5 00 3 m bha-dra-lahi phye-ma (K. g. 8, 45).
- * 5° × 5 Bha-ra-ta king Bharata (from whom the Pauranie name Bharat Varsa has been derived); the second step-brother of king Rama. ** 5° ** 9° ** 9° ** 9° ** 10° *
- † § 3.5 5 bha-ra-na an Indian Buddhist pandit who with his colleague Mātanga visited China during the reign of Emperor Han Mingti, and first introduced Buddhism there about A.D. 61. (Grub. 5, 7).
- ् इतेन Bha-len-tra बारेन the country Varendra (North Bengal): न्यानुवाहने हुन् सन्वयत्र कृति व्याप्त पानि in the eastern quarter in Bhalentra there were many Buddhist images and symbols (A. 60).
- ; इत्याप Bhan-ga-le Bangala (modern Eastern Bengal) : इत्याप सम्बद्धाः सम्ब



(king Deva Pala) summoning all the Bangala-pa into war (A. 60).

bhu= \mathbb{R} bdres mixed (mystic) (K. g. F. 179).

‡ মুখুট্ট Brahma dandi n. of a medicinal (vegetable) drug: মুখুট্ট্ দে। ই দেশ্যুদ্ধ : ১ জ্বাইন দে । ই আইন মুখ্যুদ্ধ দে । ই আইন মুখ্যুদ্ধ দে । ই আইন মুখ্যুদ্ধ দে । ই আইন মুখ্যুদ্ধ দি প্র ১, 49)

bag I: 1.= ১৯ স cun-zad a little, alight: প্রশাস্থ লাল bag chags-pa a little oil was on it (A. 133). 2. a primary signification of this word seems to be: a narrow space; fig. অব্যাস্থ বিশ to be straitened, in necessitous circumstances (K. d. ৭, 337). acc. to Jū. attention, care, caution, relative to physical and moral evils or contaminations; অব্যাস্থ inattentiveness: মুম্মুম্মুল বিশ beginning of intoxication is the disappearing of attention; as adj. or attribute: careless, unrestrained, fearless; ক্রেম্মুল্মুল fearless of misfortune (Dzl.). See also below under ব্যাস্থ

বৰ্ষ bag-skar or বৰ্ষাং ইৰ bag-skar-rtsis astrological calculation regarding good and bad luck at the selection of a bride.

aspen bag-khag brick of tea weighing 6 lb. (Rteii. 70).

व्यासमाय bag-hkhump-pa 1.= च ६६ व blochus-va timid, also little-minded (Mson.). 2. acc. to Sch. to be afraid of.

and bag-glu marriage songs, i.e., those sung on the occasion of a marriage by women.

habit, inclination, propensity: ड हैं। अने वर्ष क्ष्म पूर्वभावास्त्रमा ; the habits or propensities of a former life. व्यवस्थान bag-chagehasi good propensities. व्यवस्थान bag-chagechage-gram acc. to the Bon, the three vices of mind, body and speech (B. Nam.).

AND AND THE BASE OF THE BASE OF A PRINTING SCHOOL.

व्य ६ a bag-dro-wa in easy circumstances; also, a cheerful state of mind (A. 149).

মণ্ডৰ bag-idan modest, discreet, temperate, careful; one possessed of self respect: বৰ্ম ব্ৰুথ বে টুল নৰ্ behave honestly (Horom. 106).

Syn. व्यक्त bag-yod; वेश्वर्क khrel-yod; Esta Cusa so-tshahi tshul-can; Est anu satsha çez-pa (Mson.).

মন্ত্ৰিক bag-phebs = ব্লুত spro-va (ক্ষম কুই ব কুই তাই তাই কাৰ্যক blo bak-va byas-mas) with a cheerful mind; without care, anxiety or fear. Adv. অন্ত্ৰিকাশ্য = ব্লুব at ease, leisurely, without any hurry: ত্ৰুই মে ধুন প্ৰকৃত্ৰিক ধুন ক্ষমৰ you gentlemen sleep without any anxiety or fear, i.e., being at ease (A. 130).

বৰ্ণ bay-pa as a verb. to be afraid, to be apprehensive of, to be anxious; বৰ্ণবিজ্ঞা bag-bbebs-pa to drop, abandon cast away all fear.

वस्त bag-isha-ici = क्रिय प्रश्निम क्रेन्य होती-la-isha-lafis byed-pa 1. to be afraid, panic-struck; to be convulsed out of fright: वस्त्र क्रिय क्रि

মুক্তি bag-yod= ম্পৃথি bag-idan a prudent person; one who is pious, law-abiding, temperate, dutiful, discreet and conscientious in his dealings: গুলুচ মুক্তি মুক্তির মুক্তির মুক্তির মুক্তির মান্তির বিশ্বস্থান স্থানি those who at all times possess self-restraint and honesty (K. d. 3. 113).

তৰ্ নৈ bag-med ক্লাছিল impious, dishonest, immodest, impudent, indistreet, etc. অৰ্থনে মুখিন মান্ত্ৰীৰ আৰু বিশ্বাসনা কৰিব আৰু ক্ৰেন্ত্ৰীৰ প্ৰথম কৰিব আৰু ক্ৰেন্ত্ৰীৰ প্ৰথম কৰিব আৰু ক্ৰেন্ত্ৰীৰ প্ৰথম কৰিব আৰু ক্ৰেন্ত্ৰীৰ ক্ৰেন্ত্ৰীৰ কৰিব আৰু ক্ৰেন্ত্ৰীৰ কৰিব আৰু কৰ

ত্ৰস্থান bag-yod-pa আলাৰ [absence of mistake, carefulness]S. roverence, fear, self-respect, self-control; as adj. chaste, careful, conscientious; বৰ্ম bag-po adj. = বৰ্ম bag-yod-pa (Cs.).

मन्यस्य bag-yaks sbst. प्रशाद [a striking]S. as adj. intrepid.

বা II: meal (generally of barley, the staple food of the Tibetans) বৰু ৰ্ছ্ম bowl to keep barley flour; বৰু বু bag-phye barley flour; বৰু বু bag-skyo thin pap or perridge of meal; বৰু ম thick pap, dough; বৰু ম warm perridge; বৰু ম bag-sbyar paste; বৰু ম bag-sbyar paste; বৰু ম bag-sbyin lute, putty, a compound of meal and glue; বৰু ম bag-leb or বৰ্মক্ৰ bake-pag C. cake or bread.

a bride; bag-nn ay newly married wife, a bride; bag-po bridegroom; অপুৰ্বৃত্ত্ bag-gyog-ma a maid-servant who waits upon a bride; অপুৰ্বৃত্ত্ bag-rogy — অপুৰ্বৃত্ত্ attandants on a bride at the time of marriage; অপুৰ্বৃত্তি the return of the bride accompanied by her husband for the first time after marriage. The state of the state of

Syn. an mun bag-gear; it Adign en daspobi edul-can; Baine bkyo-bdam-ma; an alin lag-hdsin-ma; gn dn gin lhan-cig spyogma; ias in ma-beuh-ma; bainem chos-bcasma; Bu nun khyim-gear; usun in mchis-brah (Mhon.).

anten bag-team=ছম ten or কাৰ্চন, ইয়া; a little; ইম্ফার্ডনেই each a little money (Mil.); মেল্বের্ডনেই the appetite is growing a little better; কর্তনের slight, insignificant, trifling (Jd.).

+ ব্ৰথ bags = Raw slowly, gradually, one after another, by degrees; হৰ্মাণীৰ bags kyis = Rawija rish-kyis: হৰ্মাণীৰ স্বীত্ৰ্যাপ্তি কৰিছিল। climbed up the hill slowly, i.e., by degrees (A. 131). ব্ৰথানীৰ ক্ৰিয়াৰ

য়ে ban with 1. foot-race: বং পুৰুষ banrgyug-pa to run a race. বং এইং বৰ্ষ banmchos-bgros or ক্ষেত্ৰ চুক্ত movement or
gesture of the feet in dancing (Moon.);
also = জ্লেষ্ট্ৰাই বুব u making long strides,
or paces in running (Moon.). 2. courier:
কংল্ডাৰ despatching a messenger, also
running.

ac A ban-hhri shelf: ac A व्यक्त क्षेत्र के का khri gsum-brisegs a shelf in three steps or tiers (Rini: 55).

qui तेत ban-chen or qui तेत्र य = वस्त स, खारवारक [one going down, descending]S. swift messenger, courier: वहुद देत है दस देत सिकृत्रकृष बावर हार्जीर्थ (Rtsii.).

Syn. 43 pho-na; 344 nan-rna; 444 ga hphrin-skyel; 4 ga ban-phyin (Mnon.).

TENDER OF TENENTS basing storeroom, store-house, corn magazine, also ĒΔ.

treasury; arms. ban-khan id.; ar 35 ban-phud the first-fruit offering from the barn (Ja.); 53mar dhus-ban cup-board, press (Ja.).

Syn. MESPE misod-khak; 954 pe hdunkhak; Tengs 1944 loks-spyod-gras (Mison).

वर भारत्य ban-mdsod-pa = पुनाभारित्य phyagmdsod-pa.

Syn. MES:4 mdsod-pa; MES:4E4:4 mdsodhdsin-pa (Mhon.).

ac en bas-rim= है २०६ प्रिका the steps of a chorten; terrace-steps: ५०६ दुव के र द के का द का कि द के का कि

nonument, but esp. graves of kings, royal monuments or tombs.

ДСН'Д bass-po= 14.4 rlon-pa wet, moist (Mson.).

45 bad [1. moisture, humidity W. 2. edge, border: প্ৰেট্ড the edge is of gold Sch.] Jä.

 $\Box \zeta \Box \uparrow \uparrow bad$ -ka C. a plant similar to mustard yielding oil $(J\ddot{a})$.

† 75.5 7 bad-fi-ka n. of a bird (R. ko. 7, 3).

du. ≈, 333).

বাহ্ পাই bad-kan মন্ত্ৰ mucous, phlegm: ব্ৰুপ্ত allow bad-kan-hjoms that which removes phlegm. ব্ৰুপ্ত bad-smug ≃ ব্ৰুপ্ত bad-kan smug-po convulsions, choleraic cramps (Mag. ch. 5).

वर् समावे कुम र वस्त्र कुष् मान्य भाष्ट्र Bad-ealabi rayal-po Hehar-byed-la gdamp-pahi-mdo the Sûtra on the instruction given to Hchar-byed the king of Badsala. Buddha perceiving that the time had arrived to convert the king of Badsala proceeded to that country with his attendants and followers. The king about this time was proceeding to invade the city of man and sa Gshan-gser-can; and, meeting Buddha on the way, became annoyed and asked what business that wicked man (alluding to Buddha) had in shooting arrows at him, the arrows rising in the air miraculously and sounding the following verse :-- 4 25 ग्रेम हे इक प्रकृत में दे । बहैर कर ना बर वबत दर हिंदा में अर रस्य वर्ते मृत्यावस्था वर्षुकः । देशावाने इतावश्य हेरास्थाः । (K. d. 337). But listening, the king perceived the truth and became converted to Buddhism. यद्यायवे क्या दे वकर प्रेट् प्रेम कुम यवे मर्द the Sûtra delivered at the prayer of Hchar-byed king of Badsala. In this the story is told of the illicit connection which Buddha was said to have had with queen S'yama, a story set affoat by queen Anupama the daughter of Madhu. When the malicious design of the enemies of Buddha was percieved by the truth having been brought to light, the king with his wife became firm believers in the religion of Buddha (K. ko. &, 350).

े प्राची ban-skya (वर् = वर्ग रे ban-de a Buddhist monk or priest, बु=a layman) हैर वर्ग कु क्या कर बुवा वर्ग वर्ग प्राची वर्ण compolled all the priests and laymen in general to take refuge in Buddhism (A. 103).

+ Of The ban-glas = " ox, bull.

1.=4.74 dsa-re-dso-re little by little. 2.=494, \$54.

\$\frac{13}{5}\) ban-dha or \$\frac{1}{5}\) bhan-dha 1.=\frac{1}{5}\]
skull, cranium; prob. \(\pi \neq \) (a skull used in \(Tantrik \) rites as a vessel for drinking

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water or wine). 2. n. of a great mountain situated to the north of the snowy mountains of Kakāri, and filled with medicinal plants and minerals; a kind of animal which can at will transform itself into a lion having eight feet lives there. (Lam. 36).

‡ প্ৰাই ban-de ৰূপা worshipful, venerable, a Buddhist monk or priest. প্ৰাণ্ড ban-rgan an old or elderly priest; প্ৰাইপ্ৰাণ তাৰ্থ চিনা-priñ and স্থান a mendicant monk; ban-chuñ papil in a monastery. বাইনি প্ৰায়ণ ban-deḥi mkhris-pa (মন্ত্ৰমণ্ড ক্ষ্তিশ্প) the bile of the brown-duck (mystic) (Mig. 111).

्रे प्रिकृति ban-dhu-ka जीवज, नसूज a youth, n. of a red flower [जीवज the plant Terminalia tomentosa] S.

Sy \$4934 ttsa-lag-can; 9545 gsho.
shu; \$424 nus-ldan; \$4972 ttsa-laghtsho; sign sus nu-tog dmar; ac \$34 lantsho-can (K. d. 8, 75).

्र अर्थ्यण ban-dhu dri-wa-ka बन्दाजीवन n. of a red and brilliant flower [a shrub bearing a red flower, Pentapetes phænicea]S.

43.5 Ban-ta n. of a tribe in Nepal (Dsam.).

वह वेद ban-bon for (वद दे and वेद वे) Buddhist priest and Bon priest (Ya-sel. 18).

वर्ग वर्ग के dan-son bycd-pa= श्वाप ब्रोध व also रव्या वर्ग के dan-son bycd-pa= श्वाप ब्रोध व also

বৰ্ণ প্ৰাৰ ban-gain the shawl or serge-cloth wrapper used by Tibetan lamas or বৰই (Risii.). বৰ্ণ প্ৰাৰ ban-lham shoes worn by Buddhist priests (Risii. 51).

+ 13, 5, 9, 9, 10 ban-ta ça-ka n. of a bird (K. ko. 9, 3) [one who eats what is vomited | S. Dab and and babs, v. and a blab-pa.

And babs-pa = And len-pa taking, assuming; Rawanaw mi-lus babs-pa (Yig. k.).

বৰ্ষৰ bab-col = হৰ্মজ্ want of consideration in speaking and acting, = মহন্তা,
বৃষ্ট্ৰ gsu-lum hastiness, rashness: ছব্ট ব্যায়ৰ gsu-lum hastiness, without heed or regard. মহাৰ্ক্ষণৰ bab-col goms-pa ব্যায়ৰ bab-col smra-ua=ছব্ট্ৰায়ৰ rasunsmra-ua speaking falsehood, also insincere speech. মহাক্তি bab-lhin considerateness and discrectness in any work or proceeding; মহাক্তি বৃহ্ণ ইন্তাৰ having carefully weighed the circumstances; on full consideration of a subject (Yiy. k.).

বৰ্ণৰ bab-mal= প্ৰতিষ্ঠিৰ also called ৰঙ্গৰ sa-tshugs which really signifies a halting stage after a day's march, lodging for one night, place of one day's halt; প্ৰথম প্ৰতিষ্ঠিপতি কা a place calculated for staying at after day's or two days' journey (A. 157).

বৃদ্ধ ঠিab-mo or আই in Ld. soft, mild; also chaste, modest (Jā.).

বাৰ bab-bla শ্বিলাৰ sulphate of arsenic.
বাৰ what-su শ্বিলাৰ landing place; also settlement, colony (Jā.). বাৰ্মান্ত্ৰীৰ babsstegs = ব্ৰাম hbab-sa a place of landing, a landing.

চনাগৰ্পী babi-bhrel= রুং ৭ইল, joint, combined; conjointly, in connection; also in harmony with, in accordance with: ইন মন্ত্রই মান ইংলাই কাই ব্যাসকাশনী কাইলি কাই



aqu रें babs-hos suitable or fit for, opportune: aqu रें भारत है। इंड वृ assistance according to what shall be suitable or needed (Yig. &.).

DN bam or and bam-pa stale, mouldy, decaying.

JAVA bam-po that which has been gathered together, what is put or grouped into one; and, hence, frq. a section or subdivision of a book, a number of chapters taken together; a series of pages; a set of slokas; and a gleys-ham that which is gathered between boards, i.e. a book or MS.

as a bam-ril 1. defined as a topic wife a mi-ro glassima skyon-med fresh human corpse without any part injured or decayed. 2. that which is weakened or worn out by much usage. 3. mould in W. (Ju.)

QA! ₹ bam-ro a made-up effigy to represent the dead bodies of supposed enemies of Buddhism, gen. used in Tantrikism.

प्रकार intermediate space, that which lies or comes between, that which intervenes (used as adj. or as shet.): वर ने पश्च प चन रक्ष the intermediate age : यर चे डेन में अर्देन पर प्रम सम्बद्धीयं क्रमा omitting the intermediate word or particle, or making it eliptical; पुन ने क्लेव 5 स मेद ने वर देन a wedge of lapis-lazuli in between the rock; & as isthmus, neck of land; #5% ax ay upper, lower and middle country; बर्भेड्र अनु a lizard, as an amphibium partaking of two natures (Ja.). But 45 most commonly occurs in the sense of a postp, or of an adv. when it usually takes such forms as as a bar-la, as a bar-na, as 5 bar-du = betwirt, between; also, up to, until, as far as; during: 6702 ax 3 mer asa and

between the river banks a bridge had been placed; 44 454 3 445 during seven days (he had not eaten any thing); 5 mas at 5 till now: 5'58 9 05'5; 5'05, until now, hitherto: देवेवर 5 or देवर till then, up to that time; वर्षमुख्ये वर्षे at three (different) times: fra. with verbs: 3 A a ga q as 5 till even touching the top. With a negative, 955 etc. is equivalent to: as long as wife us as long as it has not been obtained. i.c., until it is obtained; | War a as till or up to his death (Mil.); # 934 95 5 as long as we have not reached, attained to, and bar-nas from between : সুৎস্কৃত্ব ব্য from between the two tents. 45 \$5 4 to interpose, intercede, mediate (Ja.).

प्राथम bur-skabs चनसर space of time,

gs ps. bar-khań 1. acc. to Sch. a building between two other houses. 2. central house or room.

বৃহ ট্র bur-khyi n. of a demon (ৰ বৃহৰ্) of the naga class.

QSE bor-khra a kind of tea of middling quality (S. kar.- 179).

as an bar-gos a sort of waistcoat.

45 guilless bar-gyi-mishams the intermediate space or zone (Rag).

বং ট্রালট্রং বংজ [a portice or veranda] &.

বং টুইং ৰাজ Bar-gyi ldin-ghis n. of a dynasty which reigned in Tibet, of which there were only two kings, viz:— মুখুৰ বাৰ্থ Gri-gum blaan-po and মুণ্ড বুৰ Spude gun-rgyal (B. Nam).

 $q \propto q q$ bar-hyah $1 = \frac{2}{3} \sim q q \times r - hyah$ occasionally, at times. 2. some, several; several times, now...now... $(J\ddot{a}.)$.

class, quality, or size. व्याप bar-shib



barley flour of second quality (Rtsii.); A dos-gyu = 43 A. Gyu-bbris turquoise of second quality; A. 9 second quality mest (Rtsii.).

TEX bar-chod, TEX bar-chad or TEXES bar-good want: that which interferes, cuts in between something else; any hindrance, accident, impediment, untoward occurrence, interruption: 344 45555335 meeting with an accident, to perish, to be lost : 45 55 44 4 to remove impediments : K 4 45 45 45 45 without meeting with an accident (Mil.) : 95 35 FW9 to meditate evil, to broad mischief : as as a faguras not having played me a roguish trick (Ja.). Whilst 45 Indicates usually any interruption in a worldly business caused by any accident, disease, etc., it means also a change of mind or a hindrance by sin, etc. Again, when a Buddhist who has been for years observing the rules of Vinaya and suddenly betakes himself to the practice of the Tantrik rites but fails and becomes a fallen monk, this change of religious practice has been to him a Bar-chad.

Byn. वेर्षेश्व ye-gos; व्यवस्थ byegs श्वाम १६व sgrub-ma-hjuy; वर-दुःव्यद्द bar-du-good Mhon.).

क्रअर्भेष्य जननायं, निरनार continuously, uninterruptedly.

des-du पर्याण; in colloq. ५०% कुंध्या-du between. १९६५ ने अध्यक्षण [good or propitious in the middle.]S. १९६५ नुष्ठ न् वर्ष अध्यक्षण प्राण्डे: [intervening or obstructing objects.]S. १९६५ नुष्ठ १९ वर्ष १९

(4) ব্ৰন্থ ক্ৰমৰ ট্ৰাম্ম কৰ্মৰ the danger to merit (D.R.).

पर है bar-do also का bar-ma-do the intermediate state between death and rebirth, of a shorter or longer duration, ordinarily under 49 days; lit. 45 between and \ two, i.e., between the two, so the present life is a state of Bar-do inasmuch as it lies between the past and future existences. There are according to the work called The-sarol six varieties of the Bardo; (1) 45 454 45 5 skyed-anas bar-do; (2) france & rmi-lam bar-do: (8) annumerous & bsam-qtan bardo ; (4) 3 FAR & hchi-kha bardo: (5) 3495 45 \$ chos-mid bar-do: (6) 454 45 5 srid-pa bar-do. Acc. to Rain-ma Bkuhgter system there are seven stages of Bardo: (1) दर वदेत हे व्यवस्थी वद र ; (2) डंबा'क् श्चिद्यवे वस दं (3) इस वहबास वनेवे वस दं (4) सर रिवायी नेम ने पर हैं : (5) दुस अध्यक्ष सदर प्रवेद से पर हैं : (6) व्युवासक्ष्याक्षेत्राक्षेत्राविकायम् ६ (७) वृद्धिः वद्याविका 3953. Acc. to the Bkah-ravud-pa school there are five stages in the Bardo:-(1) बे बादबा वर्ष पर है : (2) ब्रूट व बे नेदे वर है : (3) हैर वहेंद वस के वन दं (4) की वस वहेंद के वन दं (5) વર્ષ્ઠ વર્ષે (Ya-sel. 186).

or १५% bar-bdum= वरवीन agreement or treaty between belligerents: १९१९ भेन्युवर्ग hoping to be able to bring about an agreement. वर्षे bar-bdom चनवीन [the suppression of the breath or voice] S.

वस्य ber-man स्वारीय, बोध atmospherical space, the illumined space; क्षेट्र वे सम्बद्ध in the heavens above, in the air: सम्बद्ध वे देवस illuminated region above.

Syn. as gnam; as gnam-mkhab. as a bar-pa the middle one, gen. the second son or brother in a family.

दरपार हैन Bar-pa ra-tsa-ka n. of a sect of the Tirthika in ancient India: वरपार हैन्द्रश पर क्षेत्र वर दूरपारस्थ स्ट्राइट (K. ko. म., 137). Δ

45.45 5 bar-bar-du at intervals, from time to time, now and then.

प्रश्न bar-ma समाज 1. the middle tone in music. 2. or ६६ मा , समाज the middle one of three things; हैं र वस्त्र के वे बहुँ द the world of the middle thousand (B. ch. 7). 3. = प्रश्न or प्रश्न क a dancing woman or girl (Maon.). 4. के द प्रश्न प्रत्य मा the waist or middle none of the body (Maon.). का middle one; व्यस्त्र विषय है व समाजवीक the middle world; प्रश्न bar-mi umpire, mediator, intercessor.

as as were bur-med factors without interval.

বংশাল্পৰ bar-tshams or বংশীলাল্পৰ any interval. বংশাল্পৰ কিংলা, continual, often.

वर बायेश रदा bar-gyen-dyu explained: मैं ने अर बायेश रदा में में बायब रव बायुआ रदा में में में हैं रदा बायुआ हे रुद्दें (B. Nam.).

and a bar-lag-pa a go-between, agent. and bar-lam= name and in the meantime, presently, at present (Fig. k. 39).

The par-cig n. of a flower (K. d. f., 12).

वर क्या है। हिंद Bar-gear rdein-khan n. of a place in Tibet (Deb. 9, 43).

barley and peas and four balls of wool (A. 103). The same with a woollen blanket, spider]S. The same of five different colours; the same octon-yarn of red and white colours (Elsii.); The same bal-sle = The same octon-yarn of red and white colours (Elsii.); The same bal-sle = The same octon-yarn of red and white colours (Elsii.); The same bal-sle = The same pease of the same pease of bal-sle (costs so much) (Elsii.).

কৰ্ম bal-thof the hair that is tied to the skull cap used by Bon-po priests in exorcism (Jig. 26). পৰ্মত্ব tal-thof-can a class of Bon exorcists who wear tufts of wool on their forchead: প্ৰস্তি চাৰ্শুৰ ব্যুব্ধ the Bon exorcists wearing hair on their brow invoke good luck (Jig. 26).

प्याप É bal-pa-dsa or हाँ का ए एडव dres-ma (दे के १ वेद) विभवाम [n. of a Bodhisattva]S.

वयार्थे Bal-po or क्यामुक Bal-yul नेपास 1. Nepal, the Indian state lying S. of the Tibetan districts of Purang and Kyirong. 2. a native of Nepal. qu'am bal-chol a cymbal imported into Tibet from Nepal (Jig. 18); and bal-tam Nepalose coin (Lof. 9. 18): 99 39 bal-dril bell manufactured in Nepal; also a kind of cotton cloth manufactured in Nepal; sains bal-mdah match-lock manufactured in Nepal and imported to Tibet (Rtsii. 50); व्यादा पुत्र पुत्र क्रम Nepalese saffron ; वव रा सेतु नेद : दाहिनpomegranate tree; qq q5 Bal-Bod Nepal and Tibet; and bul-sbug or anda gas bal-pohi sbug-chal kind of cymbal manufactured in Nepal (Rtsii.). 94 % bul-mo a woman of Nepal.

Nepalese wife of king Sron-himm sgam-po, a daughter of king Ams'uvarman; n. of



a Tibetan lady who had obtained sainthood.

क्षण कुष bal-yul-skyes के पाचा n. of a medicine.

Syn. 黃生^文· |don-ros; 可谓 go-lā; **写《 ma-ho-na (型前on.).

† প্ৰ balla and প্ৰান্ত balla-chen-po names of heavenly flowers (K. d. ৰ, 150).

AND bal-li n. of a celestial flower (K. d. s. 368).

মুখ শ্বৰ bal-lhog = শংশ শ্বৰ plague, or cancer (Ya-scl. 28).

বৰ্ণনাৰ bas-mthah 1. শ্রুম সুমান বিধান বি

UNIA bra-pa 1. occurs in lieu of 844 byas-pa the pf. of 354, mostly in the sense of a thing being quite done or accomplished. 2. = 1834 nui-khrel-tea immodest.

ฉพาส baş-mo, v. ฉฉาัง bab-mo.

The Andrew Bi-kra-ma ci-la (sometimes wrongly written as The Andrew Andr

‡ † Twg ? Bi-kra-ma pu-ri (sometimes wrongly written † Twag ? bi-kra ma-la pu-ri) n. of a place in East Bengal situated in the neighbourhood of the place

where Atis's was born: विश्वभाष्ट्र के वर्ष्य (A. 2).

à & bi-chu nam moss.

8 45. bi-chuft = 9'45. bya-chuft (in Sikk.).

‡ † 5 m bi-dru-ma fagm n. of a precious stone (K. d. 5, 320). † 5 m a 5 m bi-dru-ma hadra-wa n. of a mountain inhabited by venomous naga whose poisonous breath renders the sea water warm at all times (K. d. 5, 030).

‡ ইয়াখন bi-nā-ya-ka a class of malignant spirits called বন্ধৰ in Tibetan, also the name of their king.

वेष bi-pa प्रतिग्रह [receiving, accepting]S.

‡ and Bi-ma-la n. of an Indian Buddhist saint who had confided his mystic lore to Lo-tsā-wa Rin-chen mehog Ema and who is very much respected by the Rāiā-ma school (Deb. 9, 3).

‡ danger Bi-pa ká-ya n. of a fabulous phantom who appears in the sky at times to receive the homage of the naga demi-gods (Duz-ye. 38).

े दें Bi-dha or वेद्द Vin-dhya, in Tib. also ६ संबध्या है, chain of hill in central India in a cavern of which the Buddhist sage Acharya Dinnaga performed his ascetical meditations.

‡ 34 4 % Hi-dsa pu-ra n. of an ancient city of southern India which is mentioned in the Kahgyur under the names of ager garge; a stage at a stage at Moon.).

I'm bi-rdsi a species of shrew (in Sikk.).

भिष्य मध् Bi-ri Ha-mdo n. of a place in Ulterior Tibet or Amdo (Yig. 8).

‡ a P- bi-sa a poison.

‡ % ~ ci-hā-ra faur a Buddhist monastery where monks receive instruction in sacred literature.

्रे केर पा Bis-pa-ta n. of a treatise on Çabda-ridya the science of words: क्ष्री-प्रश्न अभ्यायकीर पाइन अभ्याय

મું વેઢા'મ bim-pa or જેમ્પ (written in the agu and વર્ષે દેવા etc., as the Sanskrt equivalent of શુવાલય sku-gaugs and વર્ષ વર્ષ bbi-bbi): 1. Lama Çoñ Blo-gros betan states that bimba is a flower of વૃદ્ધ વર્ષ પ્રપુત-skyegs. 2. Momordian monadelpha a cuerbitaceous plant with a red fruit. તૈયાવાય ક્રિકેટલા દિવસો કું a lip red like the fruit of Bimba.

वे3 bibn बत्स a calf; in Sikk, a snake. वे3 वृत्र सौमिनिका and वे3 स्थादनस्य हासिका [linen cloth dyed with red colour.]S.

वैरयपुर्विभवे bir-ua kun-ti ma-ti is a mystical expression.

‡ শ্ৰীথান bil-ra বিজু, সীছৰ wood-apple. The wood-apple tree is also called ওপুৰ এল but this seems to be incorrect.

Syn, द्वय व्यास dpul-hbras; क श्रूद सर्वे cha-ldanmgo; व्यासक्ट भेवा rab mehod-mig (Maon.).

‡ a st biraden in Tib. 500 a n of a town situated to the south of Vajrasana (Duy-ye 40).

J bu 1. shat., resp. মুখ গুলা, নাম, নাম, কান, কান, কান, চon, boy, common in C. পুত্ৰ পূৰ্ম ক্ষিত্ৰ buchu çiń-gi yor-ma in Tibetan proverbs: a son that is not worthy of his father. 2. মিয় child; offspring; bu-phrug children; পুত্ৰৰ কান্যকাৰ a pregnant woman, one big with child; পুত্ৰৰ কান্ত কান কান্যকাৰ কান

§ §§ bu-bkhrid (puti) a common title generally given by parents in Tibet to the first born daughter with a hope that she would bring in the train of birth a § or son to her parents. July bu-ga I: or sq bug 1. The hole, aperture, opening: "Besq ha-spuhi bu-ga pore, passage of prespiration (Del.); gs a-bug nostril; sq a-bu-ga-hdsin full of perforations; sq sq bu-ga-dgu the nine orifices of the body (2 eyes, 2 ears, 2 nostrils, mouth, urethra, anus). 2. symbol. num. 9 (Jū.).

53 bu-yu=5 \$ \$ \$ bu-tsha chuń-chuń little boy.

Sar Bu-glist u. of a park or grove in Lhasa belonging to the State (Rtsin.).

पुण्युत् bu-bround सन्तान, सन्ति, प्रजा, descendants, issue, generation.

3577 Bu-chu Iha-khan one of the twelve Buddhist sanctuaries creeted during the reign of king Scon-bisan syam-pa (Lon. 3, 6).

957 $bu-tu-ka = 955 \times \text{ offerings to the earthly gods and spirits } (K, q, 9, 215).$

3 \$\frac{3}{5}\$ Bh-ston (\$^{24}\$\frac{3}{4}\$\frac{3}{4}\$) a celebrated lams the author of voluminous works who edited and put into present form the Kahgyur and Tangyur encyclopodias. It may be said that a more deeply-read and a more voluminous writer than Ruton has not at any time appeared in Tibet. He lived over seventy years streamously exerting himself for the spread of Budhism, and spending the last days of his life at Shalu, a large monastery situated about twelve miles to the S.E. of Tashillunpo, where he died about the beginning of the 14th century A.D.

पुरेड bu-de-tshe कीवन life.

दुर्दे bu-dod foster-child, adopted son. देर् भुद्वदुर्भाष्ट्र सन्दे-kyi bu-dod-mdsod deign to be adopted by us (Mil. Ja.).

9'95" bu-gdust a small cross-beam (Mil.)

I bu-rdo (Sch.) idle talk, tittle-tattle.

\$45 bu-nad child-bed: \$45.44 the child-bed terminates unfavourably (Pth.).

\$15 bu-snod uterus, womb.

415 ou-snod uterus, womb.

3 ५वे bu-dpe true copy: १ मुंब है बहुद बदवाब: (Ya-sel. 11).

ভূমি bu-mo, rarely বুজন bu-mo-ma, 1. কলা, বুছিলা, a daughter. 2. a girl, maiden, virgin: বুলিবুলে or বুলমে or বুলমে a girl that is still in a virgin state; বুলিব্নম bu-mo dar-ma a youthful maiden, a young woman.

Syn. 554 da-ma; Ina myos-ma; diga que mo-tog-gsar; peuseu kheñs-ldan-ma; 594 geu dregs-ldan-ma; ac Isau lak-tsho can-ma; 8599 u rtse-dgah-ma; 5598 dah-pohi rdul-can; 5998 u rdul-boas-ma; 5599 u dar-bab-ma (Mñon.).

নুমি পুনি bu-mo gshon-nu-ma a young girl, maiden, damsel.

Syn. শব্দেশপুর ও ma-hohs tdul-can; ব' ৪০ম na-chuh-mu; বুর্ম মণ্ড phyogs-med-mu; রন্ধ বিনিনিম dah-po; বিশ্বেশ nor-ldanmu; ব্যবিধিম ক্ষম বুলকি-puhi chos-mu-gos (Añon.).

বু মই অব্যা মান্দ্ৰ bridegroom, son-inlaw [also, a lotus]S.

935 bu-smad family, children.

g s bu-tsha মন্দান, বাদৰ son, boy; often familiarly sounded as potsa or putsa. g বৰ্ণৰ মন্দান তুমি increase of family. g suragara bu-tshas hbrel-nea to cohabit (Ja.).

9:49 bu-tshab=9:45 bu-dod.

g रहिन bu-hdsin-ma प्रविद्या [a daughter] S.

gièn bu-rdsis कुमार एक [guard of a young child]S.; a nurse that looks after children (Mag. 59).

4'44 bu-yuy snow-storm.

Q'ZN bu-ram unt molasses, raw brown sugar; treacle: 9'swist bu-ramsgor-wa to boil down raw sugar (Ja.) ते.दश्र दट क वर्त भर मि रवेटम व मू दट दविका वटिका त कुन वर 35% sugarcane juice and hot melted butter drunk while warm relieves coughing and removes hard-breathing (K. g. s, 47). 9 SM 7 5 bu-ram ka-ra, farm treacle: 4 SM क्र 9 loaf sugar. 9 दश है है व पहित महोर : [diluted sugar] S. 9 SA bu-ram sgra, an epithet of Arjuna the 3rd son of Pandu (Miton.). 9 same bu-ram-chan, ally spirit from sugarcane juice or from treacle; gan at bu-rum-cin the plant from which sugar is extracted, sugarcane plant ; प्रस्के ने ने मुद्द स्वास, sugarcane juice. प्रमानिद में वस के अवदे यहार प्रदेश व सेवस work on the exploits of Ikshakus, etc. (A. 35).

g an Ac a bu-ram cist-pa the n. of the progenitor of the solar race, an epithet of Sakya-simha Buddha who was born of that race.

4

gangund ou-la-ma skyes me-tog = वैध पुष्ट hom-bu sñe-ma (mytic) (Mis. 4).

gas? Bu-la ha-ri 1. a kind of fine leather generally of ealf or kid which is japanned black or red and is used in lining boxes, &c. gas? analy a far was (Rtsii.). 2. n. of a monastery on the Ganges in the Monghyr district said to be still resorted to by Tibetan pilgrims.

বুলি bu-slob — বিশ্ল slob-ma scholar, disciple, follower of a clerical teacher; also — বিশ্বৰ slob-phruy a pupil.

বুঁ বিষ্কৃ bn-lon (cf. ৪৭ bun) advanced money, debt: ৪ বিষ্টেশ্ব or ৪ বিশ্ব থৈ contract debts; ৪ বিশ্ব শব্দ bu-lon hjal-wa or বুণ্ব prod-pa to pay a debt; ৪ বিশ্ব bu-lon-pa a debtor.

‡ पुष्प U bug-pa=केरण प्राविर a crack, hole, cavity: वण्य अस bored holes.

Syn. 54 bu-ga; REG khuh-bu; uzala pad-mahi-mig: 55-age: rluh-bbyah; atalea sa-mihohs: Fe K: khon-stok (Mhon.).

दुव्यक्ति bug-shol, v. अवश्व şbugş (Jä.).

दुवन वर्षेत्र bugs-goig = १६ वन युवा वर्षेत्र a week, seven days: १५ वन युवा वर्षेत्र के स्वाध he received a week's instruction (Risii.).

दुष्य वैद: bugs-los an entire carcase: व्यान के पदे क्षम में दुष्य वेद च देव entire dry carcase of a sheep, goat or yak. (Jig. 39).

ভাষা বিশ্ব কিলা.) 1. a humming and stinging insect, such as a bee, etc.; বুণাৰুণ sting, and also the wound caused by it. 2. acc. to Cs. a bright black stone: বুং নামু black either like a bee or like this stone. বুং নামু bun-ua skrod-bycd = ই নামু বুং নাম

पुरंपु buñ-bu पन्नवान् [a discus-bearer].

JEN buns [mass, heap, bulk; gen's, a large heap; \$48 gen's a great quantity of urine (Min.); gen'35 q to heap one upon another, pile up] Jü.

55 bud 1. (&a) any darkening of the air through dry matter, a cloud of dust, dust-storm: 55 34 454 wrapt in dusty mist. 2. = 44 44 turned out, expoled: 244 445 turned out of the assembly of monks or congregation (Yig. 3). 55 35 bud-stoft destitute tenants or subjects, also where a family has been entirely expelled (Rissi.).

85395 bud-dha wa-na n. of a forest

situated to the east of Vajrasana in Bud-dha-Gaya (Dsam. 17).

1 95'5 Bud-dha="MEN'SM Sans-rgyas.

पुर' और bud-med 1. नारी, स्ती, बखना a woman; defined as अन्त्र अधि वास पुर वस पुर होर 34'4 94 one that cannot be dispensed with or forsaken; acc. to others, one that cannot be left outside the house at night is called 95 A, and hence = woman. 95 A 65 5 a female child: 95 45 424 % a violent hag: 95 24 194 a fair woman (Del.); 95 24 45 2 one who is bullied by his wife; बहुँ ଦିବି ସୁଟ୍ ଛିଟ୍ gtso-wohi bud-med स्थापना a lady (A. K. 1 22), 95 25 3 34 925 bud-med-kyi rnamhaver womanly expression and beauty :-এট ব্ৰথম hjo-sgcgs; মাণ্ডুম rnam-hgyur; মুণ্ডুম rnam-ayo; Kaiu rol-pa; anaia bskul-wa; बुराचेकाइन ur-gyis ston-pa (Mnon.). 2. = Ma 5 % a concubine, mistress.

Syn. अर्क mi-mo; शुरुष pkra-can-ma; अध्या क्ष्मिक mishams-ldan-ma; व्रेड्डिम sbyor-bycd-ma; व्रेड्डिम hchiñ-bycd-ma; व्रेड्डिम hchiñ-bycd-ma; व्रेड्डिम hchiñ-bycd-ma; व्रेड्डिम hdod-ldan-ma; क्रेड्डिम ना-क्ष्मिक क्ष्मिक क



bood-name brgyan-na. শবৈশ্য ma-ciy shamu, অন্ত্ৰ্মশ্র্ম হার bood-name dpot-hdren, uz শব্দ pud-ma-mt-sho, স্বাই-মূর্ম Ihn-rt-se dpon-mo, বি অহা মুখ্ডুইমে çih-bzah ruathbyor-na, এই শব্দ শ pud-na rab-bzah-na (Loh. জ, 3).

बुर बेर इन्यान bud-med dgah-bral (क्रेंबर बुक्षपुट व वर विकार) a woman who is devoid of enjoyment and happiness, a barren woman; a hermaphrodite of the female sign.

बुद्धि वृद्धः वृद्धः वृद्धः वृद्धः है bul-med hygurwa luk-bytau-puhi mdo n. of a Sütra in which is described how women can be changed into men (K. d. न, 326).

system bud-med-methoy, ৰস্থা, সন্মিন্ধ বা a very handsome woman with personal accomplishments. [1. a prostitute. 2. one who goes about in the dark]S.

Lyn, wa an sad Ba s yan-lag mchog-ldanma : अभग्रिका lus-mehog-nut : अभवाद म lusbanf-ma : ang s lus-phra-ma : sagast si migbzań-mu : asa ask w bshin-bouh-mu : Mis Ba M mtshan-ldan-ma; 45 34 pad-ma-can; 19 \$ sgeg-mo; अर्थुम smad-rgyas-ma; केर्मरम rkyed-med-mu; बेद बेट म yid-hon-ma; बेद ब्रेंब wid-hphrog-ma; alk a daw hchin-wa shuinma; श्रेम वर्षे म mig-gyo-ma; श्रेम अर्थम migmdses-ma; Ram Rass ni-duage mig-canma; वर्षेद्र भेवाभ gyon-mig-ma : इर भेवाभ zurmig-ma ; श्रेद वेज्या इताल-legg-na ; हुन पुष tdug-gu-ma; अडेन ने पुनाम mehog-gi leng-mu; मुस्यासम्बद्धाः myoş-geal-ma; श्रेष्ट्रभाषः migyang-ma; 👸 अव्याप्टमा अ sla-shal makes-ma. (MAon.)

इ.के.वर्रक्त any voluptuous or unchaste woman; with following syn.: अवस्य इन्म chage-ldan ma; भूष प्रदेश्वर वृत्त म myos-pahi phren-ldan-ma; व्यक्त म rig-myur-ma; इस क्रम dus-btub-ma; अर्धन्त्र म मर्गठा-bgro-ma; 5वै१ वर्ष भ dben-hgro-ma; २६५ वर्ष भ hdod-hgroma; প্রশ্ব पश्चिमभाग्यक्त भ hkhrig-pa-hi bsamgtan-ma; ৭५ वर्ष देश भ hkhrul-lyed-ma; ब्याव पश्च শুহ্ব হব শ chags-pahi gdon-can-ma (Linon.).

पुरक्षेरहुव bud-med rdul कोजुद्दम, रजस् the menses.

চুর নিং মুন্ত্রক bul-med blo-ldun-ma = a noble and magnanimous woman; with syn: র্মান্ত্রকার দুলালাক্ষ্য দুলালাক্ষ্য কিন্তুলনা; বিশ্বেশ ক্ষান্ত্রকার ক্ষান্ত্রকার বিশ্বেশ ক্ষান্ত্রকার বৃদ্ধান্ত্রকার ক্ষান্ত্রকার বিশ্বেশ ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্বেশ ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার বিশ্ব ক্ষান্ত্রকার ব

5८ शे हुअ अ bud-med shrum-nu गर्भियो a pregnant woman.

Syn. धुनुश्चम phrn-yu-chags; भरवञ्चन भ क्षती-libin-ma; क्षेत्रभः १९ नुष्य sems-rin shugs; ब्रॅग्य-प्रथम २००५-chuys-libin; स्वश्चम liss-linma; क्षभः परि lus-mi-ble; स्वयवस्थम क्षतीchags-ma; क्षर क्षरे २५ मा glun-mohi byrus-ma (अतिका.)

दुर केर अध्यक्ष स्टब्स bud-med zin-meshandan idan-ma चतुमती ची a woman in menses.

Syn ব্যুক্ত উপায়ুৰ ৯ bud-ma chos-ldanma; সুমায়ুৰ ৯ dus-ldan-ma; মুখায়ুৰ ৯ ইপায়ুৰ ৯ mu-tog ldan-ma; শীং শং জাম rked-nud can-ma; দ্বায়ুৰ ৯ khrag-ldan-ma (শ্রুণিকা.).

पुराहेर् वेन प्रश्नेष कृत्य होनी an adulterous woman, who is said in her manners to resemble a hen.

95 में bud-çin = के दे fire-wood, fuel, also dried dung used as such; 95 में वन्याय bud-çin bçay-pu to split or chop wood. 95 में बार्च (अटब) राज्या a torch, a light; lit. flambeau consisting of ten pieces of wood.

पुर्व bun abbr. of इ.स्न : interest on money lent. 54 के bun-skyod दोकाकिए

stretched and hanging. প্ৰশ bun-tho or বুৰু মাল bun-yig 1. debtor's account-book. 2. bond or obligation; bill of debt. প্ৰশাসন bun-ptof to lend money on interest: প্ৰশাসন কৰিছিল ইয়াৰ ক্ষিত্ৰ ক্ষিত

95.95 bun-bun piece-meal, dispersed (Sch.).

सुन इन है hun-dsan-ti= गुन हुआईस kun-tumdses very handsome (mystic) (K. g. 4, 215).

33 & bun-re (Sch.) a small matter, cf. 44 94 ban-bun.

বৃষ্ঠ bun-lon কুরুক্তে বৃদ্ধ whirling up and down, an expression used of boiling water; বৃদ্ধ কুলি পুষ্ট মুখ্য bun-lon-pi mani-rus troubled, impure, sinful thoughts (Ja.). বৃদ্ধ bun-lob some large number: বৃদ্ধ কুলি আন ক্ষিত্তে (Ja.sel. 57).

বুল্ম bubs=খন 1. an entire piece of cloth rolled up; শাঁওবৃত্ত cotton-cloth (Cs.).
2. in a general sense: whole, something entire (Sch.); বুল্ফাইল prob. whole, entire, বুল্ফাইলাকা the whole body as opp. to separate parts (Jä.).

School=state of unchangeableness like that of the Vajra (Yig. 14).

tiask; bottle-shaped ornaments in archiceture, e.g., on the chorten; and gas vessel
used in sacrificing. The water pot required in Buddhist religious services is
of two kinds having the following characteristics; a large belly, long nack hanging down (ang agr. a) and contracted legs:
(1) and a subgray, and (2) ang a gas a few agas. The former has no and or beak,

the latter when provided with Mg is called FGM the jar-of-life, i.e., it contains water consecrated to the Dhyani Buddha FGMMG (Amitayusha). GMMMM bum-khebs the cover for a water-pot used in Tantrik religious ceremonies (Btsii.); GMMM bum-dar the searf that is wrapt round the jar containing sacred water (Rtsii.).

awaya Bum-pa skyes yam, wam n. of a Rishi, who was born in a water pot. In ancient times the Rishi Rgyal-va while practising asceticism caught a glimpse of an Apsara-goddess and, as if embracing her, in a dream discharged seed which preserved in a water-pot produced the Rishi. This was the famous Vas'ishtha the pot-born (Maon.).

पुरुष है अतपन, जीपनी [a kind of lotus, the Premna spinosa.]S.

gu पर रहुव श्रृहर bum-paḥi ḥkhrul-ḥkhor = ४ ६५ छ५ 20-chun-khyud (Afton.).

तुम पर्वे म्युष ठेन bum-pahi myul-can resp. form of मञ्जून पापुरांग-pa neck (Mon.).

garqui qui utfau [1. a pitcher. 2. the back of the neck]S.

+ qwq bum-bu = qwec small water-pot generally used in religious ceremonies.

¶₹ bur upright bolt or fastening to a door, ¥¶¶\$ upper bolt, ₹¶¶\$ lower bolt. (Jū.).

gric. bur-risk or gric. bur-tisk a kind of bell or gong in temples (Jä.).

9 कि bur-than balls of molasses packed in goat skin: १९ क्ष्र रे स्कृत्य वर्षे के व्यवस्था के वर्षे कर्में (Risii.). १९ १५ bur-thad pastry or cakes made of dried milk, molasses and butter: १९ १९ के १८ (Jig. 29).

95.35.75 bur-thun-khugs=\$95.5 blobur-du suddenly (Sman).

\$4.5 bur-tse various species of Eurotia, largely used in the W. by travellers as fuel.

grafe bur-cif for g'ange |

IN I: bul or SAM bul-tog soda occurs in Tibet as a white powder on the ground, generally near the margins of lakes though not exclusively so. It is used as a medicine, and also added in small quantities to bring out the quality and flavour of tea.

বুব II: or বুবাই bul-po=হ্বাই dal-po,
কুই ga-le 1. slow, dilatory, lasy: শাহ্রাই
hyro-bul-te slow in walking, making but
tardy progress (Dul.); মহুবাইনুহ mi-bul
mi-myur neither slow nor quick (A. 60).
2.=শ্ব sul valley, ravine: বুহারহাই ইন্টার্ব
a valley of the mountains resembling (the
plains of) India (A. 143).

39.4% bul-hgros=% 48.25.35 rkan-pahi hdu-byed a kind of movement of the feet (in dancing).

લ્લ ૧૬ વ bul-ran-pa neither very quick nor alow in walking: કુ. મેનું વાર લાગ ક્યાર ક્યાય ક્યાર ક્યાર ક્યાર ક્યાર ક્યાર ક્યાર ક્યાર ક્યાર ક્યાર ક્યાર ક્યા ક્યાર ક્યાયા ક્યાર ક્યાર ક્યાય ક્યાર ક્યાર ક્યાય ક્યાર ક્યાય ક્યાય ક્યાય ક્યાય ક્યાય ક્યાય ક્યાય

+ gu'u bus-pa=gu'u 1. usu boy, lad. 2. v. 185'u bbus-pa (Jä.).

引: be 1. num. fig.: 105. 2. W. for \$ bye (Jä.). 3. for 智 be-rdo; 智樂: be-pis an oath (Jig. 62).

à4 be-ge, v. 444 beg-ge.

বঁট be-oi= প্ৰমান byis-pa a little boy, lad or lam: বঁট বিশ্বীমাট্ট ইন্ত্ৰেমিট প্ৰমান্ত হয় (A. 88, 86).

with an ornamental hammer, knot, dorje, or human head-like figure on its top which the gods generally carry in their hands to fight with the Asura.

देश रहर be-oon-hehan स्थाप 1. an epithet of Vishnu, and also of Yama the lord of death (Maon.). 2. n. of a goddess (Jü.).

THE be-ljan = 2 44 (mystic) (Min 4).

के5 be-ta 1. नारिकेश; cocoa-nut, केइटेक्ट be-tahi-pin the cocoa-nut tree. 2. Tibetan name of केइ के bi-da-rua विद्यंत्र Bedar, the birth place of Nagarjuna (Deam.).

Syn. এবাধ প্রথম dras-bu-rtag; ব্যাব্রীয়াই ই hbrus-buhi phuhipo; খাওঁ এবে sa-hishohdab; গুরুত্তী ta-lahi ryyal-po; মি ক্লই mi-mo-rtse; লাশ্যায়ৰ gçol-ldan (Mñon.).

वे हर = अवेद शुर sulphate of copper.

described to the first te-mount a spear or javelin made of oak-wood (Jig. 32).

at be-rdo, v. a quoit, the discus of the ancients.

+ at be-no = ala a hasin-pa.

देश्वक्रिक be-sna lag-chen n. of a अव्दव् demon of the naga class.

dya be-snabs a mineral substance.

वेड्डे be-rdsi= च्या इंग्ल इंग्लिन इंग्लिन कावा-मार्ग

‡ के बद्दा be-sa ra-ka a species of very small insects (K. du. 4, 204).

have be-rag a long and more or less broad band worn as a head-ornament by all Buddhist women of Ladak, nuns excepted. It is fastened to the hair and is studded with one to five long rows of turquoises which forcibly suggest serpents and serpent-worship in general. In a

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case in which a woman was ordered by the court to give up her berag to the complainant at once, she refused to do so saying that this could not be done as long as (in that year) the irrigation of the fields lasted, evidently because of the water-supplying 2 or nagas.

वेदे Be-ri n. of a district in the jurisdiction of Chamdo in E. Tibet (Lon. a. 15). वेदेश्व ते n. of a petty chief who favoured the Karma-pa school and helped Deba Tsangpa in the war with the Eleuth chief Gus'ri Khan, but was killed by him (Lon. a. 15).

वे अन् be-log a great-grand father (Jä.).

नेत्र behu बच्च a calf: ६४० केत्र dpal-behu नीवा n. of a gem; also the emblem of love and affection represented by a noose. केत्र ३५ behu-bum lit. calf's pot, i.e., cow's dug from which the calf sucks milk; fig. that which yields nourishment to life, met. spiritual life, hence, scriptures. केत्र भ हैं ५ व be-bbum shon-po the ancient book on religion and religious history of the Kadampa school compiled by Dge-çes Dol Rin-po-che (Loh. 3, 2).

देवा व beg-ge = व व be-ge measles (Sch.);

and Reg-tse 1. n. of a goddess who when propitiated protects her devotees.

2. hidden shirt of mail.

 $\partial \mathcal{L}$ befine 1. smaller beams of a house which support the roof. 2. a stick, cudgel, club $(J\bar{a})$

43 ben a large pitcher; 44 chu-ben water-pot.

वेद्ध bem or and bem-po= Tusca (Mñon.) 1. wer in the dialect of upper or western Tsang = old, worn-out, as of natched clothes. Also applied to the body. and defined as का नेम के पर देश में "an entity deprived of all sense." अभवेश रेज की भारति संस्थान on the boundary between the physical matter of the body and the BOUL (Mil.). ब्रेंड वका वह्य पर्वे क्यु वका श्रेषका के देश বৰ্ণ by the power of his prayer was deprived of sense like his own worn-out self (Ya-sel 10); durage an bem-va ltarlkug = 294 lkug-pa stupid, senseless like a log of wood or physical matter. der to 944 bem-rig bral-wa without body and soul: बडे-वादशका वादेश रेशानुवास the dead are without body and soul. 2. a recentacle. box, bag, etc. (Ja.).

বিশ্ব bem-chag = গ্ৰাম আৰু dkar-chag list of contents: প্ৰায়েশ টুলি আৰু মুন্দুই আইগ্ৰাম কৰিছিল। বিশ্ব কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল কৰিছিল। বিশ্ব কৰিছিল কৰি

तेष ber 1. resp. शुके sku-ber, = इ वस slagam cloak of thick woollen cloth used by
the lamas of Tibet, in winter; वेष-वेत berchen a full cloak; ब्रिंग केर tahem-ber a cloak
made up of many pieces (Pth.); वेष-इव ber-thul gown of a priest, sacerdotal cloak
without sleeves, with विश्व gas-chen for a
ber-thul fur-cloak. 2. burning, sharpness,
acridity, any biting, stinging quality:
actually acquire a stinging or burning of
the blister arose. वेष-इव ber-can sharp,
pungent, keen.

देश्य ber-ka = १९१४ a branch; वेश्व ber-ma देश्य ber-kag a stick or staff; हरे देश्य gpahi ber-ma cane, bamboo stick (Mil.); वेश्वयूष्य ber-ma kag a switch.

Syn. 5944 dhyug-pa; apri hkhar-wa;

वेद केद ३६ ber-ser-can an aquatic grass (Sman. 109).

वेद्य bel a leather bag. वेद श्रमण bel-lpags = वेद्र श्रमण behuhi-lpags calf-skin (Rtsii.).

वेस bes जब्द the cheek.

they bai-dur-ya din malachite or chrysolite. There are three descriptions of Vaidurya stone: (1) a single and bai-dur-ya ser man-dan-ri; the yellow lapis-lazuli called Mañjuri; (2) a single single single super tangent lapis-lazuli called Sugata; (3) a single si

े वे र हैं 4 Vai-ra tsa-na वे रोज्या 1. n. of the first Dhyani Buddha. 2. a learned lo-tsa-wa who flourished during king Khri-srok idehu hisan's reign and who first translated the Hbum from Sanskrit (Yig. 35).

‡ দৃ 'শ bhe-ka মৈছ; toad, corrupted into দ্বাল she-ka: মিন্তৰ-মুখ-মেছেল rugged naked person, দৃ 'লাই-মানুদ্ধনান্তৰ-মুখ-মান্তৰ-মান্ত the toad is made into eye-salve, etc. (K. g. ২,56).

্বিস্থাপুৰ Bhai-ka-tse leam-bral n. of a sylvan nymph who undertook to protect Tibet and defend Buddhism (Deb. ন. 2).

: 3. bhai-ra a gem: 3. until a protection against all classes of evil-spirit and removes pain. 5 bo 1. num. fig.: 135. 2. affir, to designate certain adj. or nouns.

acc. to. Ja. ankle, ankle-bone.

वॅदे ३व व bo-de-ñal-va = ब्रैद वे ३व व १४४४ - poñal-va to sloep well: श्राष्ट्र व वेश्व व वेश्व वर्ष वेद ३व दशकुर व भक्क वेद्य वर्ष विभाग (A. 126).

‡ \$\frac{1}{2}\$ bo-dhi=\$F-\frac{1}{2}\$ by \$a\hat{n}\$-chub \$\frac{1}{2}\$ \$\frac{1}{2}\$ \$\text{lense}\$ by \$a\hat{n}\$-chub-ci\hat{n}\$ the Indian \$pecpul\$, Ficus religiosa. \$\frac{1}{2}\$ \$\frac{1}{2}\$ bo-dhi-rtsi resary used to count the recitation of the names of \$Bodhisatteas\$, probably made of a kind of \$pecpul\$ wood.

T55. Bo-dos n. of a place in Tibet situated to the north-west of Tashilhunpo in Teang (Deb. 4, 2).

Tic बुंबा बण स्थ कुंब Bo-dok Phyogs-las rnam-rgyal also called बरेबाओ न्या Hrigs-med grags was one of the celebrated lamas of Tibet; and is said to have written one hundred volumes. He belonged to the Jonang-pa school and founded the monastery of १ ज्या में बिक्ट का Dpal-mo chos-lains monastery (Grub. १, 14), also establishing his control over the monastery of Sam-ding in Yamdok lake-district which is presided over by Dorje Phagmo the incarnate Vajra Varahi.

বি' ত bo-ma সময় to expand as a bubble; to overflow or fall out of a vessel on account of over-filling: মানাব্য ho-ma ho-ma ho-ma ho-ma the milk bubbled over (A. 80).



term for a prince or chief;=2 rie lord or sir (Los. 4, 10); ********* the yellow turban worn by the lay people of Tibet.

of Mongolia who entertained the Dalai Lama Bood-name Egyam taho with great pomp when he visited that country at the invitation of king Thu-mad Altan Khan for the purpose of introducing Buddhism there (Los. 2, 11).

+ বৰ্ণ bog-ri acc. to some, ব্ৰাট, boy-le=
ব্ৰাম ba-yam.

Logs benefit, profit, advantage.

Let' ton in size, sized; in capacity, in bulk, generally with a or & annexed signifying "large-sized" or "small-sized"; also with &: Ha ga short in stature; Ha Ma, Ha full sized. Ha q, with a clod] S.

西日 box-kArz a species of falcon.

Ary bon-gu colloq. for Ary bon-bu.

द्वार bon-ha निविष, चित्रिय the wild aconite, of which seven species grow in the Himalayas. द्वार प्रमुख्य bon-ha dkar-pothe white species of aconite: द्वार प्रमुख्य का the white species of aconite curse contagious bilious fevers. द्वार प्रमुख्य प्रमुख्य का कि

Byn. वर प्याप्त है ह्राम्य şlar-dug; नेम छन्त çin-tu-dug; १ वरेन्द्रम he-wahi-dug; एकर विप्र्य dinar-po rha-can; वर्षप्राप्त bod-dinar-can; अर्थ्यम् क byed-fdam mah-sca; श्राप्त sman-chen (Mhon.). दि पुँ bon-bu I सबेस, चर; the ass, donkey; वंदास or संबंदा a he-ass; वंदास or संबंदा she-ass; वंदासुण colt or foal of an ass: स्पर्वेद पुंच सरसाचा an ass's fold; वंदापुण bon-bu-pa an ass-driver.

Syn. 134 fra-chon; aç34 gkad-chen; aq443\text{\$\text{au}\$ upg-bgrobi-pha; \$\text{\$\text{au}\$ aq \$\text{\$\te

तह पुत्रे अर bon-bu phye-mar = विष्युप्त । lhog-dug-pa, वे s lee-tsha (mystic) (Min. 4).

बंद पुश्चित bos-busi spyod-pa the characteristics of an ass: न्य प्रेयायम् प्रदेशस्य द्रार when laden with a burden he carries it; क्रार्ट देवस प्रवृद्धि प्रदर्श is not affected either by cold or heat; इन्दु क्रिया ने स्पार्थ when he has had enough, he always knows it (Masuraksi).

प्रमुख-pahi bos-bu sugar mite, lepisma; वर (१६) वर्ष bos-(bun)-nag dung-beetle (Cs.).

TH'35° boks-thuk=93'35° mihu-thuk a dwarf (Mkon.).

वृंदशः हैं पृष्टिमन् [sharpness.] S.

দ্বি Bod or বিশ্বস্থ নাত, বিশ্বস্থ Tibet; বিশ্বস্থা Bod-kyn-yut the country of Bhot or Tibet which comprises বিশ্বস্থ little Tibet including U. and Tsang, and বিশ্বস্থ greater Tibet including Mdo-snud (Amdo) and Mdo-stod (Kham). বিশ্বস্থ bod-bods Tibetan subjects: বিশ্বস্থ মে বিশ্বস্থ বিশ্বস্থ দিল Tibetan subjects are happy having good crops and cattle. (Bisii.). বিশ্বস্থ bod-borog herdamen of Tibet living in the northern solitudes tending their cattle (so expressed in Lon. 3, 5).

বং পুরুষ মন্ত্রি হৈ ৪৭ bod-kyi stag-mo ske-rikcan = মু মান ere-mok (Sman. 108).

र्वर Bod-akad भोडभावा Tibetan language; 45 45 5 98 4 984 Bod-skad-du bsgyurbeug translated into Tibetan. वर्षाया Bod kha-wa-can fewer the ancient name of Tibet which before the spread of Buddhism was called Don-mar-can-gyi yal the country of the red-face cannibals, i.c., of savages (Yiq. 9). 45 and bod-chams Tibetan leather tunned and painted in Tibet: 35 and हैरामनेव्यान्यवा स्रूरारेष्ठ्यावरेषाकुम as to the price of the best Tibetan leather there is information of its fetching one srang a piece (Jig. 21). 45:55 tod-dud (lit. Tibetan-smoke), i.e., Tibetan husbandmen engaged in agricultural pursuits, or having settled life; so called from smoke coming out of their huts. 454 Bod-pa or 45% Bod-mi a Tibetan.

 \tilde{a} 5 ≈ bod-bre oups and plates and buckles made of rhinoceros skin, generally by Dokpa Tibetans (Jig. 21).

43 ton 1. the ancient religion of Tibet which was fetishism, demon worship, and propitiation by means of incantations. The word 34 which ordinarily means religion is used as the antithesis to 44. Bon now signifies the kind of Shamanism which was followed by Tibetans before the introduction of Buddhism and in certain parts still extant; of this there were three stages, namely :-- ale de bdsol-bon, aga de Akhyar-bon and agras hagyur-bon. The duration of the first extended from the time of 494 gasta Gaub-khri Btsan-po, the first historical king of Tibet, down to the reign of king Brass & Khri-sde Bteanpo; the second from the reign of king Digum tsan-po (क्रिक्स वर्धन व) to the formal introduction of Buddhism under king Mr. asa mus Sron-bisan sgam-po; and the third stage from king Erong-tsan's time down to the time of Tsong-khapa. 34.5. que a bon-sku kun-tu bzan-po the supreme deity according to Bon, opp. to Zww.Ja.5.com. Dharmakaya Bhadra : 55 % bon-skuon a guardian deity of the Bon, opp. to Maria. Dharmapala. विद्वासिद्ध bon-sgo-bshi mdsod-lha the four schools of Bon (treasures) (1) 44595 द्वाराष्ट्रवशक्षेत्रं (2) व्याववाद्वीर वाबुदक्षेत्रं (3) ००० खुबाबुबायावपुकानुःचित्, (4) ५ठनात्रमान्यस्यानेचित्, and the five classes of sacred works called बहर में वर्ष देव है बुब्ब महित. We have also वेंद है and bon-sdc-grum the three subdivisious of the Bon scriptures. 444 Bon-po a follower of Bon tenets.

+ Aş u bon-pa = aga u balaş-pa to express, to mutter.

પેલ્લ of the Buddhists.

ৰণ্ট Bon-rin. of a mountain in Kongpo sacred to Bon people: শ্ৰুমন্ত্ৰ প্ৰক্ৰান্ত কুম্বুৰ্থাৰ্থ ই অৰ্থাৰ্থ স্থুৰ্থাৰ্থ স্থান্ত holy places such as Bon-ri situated to the east of Buchu lha-khang of the province of Kongpo (B. grub. 2).

विश्व दि देन bon-lun hod-dkar = विश्व व चार्य the venerable (B. Nam.).

ठंदर bor-ra पुत्रक नेप में ब्रह्म कोरा 1. a sack of corn, holding about 30 khal $(J\bar{a}_{\cdot})$. 2. bag for sweepings and dust, dust-bin.

ক্ৰী bol or বৰাৰ্থ- bol-gon the upper part of the foot or boot. বৰাৰ্থ bol-gar = gang bul-ha-ri.

বৰত bol-po আসাৰ v. বৰ্ষত hbol-po.

TH bos. v. 485'4 shod-va to call.



J I: bya the fut. root of \$74 byed-pa; v. this and the sbst. \$4 bya-wa.

JII: unl, frin any bird or fowl. Bug khyim-bya the domestic fowl; si bya-gro a feather; sand bya-bdab wing; sig bya-pu bird's down; sand bya-than or sand bya-mal bird's nest; sind bya-than or sand bya-raya a net or trap to catch birds.

Byn. ब्रॅट के बहुलन skyes; बोन्ड के लांडskyes; अन्य वर्ष mkhab-bgro; अन्य के mkhabgoyod; अन्य वर्ष mkhab-la-rgyu; १९१४ habldan; १९४४ में ए इन bdab-mahi çih-tia-can; अन्य ब्रह्म प्रका-lag drug-pa; अभ्याप्त भागाnkhabi-rta; अन्य प्रका-प्रकार, वर्ष वर्ष के अग्राldan; के प्राचीन me-yi-mgrin; वर्ष वर्ष के phurbgro; अन्य वर्ष क्रिके-bgrod; वर्ष अन्याप्त bdabchags (Mhon).

graves uses the bird called cadam-

S'MM'S'M bya-ka lan-ta-ka v. MM'45'M!

g.T.T. bya-ku ra-ra \$TT; v. TTT [an osprey]8.

Syn. कुर शुक्कार्थ egyah-grays-thos; व शिक्क sgra-sgrogs; विश्वेत देन दे sgra-kbyin chen-po (Mhon.).

§ বুৰু bya ku-nd-la কুলাৰ or বুৰুৰ কুৰাৰ [Phasianus galius]S.

Syn. 454 squita háab-chags-rab; 8'24 bra-ldan (Maon.).

8'49" V. 68'8'99

5'44. bya-rkan sparent a place in Magadha where Gautama had resided some time.

क्ष्मिक bya-skyibs (cha-kib) क्षमार clefts in rocks where birds take shelter, rocky overhanging crag with ledge beneath, men and animals taking shelter in such large chakib or rock-harbours. 3445.445.44 in the bird's shelter under a black rock; \$3445.44 formed into a shelter for birds (A. 11).

SPE bya-khaf or 887 a bird's cage.

Syn. **34, 34,** 8,98,58,4 bu-gahidbyaks (Mkon.).

8 हुद bya-khyuk गर्द ; an eagle.

SBE & bya-khyuh-rdo=wdz mthin blue mineral colour (Maon.).

SE bya-khra ऋ न peregrine falcon.

S'As bya-khruf the crane.

धन्तर्भने bya-ga rgafi-gha-ga-ti :

Byn. का कार्य हेन nam-nukhar-sgeg; ५८८ वश्च gbyaks-ldan; वश्चन्य प्रतिकृष्टित bkra-wahi skadhbyin (Mhon.).

S'ৰৰ bya-gag আছিল, জুলি, ৰক, বন্ধুলী a species of bird: ওপৰ্থাই bya-gag-gi lo bird year. ইংৰান্তৰ্ভীই ৰাজ্য হে কুইবুৰ then he proceeded to Tharpa (Nirvāna) in the year called bya-gag, i.e., the bird year (A. 93).

Syn. II for ku-ku egroge; anga 20-gune; Bug khyim-bya (Mhon.).

Say bya-glag the white-tailed eagle.

& To bya-go-wo the lammergayer.

Syn. Spinist byin-zahi ko-ua; abat ann hchi-wahi-hbahe; Austra zla-bod egra-ean (Mhon.).

an an in an ophah gyod (Mon.). The dya-god-gos the plant Delphinium Bru-nonianum, the same as Delphinium mochatum; The dya-god sen-mo= \$19 gya-gu; Ta ant or trap to catch birds. The dya-fad sya-god-brun vulture's droppings (Mih-gda. 4).

8.45 bya-rgyud feet ang a ritual in mysticism.

SHAW bya-sgruss, or SWA title of a book of satirical fables, in which birds are introduced as speaking.

Siz bya-skis, = BA f bya-rmyen.

gaping.

‡ ६५ के व Bya-da li-pa an Indian Buddhist saint, a pupil of Virūpa (K. dun. 12).

gasa bya-kdab, priva gasa a balcony.

5 3 bya-bdre a kind of winged demon.

3' ≥ bya-po cock, the male of the domestic fowl: \$ ₹ 5 ₹ ₹, ₹ \$ ₹ ₹, etc., the first, the second cock-crow (C.).

gat's bya-po tsi-tsi (Med.) a medicinal plant, stopping the monthly courses; in Lh. applied to Impations suicata.

SE 14. by a pu-non-pa to pat on the back; to keep in order, not to disturb any arrangement: SE 14. 3 3 14 patting on the back in the way of encouragement as if gently touching the plumes of a bird (Yig. k.).

ভাৰ bya-spos = ৰুমান প্ৰাণীন n. of a constellation.

5. bys-pho a male bird, a cock; n. of a medicinal plant used to stop excessive menstruction.

J'N'5 bya-mia-sta=== In or == H bahphyin a messenger (Ahon.).

SWE bya-ma-byi the fruit-bat or flying fox.

Syn. 5 ** 33 bya-ma byidu; 4¥5,57 googbyed; } 47. 4¥4,57 ñe-war ddein-byed (Uhon.). gwan bya-ma-led any butterfly.

stretching one's self after fatigue, lying prostrate: at 4-2 at ange 9 sat 35 this lion coming out of his den stretches his body.

\$3. bya-tehe-ris the white crane, a species of bird said to live one hundred years.

Sya. 獨气中所、 lhad-bkod; 如此實有故及 gnam-gyi çe-moh-bya; 獨气學表 shan-bphrin; açvaqwu X R.: bdab-chags tshe-rih (提升on.).

gaao-cnags tene-ris (##10n.).

Sw. bya-was the bat; acc. to Jä. night-hawk, goatsucker, caprimulgus.

 $\mathbb{R}^{n/4}$ by a-bahon 1. one who rides on a bird, an epithet of Vishou and Kartikeya the former riding on the eagle, the latter on the peacock. 2. an egg (in Bal.) $(J\tilde{a}_{\cdot})$.

5 bya-ze crest on the head of birds, tuft (of feathers) of birds.

६ अन्य bya hug-pa the owl (general term)

ছণ শুন byahi-qdon a malignant spirit which kills birds; a disease of birds (Mag. 77).

Bेष्पर्धं byabi phur-tshul flying of a bird: देव प्युर gyen-bphur; द्वार्थ्य thurdphur; व्याप्य thag-ka-dyhur; व्याप्य rabtu dphur; ध्याप्य dag-dgros (Maon.).

5 देवम आरी [a species of bird, the Gracula religiosa.]S.

5. 4 bya-rog give, wive, givener, and the crow; in W. the taven. 8 4 9 94

bys-10g spyog-ps the characteristics of a crow: Ruck's Pages: mi-nulon dkhrig-dah, gware fam-pa dah, zwaren grafis dup-su grafina dehah-day yod-pa dah, grafis wid-ni ches (Masu raksa).

Syn. দুঙ khha-ta; বিশ্বনিধ thos-egroge;
বিন্তিটি groß-khyer-pyod; বুইংশ্বন natehod-gnas; শুন্দ পূর্ম gehan-geo; মন্দ্রন rabdgab; ইন্মেইড্রেড teher-mahi tehahs-can ağlığı beyya-byin ekyes; বেইল্ফুল lan-cig ekyes; মন্দ্রইল mada goig-pa; হুইজেড্রে edo-ejebi chu-can; শুন্দি khrid-pa eped; দ্বান্দ্র dgab-pas-egyu; দ্বান্ধ te-uc ekyes; শুন্দিন্দ্র tha-gtor sa-uca; শ্বন্দ শুন্দ্র ba'annid ekroge; মন্দ্রইল ba'n-pahi hag (Mon.).

ভূম্পুত্র bya-rog dgra-wo হিলামীর্দি,
আলুবৌ [a bat, an owl, a cricket]S.=শব্দ улл-исай.

s ৰৈ মান bya-rog chen-po the large species of crow, the raven.

Syn. শূৰ্ণীৰ ka-ko-la; বউৰবন্ধু hehi-ua bslu; শন্ত্ৰণ mgrin-nag (Mhon.).

g'र्यामक सूर्यमधि [a fragrant powder, a kind of gem.]S.

हुःर्षकृष्टः भ bya-rog स्थर्भ-ma a medicinal plant: हुःर्षकृष्टः असः अवस्थिन्। स्ट्रा

Syn. মহাবিং tha-dad phren; তুল লৈ bumnes; আইজ ক্রিব্র u-du mu-rabi bdab; বং u মাইল pad-ma mchos; বং লংগু আনার্ত্তি nad-med lam şkyes; নিং টুইং çin-lu spyod; বংব ইং ইন ফ hdab-byed etsub-mo; অব আলংকং yan-lag dmar; মাইল মুন্তি কুলিকানী (শ্রিমিকা.).

g. ४५ के bya-rog-tto बाबोर, बाबोबी [a vegetable substance used in medicine, described as sweet and cooling, allaying fever, removing phlegm, etc; it is said to be a root brought from Nepal or Morung]S.

ाद्वः वृद्दः 1. चत्रप a kind of sandal wood. 2. बाबाच the crow's face.

5. Ka pares bya-rog stobs-ldan important medicinal root.

Syn. है च्यु व्याप के see-bigyad-boras shim; बर वे बुदान lak-leko gnas; व्याप्तिचे व so-sobi phrek-wa (Mhon.).

ह ४५ ४५ । bya-rog nor-bu बाबनिष a medicinal fruit said to be useful in consumption: इ.४५ ४५ १५,५६ bya-rog nor-bu star-bu ru-rta dan (Smans, 222).

‡ S < To S = E ? I bya-rog u-dum wa-rika

The glomerous fig tree.]S.

Syn. Frit snik-nied; Ing. dris-gan;

§'ৰল bya-lam as met. the sky (∰fion.).

ga bya-lo-pa one born in the birdyear of the Tibetan calendar.

BA SA bya-cif rta-mo.

Syn. Academ çih-hjoms; azamagçu hdab-ma hrgyad-ya; mAcac mgrin-rih (Mhon.).

SACA bya-cor-wa bird of prey.

Syn. as as set btsho-wahi tha-chad; si a bya-rñi-sca; si a bya-rgya-sca (Mhon.).

9 व 1. sbst. जान्ये that which is to be done; any action or deed; a duty: बोल हैं। कुछ के hig-ren gyi-bya-wa and ध्वा हुई व choskyi bya-wa secular and religious works; हुं जा bya-las one's duties; हु जा हुं जा bya-wa segued-tam behaviour, conduct, doings. 2. fut. infin. of हुं ज्य to do, or to call; esp. in the phrase क्षेण हुं ज thus to be called, so to be styled (placed after personal names). हुं जा bya-rgyu sad-pa all efforts or measures exhausted, nothing left to be done. हुं कुण विश्व प्रकार bya-rgyal thabs-sad all resources failing, bereft of help. हुं कुण के bya-rgyal के कुण के bya-rgyal के कुण के bya-rgyal के कुण के bya-rgyal के कुण के bya-rgyal के कुण कुण के कुण



bya-htas (assets bdag-bdsin blosbtas relinquishing one's interest or possessions either in a spiritual or a temporal sense. Sas easy to be done.

Seq bya-ga or Seq byag-pa pliancy, nimbleness, agility of body; Sequent ropedancer (Jā.).

8 বৃশ্ব bya-dyab মধাৰ favour, boon. royal favour, recognition of services with rewards and presents: মুন্দির্বুদ্ধির বৃদ্ধির
89ª bya-bral met. night, lit. free from work, cessation from work. Syn. 244% queshan-mo; 2524 graphu-bdu-bdu bral-wa (Mhon.). 894 bya-bral-pa=8295 a one free from business, an ascetic.

SWSWW bya-ma hum-pa. a teapot-shaped vessel used in sacrificing.

ভূমন্ত্ৰ bya-ma byar-skyag dandelion. ভূমন্ত্ৰ bya-mo-lab=লউপ্তৰ articles for religious service.

J ર bya-ra sbst. watch, superintendence, attention: વ્યવસાય મુંદ્ર વર સામાં મહિલ દુ ર હતા. મહિલ દુ મહિલ માને કર્યા હતા. મહિલ દુ ર હતા. મહિલ દુ મહિલ દ

E-W Bya-sa n. of a monastery near Chethang (李宏: Rtse-than) on the Yeru Tsang-po: 久元元皇城宋] *** dash por bya-sar phyag-pheby he first visited the monastery of Chya-sa (A. 93). 张本元本 bya-sa ko-khar the ferry at & *** the place where people cross the Tsang-po by means of 青本 hide boats.

SK' byah war, wells the north: gr. In water the northern direction, gr. 100 1941 northern; ga Ka north aide. saw the Jang-thang or grassy undulating plains of North Tibet: 85 7 an inhabitant of the north. BE & Square buad-ac phyogs-skyon the guardian of the north. an epithet of Vai-sravana. ga ga a byan-sgra mi-snan was the fancied continent of the north where men enjoy unvarying health and fabulous longevity. Br. Equ. Ka. ela Ha Ba man = Sa. ka bul-tog a a kind of soda obtained from the northern deserts of Tibet (Sman): BE-59E buak-dwak n. of a superior quality of satin (S. Kar. 179). 85 4 9 byan-hbrog the herdsmen of the northern solitudes of Tibet (Lof. ۹. 5).

purified, all sins and defilements washed out, and an chub=perfected, all attainments and accomplishments having been acquired. By an acquired by an chub-seme-dpab and and one having perfect spiritual enlightenment, i.e., a Bodhisattwa; and many fem of grants and rate two classes of grants and There are two classes of grants and Thurston, i.e., Gravakas and Pratyeka Buddhas; and the other those belonging to the Mahayana school or the proper Bodhisattwa. The name grants grants grants are grants and proper Bodhisattwa.



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chub, i.e., Anuttara Bodhisattva is given to those who having attained to the position of a Bodhisattwa of the Mahayana school are neither subject to decay nor dependent on anything (K. d. 4, 451). General names of a Bodhisattua are : मेमभाद्यव देव म महासच्छ ; हें इन चीलाम् ; वश्यामध्य जनमहाति ; बुवावरे सम बिनपुत्र : क्याये स्वे किनाधार ; इमायर क्या प्रेर विजेता ; बुव मध्ये मु खु खिलाक्कर ; हवा धन विकाला ; वश्यका सर्वेना प्रकारक: देंद दर्वन सार्ववाच : गुम्मारेन महायशा :: हैद हैं क्ष क्याल : वर्षेर दशमाने स्थापका : रवर धून ईबार : डेस दर थ्व'प बाब्तिस; बुक'पदे बुब्बम प्रेज्ञम जिलीरस: डॅस अध्ययद्वर व धर्मेनियात: अवादशासुध सुमातोजात. The special attributes of a Bodhisattua are: Baradhi or contemplation; FON as wave the ten kinds of moral strength; And and Vaicoradya or moral intrepidity, Br. क्ष्य मेममार्थदे संस मारदे भाग वर्डे वर्षुर eighteen unmixed virtues of a Bodhisattra:--(1) अवश्वत्यवे हेव पारव इसम चलपदिस्टानाः : (2) अध्यक्ष पर देव देवम ठन देवम चसुपदिस्मी छाः ; (3) अ बहुद यदे व्याद् य स्त्र इसम चलुपहिंद चानायः : (4) अ वहून वर्षे वर्षे व वर्षे मार्थ इसमा चार्त्य दिस्तीर्थाः ; (5) अ महत् परे -कार वहन रहा देशक चतुपदि हथा मा: ; (6) अ पहन पर्वे नेका दय अन्देशम चल्लपविष्यक्षाः : (७) यश्यवे द्रिंश वंश मेशमः क्र वमभाक्ष्य हुए पाइनम् स्वाहतक्क्ष्य सर्वे सत्त-नेपाहकाः : (8) व्यद्भाशुःवर्श्वे वर्षे मः नेश्वयः श्मश्च चरित्रामक विश्विताः : (9) क्ष्मा अन्या पथा केश्या ठड क्ष्मा ठट हो हेंद्र पर्व द्वार वीश देवा ध्ये अर्द्धन वीम यद्भर मा हुन यहमा चयायकी शक्त-सर्वसता-चरितवस्तिता-परमयाम-निक्याच-सन्दर्भका: ; (10) वेक्'य देश देश्याम अभाग वसमा समामानामा (not fallen away from Mahayana); (11) afterure 4.5. समानियार श्री हैन पश्चम संसार निर्माणसूख सन्दर्भ काः ; (12) के देव नेदे हुए व स्थान व दूसन यशका त्वा क कुमका:; (13) वि नेम हेंद दे वर्षे समारहेद सद वर्ष मे हेद हैद कि व मार्चे करू दे कर है दर्श काम कर है करेंद्र है देवन करना मानकूर्य-गमनामिसकार-निर्वेदासर्वेककातिस्य-प्रकृताः ; (14) ब्रान्ट:रबान्ट:प्रेर-क्रेजका है अवद देवे व वह 'दर क्रिव 'व समझ दशकुरकोपे सकायदाकमनकार्मामाः ; (15) ४,४,४६ व पु ४८. द्यानकमा इत् वर्षेत् वर्षे स्था नेदा वया नेकमा उदा ने एकमा कामा अर 'विद्यास में वर्डेंद वाश्मम सर्वद:सक्त मा-महाक्रोपादान-

सबैसबचातवपरित्यातिनः : (16) वर्षे य वसना स्ट्रास्टरः थर द्वर वर हैं। य काम बाबीकात के कि बित काम के बार : : (17) हिम पद्दाक्ष इस में कॉर्य पहें हेद देव के बहर व बद दके यां अदः देवे देवे नेदः दशक्य कियत् कृष्ण् वास्त्रवायकाम्य-ग्रभमुष्ठ (म सम्बद्ध सम्बद्ध सम्बद्ध समिताः ; (18) क्रमा बर्ग मा करे ही बर्ग मा करे हिंचे . यस . रेयर : यभित्र मा सूच . यत ही सह . षर्यापणि मन्दरभिषे बधासब्द्रधर्यायस्थितस्य है निवस्ताः । Again, we read of ac an 2 un ag us a byadchub-kyi yan-lag bdun the seven secondary virtues of a Bodhisattwa, viz. : 344 Ewgar पर वहेदाय, यह बावस्य, दलवाय, जेवानु सहसाय, हैदारे वहेंद् यहर क्षेत्रम (K. d. म. 257). ब्रह्म द्वापेशम द्वारे हेवाम वेदार्थाप्यायपारीय महता च बोधिसवार्थेन बार्ड [with a large retinue of Bodhisattvas.] S. भर द्वा धर देव yan-dag byan-chub सम्बद्ध-नोचि complete enlightenment; WK 54 F4W 42 BK. क्ष्यभेश्रम a soul that has attained to the most perfect development spiritually. byah-chub-pa==== thar-ica wis or salvation (Mfion.).

৪. ওম্পুর্ণ কি: byak-chub ljon-çin নাছিনুছ, ভাষাব্য, বিভাল; the Indian fig-tree, Ficus religiosa.

Byn. अर्डर देन निर्मा mchod-rton-rin; व्रद्धाः न्यम khrad-par-gnas; व्रद्धाः श्रेष्ट श्रुवित-pohi-sas; निर्मादम् व rin-gi dwah-po (Mhon.).

graq?c is byan-chub shin-po vilence the sacred heart of the Bodhisatten, i.e., the place where Buddha attained to Nirena, Vajrasana now called Gaya.

Stagass is by ak-chub lam-agron the great work of Atis's which was written in Sansket during his residence in the golden monastery of Thoding or Tholing in W. Tibet, still an important establishment.

gr er grand byad-chub lha-khad n. of a sanctuary in Kong-po (Jig. 5).

ন্তৰ্ম byań-grol (abbr. of দ্ৰম-ক্ষাইনৰ ব্ৰথ) বিবৃদ্ধি, ব্যৱস immortality, emancipation, salvation.

Syn. 43.4 thar-pa; 44.54 fnam-grol; 48.55 hehi-med (Mhon.).

games by an-dar a kind of white ailk scarf presented to guests at the time of meeting or parting (S. Kar. 179).

 $\mathbf{g} \in \mathbf{\zeta}$ by an $\mathbf{\zeta}$ -roto monument or prop. inscription stone $(J\ddot{a}.)$.

gru byah-pa 1. v. gr byah. 2. medicinal plant: grung was was a specific as \$4.

সুনি byah-sea 1.= মানাৰ (Yig. 58). purified; = ব্ৰণ powdered (S. Lex.). 2. sbst. ধ্ৰমণ বিস্তুব, বিভিন্ন, মানাৰ, আল wise, learned, skilful, clever. সুন্দ্ৰ স্থাত becomes purified; স্ক্ৰমণ স্থান has not been made clean.

85.5 byah-bu 1. coat of mail made of thin circular scale-like iron rings (Jig. 31). 2. an inscription written on a board. Acc. to Jä. direction, label.

gr हैर byan-tyin ग्रूटम n. of a number: श्रूप हैप हैर देश केश दर (Ya-sel. 56).

gr. h byah-mil. north-man. 2. nothing, not at all, by no means: gr. h agr. said nothing.

ge of byak-shwa, you have constructed iron helmot (Revii.).

JAN byahi = 52. byah: *4.524 rab-byahi
well cleaned or purified.

55 byed আৰাৰ 1. shape, aspect, outline; and, hence, countenance: ৪% ই ব্যব্দান্ত হয় brightness, radiancy, beautiful complexion; ৪% বাংলা আছিল well-formed. 2. (Cs. also ৪% byad-ma) enemy: ৪% মান্ত ব্যক্ত byad-ma rme-ça-can a wicked demon, (Vai-mi.). 3. = শ্বর্ণ পূর্ব suppression, impression, malediction. 4. any article, piece of furniture; in compounds, আছি ১ বছন.

85 35 [audqui a fragrant grass, Cyps-rus]S.

* বুৰ byan or ভাৰ bya-na = চৰা ব্ৰীল কল্প নতি বৰ্ম - ভাৰ may be salted curry or চন byan is prob. a corrupted form of নুগৰ ৰাজ্য।

by an-po a cook. SAW a house-wife, a woman who cooks food; acc. to Sch. a divorced woman; and SAW a byan-tshug-pa 'to allure, entice, seduce.'

59.4 byab-pa, pf. ৪৭৭০ byabs-pa
1. to cleanse, wash, wipe: মুম্মির মুখ্য বা
to clean the whole house. 2. to seize,
clutch: মুখ্য মুখ্য মুখ্য যা lug byabnas a-lche wa-mos sa seizing the goat and
sheep, the fox eats them, alas!

므리티디 byams-pa 1. abst. 위례, 위위 kindness, love, affection, gauges id. Also adj. kind, loving, benevolent, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate (Ja.). BHWSTEN objects byams-dooks kindness, consideration, gracious treatment : क्रमायदे माने byams-pahi-ghen kind and beloved friend: 45.45 guarad als beloved friend do come here. 2. मैचेव: the loving one, i.e., the coming Buddha, or Maitreya; also styled:- अवस्थानिय Ma pham mgon-po; MASE CAR MA Sa-bouhi dwakphysic: Hung Ma-pham-pa; Sur Baragu

Dyah-Idanbehugs; 54744 79 Dyah-Idanbdag; gran 24 244 Byams-chen mgon-po
(Maon.). An enumeration of his one
hundred and eight names is to be found in
K. g. 4, 21. His name with Mongol
Buddhists is Maidwi; and the Pali
synonym is Metteyya.

gauta und a said A Byanz-chen Chop-rje Ça-kya ye-çe n. of the founder of the great monastery of Sera near Lhasa (Los. ९, 11)

gama a R. Byams-pa-glin (Chambaling) n. of a great monastery and Chorten in Gra-nang in Lhokha where there is a huge image of Maitreya. Every year in the month of June a great fair is held at Chambaling (Lon. , ,). gama a mage byams-pa-chos histor-ma n. of the chief image of the Maitreya Dharma cakra which king Krikri during the time of Buddha Kās'yapa used to adore (Lon. , 5).

gan प्रकृत के स्थापित Byams-pa hjny-pa shes-pasi mdo a sutra on the advent of Maitreya (K. d. a, 440).

gen प्रभाव ने प्रकार which according to some find form in the विषय भेग विश्व कि the twenty-one manifestations of the goddess Dol-ma or Tara (D.R.).

gas Thank Byams-pa mi-hgyur n. of an ancient castle built by the royal father of king Sron-bisan sgam-po situated to the east of Lhasa (Lon. 9, 5).

कुश्ययद्भ *a by ams-pa-dah letan-pa* loving and affectionate, one who is possessed of these qualities.

Syn. जिर्च चर्चायन yid-la geage-pa; बञ्च क्षु pha-fta-bu; बचि व्यक्त pha-yi chos-fdan; वर्ड क्रि. जञ्च ma-dan erin-mo fta-bu; क्ष्मणक्ष byame-fd न: व्यक्त क्षेत्र thuge-rjo che-wa; ame Le or bkah-drin-can; duale rjos-beuk; aranje bres-idan; aranje bres-pa chen-po (Mon.).

generanguratungs byams-pas shus-pahi chos-bryad the eight religious discourses delivered to Maitreys at his request on the following subjects: व्यक्टम क्षेत्रकान्त्र, क्षेत्रव इक्ष्ण्य-पत्र, व्यक्टम क्ष्यान्त्रका क्ष्यान्त्रका क्ष्यान्त्रका प्रवक्त-इस क्ष्यान्त्रका क्ष्यान्त्रका क्ष्यान्त्रका क्ष्यान्त्रका प्रवक्ति-पत्रका क्ष्यान्त्रका
Sum § 4 Byams-sprin n. of a place with a monastery in the district of Skyis-gross (Kirong) north of Nepal (Los. 8, 6).

্রশেষ্থ্য Byans-behuge sitting like Maitreya, i.e., after European fashion on a chair with his legs hanging down, opp. to যুব ব্ৰুব্ধ sitting cross legged like Buddha. Maitreya when appearing in this world as a Buddha will change the usual mode of Buddhist sitting.

5% byar=ছ'ল bya-war, supine of \$6''' ছ'' ম'' byar-med 1. not to be done. 2. sbst. inactivity, inaction. In Buddhism, apathy, indifference: ছ'' ইণ্ডিছ'ৰ প্ৰাৰ্থ to live in the state of inaction.

इसर्न byas-deb (समाध्यस द्वसप्त रेप) register of work and duties (of officials, etc.) (Risi.).

5444 byaş-naş gwi having done, performed.

5 byas-pa pf. of \$5'u byed-pa;
1. আহির [done] S. ৪শান byas-na, ক্ষান, when
done. 2. a doer: \$5'u8n'u byed-pa byas-pa

a doer of deeds, as the first grade of holiness. garded stated [one who has done]S. 84.4.85.म.म byas-pa-chud-sa-wa कतवित्रवाम Idestruction of what has been done; is a technical term of Indian philosophy adopted to establish the doctrine of rebirth by showing that it is an absurdity to maintain that any act done by me will be destroyed, and that I shall not enjoy the fruit of it]S. Swarza byas-pa tshoreca कृतवेदी [grateful]S. दुश्य नेश्य byaş-pa çeş-pa or gwaq¥a = gw Awa infra. gwau byaş-choş conscience (Ja.). gw 14'4 byaşsin-pa a work done, finished or completed. प्रथानीकाय byas-çes-pa सतक, सतकता to be grateful; gratitude, thankfulness: gw aw वन्दीय व्याप्त ह for kindness done you should be grateful (A. 129).

By byi 1. anything that is devoid of hair and plumes or from which the hair has been taken off. \$35.9 byi-byed-pararely \$.9 byi-wa to ravish, commit a rape; \$.5 byi-chad punishment for it.

৪ gm byi-byaş= উপন byi-çor or প্ৰথ ট ৪৭ ল'ৰ্ড ল adultery, fornication (Shai. ch. 14). উপ byi-tco= ৭৯০ব hchai-po a lewd person.

35.4 byi-taf-ga also called \$7.44 fags n. of a medicinal fruit [Erycibe paniculata] very effective in killing worms and improving digestion.

Byn. र्वज्ञात्वप्रस्त don-yod horas-bu; श्रुप्तक्षव्यस्थात्वन्तान्तिकहः, क्षेत्रकः (Mhon.).

3 = 5 = byi-thar-dur porcupine, hedge-

855 byi-dar a silk stuff (Vai-sf).

Biku byi-sdiff whole, entire.

है है है Byi-nu-fi n. of a place in ancient India: देश प्रसुद्ध है है है बुद्ध में में देश प्रदेश प्रदेश प्रदेश that time (seven days after the death of Buddha) the king of the country of Byinuti called Abhaya (K. my. 7, 526).

দ্বিত্য byi-dor also উপ্ৰে byi-dar ঘ্ৰিছা, লাজান, ঘ্ৰিছা the wiping, cleaning; the act of cleaning; ছব্ছিণ্ড byi-dor byed-pa to clean, to sweep out spiritually, to cleanse one's thoughts (Mil); উপ্ৰেছ্ড ব to dress trimly, to make one's self smart; উদ্ধেষ্ঠ byi-dor-can one who keeps neat and clean and is fond of living so: ছব্ছিণ্ড ব্যক্ত বিশ্ব

\$2 byi-po or \$5 byi-pho an adulterer, a lewd person (K. du. 5, 284).

है व byi-wa=है है rtsi-rtsi सूचिक, विकृत्य rat, mouse.

Syn. পুৰ ম rkun-mo; ৭ইবুমাই, bbige-byed; মুদ্ৰ মৰ pri-eabi-mig; মিউ, rko-byed; গুৰুতাউ, bug-pa-byed; ই পুৰুত্ব ব্ৰমণ ri-brag-la gnas-pa; সংবৃদ্ধিত rik-gi byi-wa; ইমাইন dri-ma-can (Mhou.).

3-18-68. byi-sea smug-chufi n. of a mouse in the fable Rdsa-byi.

है पर्वे कें म byi-wahi lo-ma v. क्य हैं .

है ** byi-tehe n. of a monater : है * अव्यासनें इ.स.स.स.चेंस्यासन्य (A. 34).

Bus byi-tsher a medicine for external application: विश्वर विश्वय पुत्रकृष्ण्य महिन्द केल (Med.).

द्वेत्रक byi-bahin (क्ष्म) चित्रका n. of the 21st constellation or lunar mansion.

Syn. 4774 Aag-Kan-pa; Aug 4 tshimbued-ma; 8' bya-se (Mon.).

graps by i-bound the bur of the burdock plant $(J\ddot{a}_i)$.

is byi-se===== thab; manner, way, method.

83 byi-hu 1. shrew-rat. 83 at pass byihuthafi-khyama field-shrew: 83 at pass grant grant Δ

हैंद बहै अर्थे बहें 4 guided the men who went like a field-shrew (Yig. k.). 2. a sparrow. हैंद्र बहुत bythu-la-phug and हैद्र केंच bythu-sgog are medicinal plants.

\$5 byi-ru wrongly written for \$5 byu-ru q. v.

9:54 byi-rug a kind of plant. 9:54 मधी. बतुःबह्म स्मिन्नेयः

ই w byi-la 1. আমাৰ, বিষয়ে cat. Syn. ক্ষম্ম shi-mi; মাই a-li; (Mion.).
2. n. of a demon (মাহন) of the naga class. ই মাই বুমানার byi-lahi rgyal-mishan is an appurtenance of gods, resembling a flag with a cat's head at the top (Jā.).
ই আমানার byi-lam pha-mgo = ই আমানুর মি byi-lam shon-mo n. of a monster of the naga class having a pig's head.

युन्तर-त्यान byi-çah dkar-mo n. of a mediainal plant, क्षे-यून-त्यान समार्थे बद युष्ट्य सेव.

3 वर byi-çor, v. 8 अभ byi-byas; चाचारिता [calumniated] S.

gr इब byiń-rdul निमरज: n. of a number. gr वब byiń-phab a kind of tea (Rtsii.).

तुर्भित byiń-ua जिल्ला, प्रचन्न hidden (A. K. 1-18), sunk in water, etc., v. बहुद्भाव क्रिक्शल-ws.

RESES byin-byin thu-lu a species of small beetle.

हर म byin-ma a kind of woollen stuff like serge: हर महामब्देद वद प्रव्यक्ष the cost of each fathom's length of middle quality of chingma (Risii.).

JEN byths 1. depth of the sea: \$LNE; THE byths-na gnas-pa animals that live hidden in the deep sea. 2. hidden, concealed; sunk in water: \$MARQRW pram-parbyths faffur quite submerged, foundered (A. K. 1-16). 3. or \$5.44, = all, in general (like 34 & kun-appy).

SA byin 1. pomp, splendour, magnificence, 84 2 grandeur; 84 84 magnificent. splendid, brilliant, 84.25 without display. 2. also 94 50% a blessing, a bestowing of blessings, \$4.44 received blessings; 4% 24 45 4 34 by the blessing or the miraculous power of Buddha (Ja.). 34 34 544 byin-gyis rlob-pa wiws to bless: Ameres. ने भूज पहल के वर हुंद नीम क्रूपम grant thy blessing. that the misery of beings may be assuaged (Mil.); वंज बर्द पर्द प्रेम हर प्रेम पहलम heretical teachers sent and fitted out by the devil (Ja.). There are four kinds of Adhisthana or blessings: (1) वरेन पर्वे हुन कुम बहुवम सत्याधिकान [blessing of truth] S.; (2) क्हर वर्षे पुत्र शुक्ष यह्मक त्यामाधिष्ठान [blessing of charity]S. ; (3) १ वर ने वर हैन हैस वहुतम खप्रामा-चित्रान [blessing of tranquility] 8; (4) नेशन्त प्रेडिन के पद्भाष प्रजापिकान [blessing of wisdom]S. 34 5 94 34 byin-rlibs-can blessed. holy. हैन इत्यानुत्राय to suppress evil by means of blessing, also to exorcise spirits.

हैद इत्यम byin-leags a kind of tea (Rtsii.).

हैन क्ष्मण byin-chags-pa द्वार charming, fascinating [also, playful, tender]S.

উপট্ৰ byin-rten (উপছ্ৰম টুট্ৰ) the object of sanctity, symbol of blessedness, sacred charm or medicament; saintly relics.

35. I byin-pa 1. (55. 48) square calf of the leg: \$4.44.4 byin-pa na-wa pain in the calf. 2. pf. of \$4.4 byin-pa.

84.48.344 byin-puhi mthah was the limit of charity.

উন্ত byin-po ordinary; most, all: শৃক্তি, উন্ত most of the servants or attendants (A. 71); অনুস্থান ন্যাক্তিটান ন্যাক্তিটান ক্ষাম্পন ক্ষিত্র mentioning (he would stay in Tibet) one



year, he sont back most of his attendants (A. 71).

हेद अवस byin-phabs good ordinary tea (Risii.).

844 byin-phul hollow on the inner side of the thigh (Cs.).

ga na ga byin-sahi sto-wa = ६ ज् व bya-godo a kind of vulture with plumes (Moon.)

हेन वन byin-lan भ्रतिमृश thank-offering.

ট্রাম byibs, seems to have a pres. form ইব্য or এইব্য=ব্দ্বাথ bkab-pa or ৰুপ্ৰথাৰ gyogs-pa enveloped, hidden (Maon.).

8335 byihu-sbyan a small bird (Rtsii.).

83 के अन् bythu-me-zan (lit. the fire-eating bird) n. of a fabulous bird from the excrement of which gold is said to be obtained: बुक्टिंग्यूम कुन्न १-३५ द्वारा । हिन्द के अन्य ने बहुत्य स्थानिक from the dung of the so-called fire-bird on a large rocky precipice of the sea-shore. (Jug. 16).

ব্ৰীমান byil-sca to pat: সাজ্য অন্ত্ৰি দ্বিশ্ব হৈ ব to pat a person's head (Pth.).

चेत्र अ byil-mo naked (Seh.).

 bringing up a child there are three things to be watched \$\tilde{\text{N}} \sqrt{\text{N}} \text{ der-epyod-la:}—to see whether it will be lucky on its navel string being cut, to ascertain the diseases to which it will be subject owing to faults of the parents, to protect it against the twenty-four dangers from evil spirits.

ু চু কুটি ব্যাদ স্থান, বিশ্বল coral (Zum.):
মূল্মটার ব্যাদ টু মূল। স্থান্য মূল্মটার মূল
মূল্মটার বিশ্ব হিংল দুর্বা মূলিন। it is said that
coral is grown in sand on the sea-shores;
it is foolish talk to say that it is the
horn of a species of rat (Lon. າ, 2). মূল
চুলা-মা-না n. of a kind of tea (Rtmi.).
মূলিমান্ত কি চুম্বল চুমুলনা চুম্বল চুমুলনা
১৯৯৪ কি মূলনা কি bird with a coral-like bill.

Syn. As 93 a As nor-buhi hkhri-çih; As 93 a B nor-bu chen-po; sau Pag dyal metog; Busas as as as goer-can hdab; Raisa LE gin-chen sdoh-po (Mhon.).

जुन सं byug-jm = वृद्धन bbyug-pu 1. to apply a salve, to anoint. 2. बेपन, चपसेपन, क्षेत्रेष medicinal ointment, also pomade क्ष्मिक byug-pps seented ointment or oil; क्षम् byug-dwar the coloured butter that is used to paint cakes, biscuits, &c., for temple-offerings (Rtsii.).

 gq^{R_M} byug-ris 1. a painted image, a figure done in paint or colour. 2. acc. to $J\ddot{a} = \mathfrak{P}^{R}$ a place in a certain succession or row; $gq^{R_M} = byug-ris-shog$ make room, leave a place empty (Sch.).

54.43 byug-geer gold that is used in gilding, golden paint.

squ byuge pf. of asqu byug-pa.

SK' byud 1. v. agr a bbyud-wa.

+ \$5.345.24 byu4-rgyal-du smra-wa = \$4.24 rdsun-smra-wa to speak falsehood, to utter an untruth.

Br લગ byun-tshul history, story, particulars of any event: દેવ દુષ્ટ લગ દેવાન્ય દેવાના that is my historical events; દુષ્ટ નગ byun-rabs history, historical events; દુષ્ટ નગ byun-rabs must have occurred or happened; also, it is hoped that such a thing has happened, y. ૧૬૯ મા bbyun-rab.

54 byub an abbrv. of 65.40 byak-chub.

+ और byur=अष्य mya-han ill-luck, misery, shame; बुराष्ट्रां byur-edud-ma=अवश विकास a woman who does shameful actions (Khrid. 51).

ુર્પ મેં byur-po 1.= ક્રમાર્ગ ominous sign, ill-omen: મેલુસપુર દેવે મેલુસ સવવસ્ત્ર a human body is an ill-fated object, it is very mean (Khrig. 19). 2. acc. to Jā. = vulg. દુષ્યુષ્ય મુખ્ય ત્રિ, heaped, a heaped measure of corn or meal; દુષ્ય દુષ્ય દુષ્ય became heaped up, accumulated.

succeed (Yig. 19). মুখ্য byuş-ch: = প্ৰথ নিয় gnad chen-byu very important, (Lyahs). মুখ্বন byuş-chein-chief who is successful in administration and diplomacy (Lyahs).

5 bye=3 phys 1. powder. 2.=\$3 little bird; \$\$\frac{3}{3}\$ bird's nest; \$\frac{3}{3}\$ a young bird; \$\frac{3}{3}\$ bird-dung (Vai-\$\vec{a}_i).

5 বৃদ্ধ bye-kar = ই শাব্দ refined sugar; also for বৃদ্ধান crystaline sugar or sugar candy (Bissi.).

\$19 bye-stag = 5493 dmig-bu (mystio) (Mik-7da. 4).

ইব্ৰব্ৰুব সন্ধু [a javelin, measuring-rod] S.

উ'ন I: bye-va ten millions; ইমনুব্ৰয়ণ মেলপুন্তুৰ thirty-six millions; ইমন্দ bye-va sa-ya eleven millions.

ব্ৰ া া : বিশ্বৰ [disjunction] S.

9 94 bys-brag 1.=55'45 विमेष special. particular; opp. to a spyi general, common. 2. difference, diversity: Magazara क्षा देव देव what difference is there between me and Buddha? \$ 374350 bue-bray hbued-pa to find, to show the difference, c. genit. (Jä.). \$39 454 not different; 39339 yul-gyi bye-brag a part of the country, province. 3395 Was Buebrag dhos-ned= gr. a see was an epithet of Amitabha, the Buddha of immeasurable light (D.R.). \$ 99 84 bye-brag-can different (Cs.); \$1975 bye-brag-tu=25455 khyndpar-du especially; 3 99 5 99 44 95 9 byebrag-tu rtogs-par byed-pa maquit, maquit anything done with reference to the original root or aignification of it: \$ 97 र्मभावेद्देव name of the work Mahavyutpatti (Tan. d. M. 223-377).

ই পুৰা bye-brag-pa वैद्योपक n. of a school of philosophers, the Vaiçeşika school, which was founded by Kanada. The philosophers of this school maintained that the seven categories such as substance, quality, etc., were each eternally distinct or sui generis in nature. ইপুৰ্বই পুৰ bye-brag-pabi ita-sa the philosophical doctrine of the Vaiçeşika school. ইবাৰ বিশ্বই পুৰুষ্ট ক্ষিত্ৰ ক্ষিত্

9 प्राप्त bye-brag smra-wa वैमापिस [a class of Buddhist philosophers who held



that the external world and knowledge were both real?

કે ત્રી bye-ma વિષયા, बાલુયા sand, a sandy place or desert: વ્યવસ્થિત કર્માં કે માર્ચ પ્રાથમ કરતો, at the middle of a plain of golden sand (Glr.); વર વર્ષ યુદ્ધ વેદ માર્ચ કર much as there is sand in the Ganges [Jü.]. વ્યવસ્થા કર્મા કર્માં કરમાં કર્માં કર્માં કર્માં કર્માં કર્માં કર્માં કર્માં કર્માં કર્મા કર્માં કરમાં કર્માં કર્માં કર્માં કરમાં કર્માં કર્માં કર્માં કર્માં કર્માં કર્માં કરમાં કર્માં કર્માં કર્માં કર્માં કર્માં કર્માં કરમાં કર્માં કર્માં કરમાં કર્માં કરમાં উদ্ধা bye-stofs margin of a lake or river which is free from sand; sandless bank. উদ্ধান bye-stobs sand-bank: ইন্মান্ত দ্বিত্ব ক্ষমান্ত কৰে হুমান then Khu-ston's followers arrived at the margin which was not sandy (A. 95); ইংমা bye-than = ইমাইব্য bye-mahi-than sandy plain (Man.).

ট্রশন্ম bye-ma ka-ra (Beng.) বিনি, মন্ত্র brown sugar, moist sugar.

\$#33 bye-ma \(\vec{n}u\)-gu a kind of worm or insect abounding in sandy plains (\(Rt\)-ii.).

\$ * Q. byc-ma-lus n. of a district in the neighbourhood of the snowy mountain \$ \frac{1}{2} \frac{1}{2

§ सद्भरः bye-ma-dmar रस्तराध्या, विदूर vermillion (S. Lex).

টুমাইনেই Bye-ma sef-ge n. of a place in Tibet (Deb. ৰ, 25).

But Bye-ma sgo-la n. of a sandy hill in F. T. (Toilung) (Etsi.); But The Bye-mahi lha-khafi n. of an ancient monastery situated on a mountain overhanging the Tsang-po and opposite to *Taga Thob-rayal in Tsang (Los. 3, 6).

3 4 bye-cel sugar and sugarcandy.

Bংশ byed-1990 = work; ইংশ চুম্বর্থ to leave a work half done or unfinished; ইংশ মুখ্য detailed works (minute and important work); ইংশ মুখ্য performing duties methodically and continuously (Risii). ইংশ মুখ্য byed-1990 phra-shib all works small or great, i.e., minute details.

\$5.4 Tara a byed-hjol stan-pa to work badly or wrongly (Yig. k.). \$5.4 Tara tark byed-hjol hasab-che performing work with seal, also in an efficient manner (Khrid. 130).

\$: মূল bycd-tto-wa= অগ্ন হ' হ' মুন্দ্ৰ ক্ষম the basis of works or of anything to be done (Fig. k.).

बेर्' byed-pa I: pf. ६४ byas, fut. 8 bya, imp. 54 byos or byas, also sometimes 3539. 1. to make, to manufacture: इ.जम.क.क. हेन. चंड्रेज दिश राम झूंज.मह. र हुत.र्जूद . ज. दे.रंज. वर्षेत्र में rdsa-las tsha-tsha ñer-gcig byas-nas Sgrol-mahi dkyil-hkhor-la de-day qsol-lo having made 21 sacrificial cones out of the clay, he offered them on the mandala of Dolma: विर प्रेम क्या लेक केर प्रे प्रमुख्य कार you making bread? 2. to make, cause, force to do anything, to bring about either with root or termin, inf. of another vb.: grant grant grant grant making the boy eat the dung; केव कर हैं causes to be removed; (also with sbst.) 5 5 5 8 brought about misery, 3472575 causing great pain; but not used as we should in such phrases as "to make a noise" (3x 444), "to make water" (984'95'-1), etc. 3. to do, perform, to act: 55.48.953.454 khyod gall byed-kyi-hdug what are you doing? and \$7" to perform a task, to work; \$185"

id समारक्षण अर्थेन समार हा बार if it is done quickly according to your intention; देवद्वसंक्रावासम why did you do so? डेब्रूस डेर. न वेज्ञ what is it best to do? अन नेवायम हैर है। विद्यम sman-gyis las byed-rgyu-yin-nam will the medicine operate? \$5484844 byed-pa byas-byas-pa one who has accomplished that which was to be done; " " " " gain having acted or behaved properly. 354 under this head seems also to be used in an obscene sense and can stand for "to copulate," much after the usage of is a spyod-pa : 95 25 35 a id. ; 35 48 49 byedpahi gshi as met. = a woman; \$5 08 445 44 "the member for doing," as met. = \$ 595. the female organ. 4: as a pleonastic addition to verbs or verbal roots for the sake of emphasis or by custom: #35'4 to speak, anassa to cure, as a assa to put wood on (the fire), 554\$54 to believe in, affauga to repent, \$354 to ravish, etc., etc. In this way, also, \$5 added to a derived noun is often preferred to the simple verb from which the noun is derived: 14 4 55 is preferred to the simple, To to steel, agray 350 is preferred to again to look down upon, despise; etc. It is moreover, important to note in this connection, how helpful this auxiliary use of \$5,4 can become in differentiating the active and passive senses of a verb, especially the participle; thus 55.35.4=he who is beating, while 55.84 =he who is to be Leaten, and 55.84.4 him who was beaten; so, too, 757 95 or नक्ष्रिय a killer, he who kills, and नक्ष्रियय him who has been killed, the killed; with many other like examples. S or se as an auxiliary also carries the sense of "should" and "must": देशका है बेंद्यव्यक्ष ung de-rnams-kyi skyod-pa beug-par byaho they must not be allowed to depart.

Lastly, should not be forgotten the idiomatic use in certain phrases, as in #4\$\(^a\) to tell a lie, \(^b\) \(^a\)
35.4 II: to style, to denominate; to tell, to mention; used almost exclusively in the pf. and the future tenses: AWEWG thus was it mentioned; at any and according to what has been said before: \$5.3% though saying. The fut, inf. in this sense is in common use after the mention of a person's name for the first time, also after the names of places; and the verb is then usually preceded by the adv. वैस shes "thus" or "so": पदस्य उद्येश हावरे TABAS in the city of Vais'ali thus to be styled; दवे सुझे बेर् अ केप हुन मा हर ने बेर बर्भ my daughter Sved-ma so-called died yesterday: श्रेषाय्यायवे अनुरावत्व वेशाद्वाय विश्वया में the Hundred Thousand Songs of Milarasps, so to be designated, is (herein) contained. Also, more generally, even in the plain verbun loquendi: Butaque Mr. Awg no gene do my ga & there arose the sound of many voices which said 'the lama has come, Zerit-jergrat grant an an order being given which said: 'go. make search.'

\$ पा: भवेता, बत्तव, वर्ण shet. 1. also \$ प्यम् and \$ प्यम् the person that does a thing, the does, performer etc., suther;



approximation of the work. 2. \$54 wrent the doing, dealings (with noun in the instr. case): देवद्रवामे देववाय quality such wrong being done by the king, such unjust dealings of the king; \$5'4'35'4 www.tela less doing, or little to be done; in the genit. case: # 350 SEAR HE hide the working of your understanding in the heavens: \$50005.03x anga byed-pa lam-da hkhyer-wahi lta-wa : (They. 39). \$९वरेन करव-केन instrumental cause : 35 यदे अन जिलापद verbal-term or expression, a verb. \$5.42.44.44 (1) the female organ. (S. Lex.). (2) effort, endeavour; देर्यकेर्य निश्चेष्ट. effortless. देश्यम byed-lugs or देशका byed-staffs manner of doing, working; method in work (Rdsa. 10). 35 Na byed-srol=35 294 byedlugs (Rtsii.).

উঠি IV: diagrams: উগ্ৰহ্ম কৰি byed-pa ben-geig the eleven astrological diagrams. They are: অবেণ gelab-pa; উহাৰ byis-pa; কিব dge-wa; স্বৰহ্ম til-brduh; উম্প্রিক khyimskyes; ইম্ম tshoh-pa; অনুস্ঠ bas-di; আন্নিম bkra-çiş; অনুমাই bshi-nalo; ম klu; মিপ্তাৰ misalıg-pa.

35, u sa byed-pa-can 1. = बच्चा ह skra hair. 2 कार्येयक [produced from or belonging to any doer or maker]S.

55.915 byed-pa-po=5.819.829 fgyur smra-wahi lia-wa the doctrine of the Hetu-Vadin sect of the Tirthika (They. 33).

33. 1881 4 byebu mchil-pa = 75 33 swallow also: sparrow (Hbrom. 7, 163).

33.434 bychu-la-phug a medicinal herb (Cs.).

B.ব byer-wa = ব্ৰাৰ bral-wa or জালা কুৰা বুৰাৰ so-sor bral-wa 1. to separate, disintegrate; B.ব to destroy, ব্ৰাই আলামনাত্ৰী কুৰা go dispersing the troops of enemies or sins opp. to home or place of permanent residence; foreign country; abroad. 3wq awa to go abroad, to travel; 3wa byes-pa foreigner, stranger; traveller; 3waw byes-lam=agaaw bgul-lam travelling road, road on which to travel.

ন্ত্ৰ L byon-pa, আললন v. ৭৪ ব hbyonps; ইণ্ড ইণ্ড byon-du re-nas আললনমনীআ; expecting or awaiting his arrival: ইং ইণ্ ক্রমান্ত্র বুই ক্ষাই ক্রিক ক্ষাই (A. 86).

5x byor=4x4x nar-nar (Nag. 48).

571.7 byol-wa to mistake, to blunder, to err; to go astray. 2. v. 454.4 hbyol-wa.

Syn. Is a nor-wa; Asa hchol-wa; B. a sur-wa (Mhon).

beasts in general, vis., those living in water, those moving on the earth, and those moving in space such as birds, flies, etc. § a we aw \$4.70 by ol-son-was glen-pa more stupid than a brute (Mil.).

4) bra-ne and new constellation I., the first lunar mansion [second constellation in the Hindu astronomy]S.

Syn. व्यवस्था gçin-rje-mo; क्षेत्र ageg-mo (Rtsii.).

9 5 % bra-da-ra n. of a tree (A. 38).

To bra-wa I: sbst., does not indicate the marmot, but is the more formal n. for animals of the ligomys genus, small rodents, tailless and living in burrows.

To a-bra and To rdsa-bra are collecterms for two species of the genus. To bra-mkhar=5⁴² bra-tshan burrow of the lagomys.

মুন্দা: vb. to have or to be in great plenty: মাল্লাম্ম লাম্মান্দ্র প্রকাশ বার্থী লাম allowed herself no abundance of food, drink or clothing (Ja).

বুৰ bra-wo আৰু buck-wheat of white and black species; বুৰ্ই প্ৰ আৰু আছু buck-wheat meal. বুৰু bra-phye buck-wheat flour; বুৰুৰ bra-sog buck-wheat straw serving as a poor sort of fodder during the winter (Ja.).

§ \$ quq bra-rise-gyag n. of a kind of animal; said to be a species of hedgehog (Risii.).

पूर्व इन bra-lo-can (विद्वेभ षदभव भवे विद्वे व इन्) (Jig. 30).

ৰৰ brag a rock, crag; পুৰাই brag-rdo
id.: পুৰাইইং মুৰ্থায় বৰ্তমান্ত warmth in
the rock being kindled, the cold was
removed; পুৰু brag-cha echo from a rock;

a gater rock vegetation; and brag-phag a cavern, very frq. and brag-rice rocky peak, rock-top; and a narrow ravine.

THE TABLE Brage-kya-bohi-ri r of a mountain supposed to exist beyond Ratnadwipa the island of precious things, situated in the western quarter (K. d. 4, 282).

34 344 lrag-skyibs a harbourage for birds under the cleft of a rock

পাইশ brag-şkyeş= ম bra মুখ্য [1. rockgrown. 2. a fragrant resin, benzoin or storax]S.

975 brag-rgyab 1. lit. behind the rock.
2. n. of a village beyond Hphan-yul (Loh., 13).

মুণ্ডাৰ bray-sgoy a species of garlie growing in the clefts of rocks: মুণ্ডাৰ বিষয়েত্ব মুণ্ডাৰ garlie roots suppress gonorrhesa.

+ 948 brag-ca = 948.

99'49'9 brag-nag-la n. of a mountain in \$158' \$189 \$tog-lust tshur-phug (Risii.).

মুশ্' brag-pa = বি ম khon-khro anger, malice.

9954 brag-pon n. of a place in Tibet (Lost. 2, 8).

মুশুর্র brag-spos an aromatic substance used for incense: পুশুর্র মধ্যের brag-spos ma-mag harub.

प्रमाण Brag-spras = है व है नहीं । skye-wa १९५५-एउई (Min.).

9785 brag-rtsaf rock-lizard.

भारत brag-shun निर्मा सियाना fossil pitch or bitumen, found for instance in Lower Lahul between rocks in solid pieces like unmelted pitch [stone-lac, red chalk]S. भूगुद्धान्य विद्युवना मुख्यान क्षेत्र क्षेत्र विद्युवना मुख्यान क्षेत्र क्षेत्र क्षेत्र विद्युवना विद्युवन वि

Syn. 44.44 don-phan; 494 fdo-skyes;
A4 la-dea-tu; 446.45 fdo-wahi-nad (Mon.).

বৰ্ণণ Brag-gyab n. of a place in Khams: মুণ্ণণ বিদ্যুদ্ধ বিদ্যুদ্

মূল্ম Brag-ram n. of a place in Tibet (Yig.); also, a kind of mineral substance incrusted on rocks: মূল্ম মূল্ম মূল্ম মূল্ম প্রত্যালয় fragrant mineral substances obtained from rocky hills: চুমাইম মূল্ম বান্ধ বান্ধ-rige-blorah; মূল্ম মূল্ম rochi me-tog; ক্ষম মূল্ম চাল্ম চাল্ম মূল্ম and brag-çig a rock-mite or tick.

3445 brag-cod described as a wild snimal reaming on rocks (Rtsii. 64).

प्रति bran I: चच:, चरम् the chest, the breast: प्रति middle of the breast, pit of the stomach; प्रति व प्रति

মূদ্ৰ II: 1. dwelling-place: মুদ্ৰ lama's residence; ব্যুদ্ৰ or ব্যুদ্ৰান্ত residence; ব্যুদ্ৰ or ব্যুদ্ৰান্ত residence; ব্যুদ্ৰ night-quarters, halting place, whether under a roof or in the open air; মুদ্ৰ king's residence, a palace; also a monastery is called ক্ষুদ্ৰান্ত ক্ষুদ্ৰ বুকিল-mechog-gi pho-braf. 2.=মুদ্ৰ camp, encampment: ব্যুদ্ৰ বুক্ pitched his tent, encamped. 3.=494 wood, forest: বুম্ব ক্ষুদ্ৰ residing in the woods (mystic) (K. g. F. 28).

+ মুম্বাজ্য bran-khan dwelling house, quarters or rooms of one's residence; বৃদ্ধান্ত মে ব্ৰুক্ত কাৰ্য্য কৰিব কৰা the S'ramanera was residing in the central room of the lord's residence (A. 56).

98 an brafiskyes 1. awley lit. what grows on the breast, i.e. the tests; also a son, child. Syn. 9 4 3 (Maon.); 3 4 numa : Kualla bo-ma-hdsin (Mhon.). 2. n. of mythological being called Kap the mare's face,' born out of the breast of Rishi Urva. who wished that a child should be born to him without his having to keep female company. So, when feeling heat in his breast, he scratched it and a child came out, which child in the shape of a mare full of burning flame (volcane) resides in the great ocean south of Jambudwipa! She causes the tides. (K. ते.....). (द.क्ष.लट.अडू.क्ष्यक वहेव व.हेच वस समय व.हे. बार्टर केट दर रहर या वा कह क्रियं से ग्रेवक).

पुर पुर के अंदर्भ-bred n. of a number : वसम वेद पुर पुर मेंद्र भारदर (Ya-sel, 56).

Syn. বার্থন gyog-po; ব্যাধনীত shabsbbriñ-ica; অবোধারণ ক্ষার্থ-gehug-pa; বান্ধন বুর্ষনা gehan-geos; ব্যাধনীত beal-luk; বিষ্ণাই kholpo; ব্যাধারণ shabs-tuy-pa; ব্যাধনীত gehanskyes; ব্যাধনীত gehan-gyiş-bekyaks; ইন্দোধার্থী yoks-ku-epyod; ব্যাধারণ begam-bya-



wa; 3 4; 35,42,444 rtse-rgod byed-pahi gnas; 44,24,34, hab finan ci-bgyi (Mon.).

94' horan-ka n. of a powerful local demon whom Atis's is said to have subdued (A. 102).

মুখ bran-pa ছিন্দ to moisten, to saturate with water (A. K. 1-36). Sometimes spelt মুখ্য

বুৰ মুখ্য বিশ্ব bran-tha hkhor-bu n. of a মুখ্য monster of the naga class.

व्याप brab-pa or व्यवस्थ (pf. of व्यवस्थ) cast, thrown (Ray. 48).

Stram-cha one of the thirty-six border countries (Ya-sci. 38).

कु दे तथा के bram-zehi las-druy the six practices of a Brahman are:—(1) अर्थ है त के दे वाल the performance of Yajña; (2) के दे वाल the performance of the performed; (3) दक्ष वर्ष के के विषय पात्र reciting or reading of the holy works; (4) के प्रतिवृद्ध वाल प्

ৰিণা সনিবস্থ the receiving of alms or presents; (6) ৰিণ্যাৰাশ্যাৰ ঘূনিবস্থ নীমন sagacity in receiving such.

pa रेके यह क्ष्मण bram-ze-chen-pohi gdamepa prob. the upadeça उभावान deep metaphysical procepts (A. 91). प्रश्नोक्षण के का bram-ze rname-kyi cha-byad the dress, requisites, etc., of the Brahman:—क्ष्मण क्ष्म the sacred thread, क्षम्प क्ष्मण क्ष्मण क्ष्मण क्ष्मण the skin of an antelope, व्याप्त क्ष्मण क्ष्मण hybren rosary for counting; विवाध spyiblugs anointing; विवाध bram-ze-pm an adherent of Brahmanical doctrine; क्ष्मण bramze-ma a fomale Brahman. क्ष्मण क्

সুমানি ক্লা Bram-ze Twa-na-ku n. of an Indian minister the author of works on ethics and political economy, of which only one is extant in India, but of which several are preserved in translation in the Tibetan Tangyur: বহিন্দু ব্যৱস্থা বিশ্বস্থা বহিন্দু ব্যৱস্থা বিশ্বস্থা বহিন্দু ব্যৱস্থা বহিন্দু ব্যৱস্থা বহিন্দু ব্যৱস্থা বহিন্দু

‡ বুজাইন ক্ষম Bram-se li-bi-ka-ra মাজুৰ বিশ্বিক n. of an Indian Brahman who taught Sanskrit to Thon-mi Sambhota early in the seventh century A.D. (Situ.).

চুমাট ব্যালয়ন bram-schi rigs-gsum the three classes of Brahmans: 1. ব্ৰাণ্ড্ৰম বাৰ্ড্ৰ those residing in wilderness as ascetics; 2. টুমাৰ্থ নাইছ those living as house-holders; 3. ব্ৰথ্ ব বং জ those that acquire mystic powers (Ya-sel. 55).

at bra-wo with buck-wheat.

921 bral, v. 299 4 bbral-wa.

a bri, v. 19 a bbri-wa.



ब्रें प brid-pa v. बोर्च क्रिक्क bridmkhas or क्रूड बोर्च क्रांतन-va brid-mkas skilful in imposing upon (Khrid. 113).

ইব্লি brin-po=ৰূপন rgyug-po or মুখ্ন bsgrim-po seems to signify: a rush or run upon snything, a demand; also adj. bi.ak. বিশ্বাস্থান brin-po-byun there being a full market for articles of sale, when they are sold well, it is said brin-po byun; প্রবংশ বিশ্বাস্থান whomsoever else may not be wanted, (still) there is need of me (A. 142).

A brim or hand brims, v. Aha'a hbrimpa.

चैस brig, v. बीव Abri-wa.

J bru one of the six earliest tribes of Tibet (J. Zañ.).

g a bru-wa, v. aj a hkre-wa.

प्राप्त bru-wa-tshu= भोष bkres चुवा thunger and thirs..

So Bru-tsha also § 8 Bru-sha n. of a country N.W. of Tibet; also that of a tribe in Tibet (Lon. *, 5). We have in the Kah-gyur encyclopædia certain treatises in incomprehensible syllables asserted to be in the Bru-tsha language. § 9ω αίας Σωας εκτείς μάς Σακτείς και μένα το και βακατικό του διαμοτικό του δια

of Shafi-shafi and Bru-sha greatly spread (over Tibet) when the use of weapons and shields was also introduced (J. Zuf.).

Jan L brug-pa to flow, to stream out, to gush forth; as shet. current, flow, flux (Jā.).

প্ৰশ্ৰম brug-gyos a number (Ya-sel. 57).

35 3 PR 95. Brud-kyi mkhar-gdon one of the thirty-seven holy places of the Bon in Tibet (G. Bon. 38).

বুব brun= ৰূপণ dirt, dung, excrement.

but is pf. of again to put in; is gam = is a squa; but is pf. of again to put in; is gam = is a squar to put in a hole (Rag. 49). As gam a us. (So-rig. 2).

ગુંગે brul small chips, bits, crumbs: વ્યવસ્થ bay-brul crumbs of bread; નેર ગેલુ કરે. વ્યવસ્થ નમાગુર ફેર્યાય વધા દેકાને મું વધાને દ્વાર શું લુદ દર દ્વાર કે being pulled by the hand, after a while the wooden girl turned into a heap of wooden chips (K. du. F. 508).

gara brul-wa vb. to be scattered, crumble, fall to pieces, to be shed.

gu brus, v. aga hbru-ua.

के के bhruin-hri a charm of great efficacy: कुँ कुँच्या न वेश प्रवेश । देवस कुर दूसर काश उर वे the Yaksha having heard this charm "bhrum hri," thereupon all the red mystic wind (within him) was soothed (A. 18).

ब्रिक्ट or वेटि bre-sco होए, गोच्य, जान a measure for dry things as well as fluids, about two pints, originally a measure of as much as may be contained in a cow's foot-hole. चोटे हें देन ger-phys bre-gak one वे bre measure of gold-dust; वेटि bredo two वे bre; इन ६८ मान ब्राह्म के इंग्लेश कर कर

a miniature chapel the size of a bre measure (A. 90). 3.4 bre-wa a grain measurer, one who measures with the 3 bre.

वेच bre-ko basin for washing C. (Jä.).

दे हिन्दे भेष 84 bre-khahi mig-can as met. a mouse (Yig. k.).

ते क bre-ga or ते चु bre-gu a plant producing small hairy berries which are used for medicinal purposes: ते क्या हे दर अञ्च अदे द व केय breya cures ailments of the lungs and heat in the kidneys.

वेश्वन bre-phul कोर्यक [head, helmet.]S.

वे के bre-mo = वश्य कृत्य foolish talk, talking

nonsense or jokingly.

ব্ৰামান bregs-pa = বহুৰ বাছিল, shaved

QC'A breh-ua 1.=34 % ouh-zad a little. 2. v. aga a hbreh-ua.

lean; cut, sheared, v. a3q a hbreq-pa.

নু দ bred-pa = ইম্মান্ত্র ব to be alarmed, depressed at heart, to be dejected; also = ব to be ashamed; ব্যাহ্মান্ত্র মানত described as one who has become alarmed (A. 134); ব বিশ্ব মানত described as the king of Naiendra having become alarmed (A. 8).

चे पान brel-wa vb. (as Ja. points out, not the same as बज़ैन क bbrel-wa) 1. to be employed, busy, engaged, to have business or work in hand: दे द्वार वा के चेव वा के किया के being engaged in building, we have no time to spare; बद्दिन वा के बिक्त के blood khomas brel-na if one is entirely taken up with lust or pleasure; बेच वा on account of much business. 2. akin to बच्च to be deprived of; and hence = to become poor.

to be without, to be in want, destitute of c. inst. case : दर्ब हुर हैब देव व lons-spyod-kuis brel-wa being devoid of wealth, (means): डेम नुद्र मे चेब वद हम में they did not let him want anything. Other forms: \$5 4 9 3; चेव **व**द केर हेद : शे.वंब.कर not sparingly. scantily, niggardly (Ja.). 3. shat. business, affair, concern: रेबेंग्रेड वर देव के देव ज्ञा अ saving that he had a certain business that day (A. 95); Basas breldual pressure of work, business: 34545 वैश्वभवदेव वर्ष if it was left on account of pressure of business (Rtsii.).

নি bres 1. or বিশ্ব bres-kyu a manger; দ্বিশ ria-bres manger for horses. 2. vb. pf. of বিব a bbre-ra to spread out; বিশ্ব বৃত্তুৰ bres-ra trug-pa = ব্যুগৰ to spread out an umbrella and a silk curtain (A. 150), মুণ্ট্রশব্দ bla-ri bres-pa der there where the upper hills are stretched out (Sman-bla, 6).

ই bro 1. ছাত, নাত dance; entertainment, amusement. ইঞ্ম bro-makhan নাইছ a dancer; এনছ ইন্ধাৰ্ট কিন্তু-bro maksay-pa to dance as a manifestation of gladness and mirth; ইন্ধ bro-gar নাতৰ dramatic performance, drama, play. 2. an oath.

Aggraga bro-brdun dgon-pa n. of a monastery in Kham (S. Kar).

দুৰ্বী I: bro-ka or ব্ৰথম ব = কাৰ্ট্ৰৰ munab-khyel-ka to swear, to take an oath: ব্ৰয়ুম্মে বুঁইম্ম dbu-bshuh-dah bro-bor-ro they swore by their head.

+ \(\frac{4}{3} \) bro-blehal-ua = 4\(\frac{9}{3} \) and a sick man, one laid up with illness. \(\frac{4}{3} \) and bro-mi-blehal-ua = 4\(\frac{3}{3} \) and nad-med-pa a healthy person.

Syn. 454 nad-pa; 45444 nad-phog-pa (Mhon.).

মুনি II: 1. to taste, to get enjoyment of; ৰুপ্তেম মুন্তৰ not even tasting of sleep; মুন্তন্ত্ৰ one has an astringent taste in the the mouth. 2. in C. to desire, to wish, = ৰংগ্ৰ মুন্তন id. 3. sbet. taste, savour, flavour: ৰগ্ৰ মুন্তন সুন্তন্ত্ৰ মুন্তন হা imparts flavour (or taste) to every kind of food; বুল্ল bro fla-usa to try the taste of; মুন্তন bro-wa-med tasteless, insipid (Cs.).

An bro-ma, v. An gro-ma.

মুশানু brog-shu wrongly written for মুশানু prog-shu.

वृत्त्व brog-lour वियोजन, वन्तीय ant-hill. देर bron=पर्दे बोसवत [enticing] S.

\$\frac{1}{4}\$ brod=\$\frac{1}{4}\$ bro-wa taste.

ন্ত্ৰ brod-pa joy, exgerness. বেশ জ cheerfulness C.; ৰষ্টাজ্ব readiness to die (Jä.).

90 brob, v. 4990 hbrab-pa.

ÀN bros, v. ağu'u.

bla that condition which is above or higher than something else or than things in general. Is used with reference to the actual local position of an article, e.g., who bla-gos upper garment; which bla-gos upper garment; which bla-gos turquoise worn on the forehead; but is chiefly employed in the moral or metaphysical sense, e.g. who bla-grog the higher life or life in bliss, where bla-grog the higher life or life in bliss, where bla-grog the higher life or life in bliss, where bla-grog the supernal methods, lofty or excellent means, where the souls of men rest or dwell after death (Jig. 26). Hence may sas shet, anything blessed or supernal much as a superhuman gift and power.

So Schmidt renders & bla as "life." "soul." and Jäschke has "blessing." As an adv. occurs as E's above, high up. 2. also takes a verbal form, somewhat curiously, by annexing 4, when it signifies: is above, is better, is superior; in such cases invariably preceded by " or 35 meaning "even" or "indeed": LWZAWWZL BE it is better that I should have even passed from life; देवे अनुवाब दे केन स नेवाब के अपना कार्य A QUE QUE THE it were preferable that a large stone had been bound on his neck and he were cast into the sea. Moreover, appears occasionally to assume the gerundial form : रवे ब्रिंट अवसाय देव यह हुवे | के के द्वेष्ट्य विकास though indeed a learned monk is to be preferred, a virtuous person is also good.

and bla-skyal (भैः भ्राप) चलय [succession]8.

মুন্দীন বিষ্ণু bla-mkyhen phehu (মান্দ্ৰ বৃদ্ধ ন বিৰ) n. of a demon, exerciat.

ৰ প্ৰ bla-gab = ইং প্ৰথম 1. upper cover of a thing; also raiment covering the body as a shawl; প্ৰশ্ন প্ৰথম upper garment as the shawl or wrapper used by Indians and also by Tibetans to wrap round their body. মুন্দুৰ্ব প্ৰথম বিশ্ব ব

शुर्वक bla-gos जनसम्बद्ध upper garment which is of two forms: स्वयुक्त नेव that worn by a Buddhist monk, and the other



है अपने हैं कि the upper covering of the body used by lay folk.

84 bla-col wary [frivolous talk] S.

됨'역도' bla-than=斯종 백명: upper and lower; also=현기도 within and without.

** Variable ** Taken

§ 55 bla-dar a little flag on the house-top on which benedictions are inscribed.

[denomination]S. 2. in Gram. 'a primitive word, an abstract noun' (Sch.).

वृत्त bla-na above, over, on the top. वृत्त्य bla-na med-pa चतुमर having nothing higher over it, the uppermost, the very highest, e.g., वृत्त के ban-nab, वृत्त्य के प्रकार-hub, वृत्त्य क्षा के la-na me-pahi lim चत्रपताचे the highest path or supreme way to salvation.

49K bla-bras formerly a lama's residence, but now in Tibet, especially in Tsang,—Grand Lama's residence and place of business called Labrang Gyultshan thon-po.

B'34 bla-bres, v. B ₹ bla-re.

the higher one; and hence, an upper monk or lama—a term sometimes loosely applied to all fully-qualified inmates of a monastery, but is more correctly the designation of the head ge-long only or, in large monasteries, of the chief teachers and more learned monks. Some have seen a close connection between the word bla-me and the Hindu terms Brahman (one who possesses divine knowledge) and Brah-ma (the highest deity of the

Hindus); believing the Tibetan appellation to owe its origin to one of those Hindu To show the importance of the lama a well-read Buddhist once remarked: श्रुः अद्भावदे विदः र्वा न सद्भावस्था स्थापि वर्षे सेदः was and previous to the lama even the name of Buddha did not exist. and क्षेत्र या हेंद्र तो स्वर स. केस जिट हिसा दक्ष वाहेद दस वर्ट वा शिमा the 1000 Buddhas of 1000 ages depend on the lamas. Another made the S'" greater by explaining that 2 meant soul or life and mother, hence = life-mother. the all sustaining mother of the universe! Again वया का बार कर पे ने बार्गेट 5 वाडेबाव "in the ocean of wisdom all the Buddhas are one." was said when one man tried to explain what Buddhism was. In its more general sense the term an is defined as: he who presides over a large number of pupils and who has got past sins and defilements (Loft. य. 8), प्रभावत में विशेष वेषाहेक। क्षेत्र वा क्षा के Bura | विभिन्न अवस्थायक प्रयासमा (Can.) I he that has not saluted his lama who has taught him even one letter will after undergoing a hundred births as a dog. etc. अअप्रेम गुपल, position of spiritual chief, also the lama personally. Swale bli-ma-mchog, also and, the chief lams, supreme lams. B'E5'9 bla-sman-pa physician lama: B'E5' धर वसूर bla-sman-par bskur (So-rig 134). # 34-44-45 bla-chen mkhan-rgyud the line of lamas and mkhan-po learned professors (Jig. 36), also the initiation or vow introduced by Lachen from Amdo shortly after the revival of Buddhism after the persecution by king Landarma. BINES bla-mehod or BINNESS bla-ma mehodpa a yearly festival solely in honour of the lamas : B'M'SK' MES 954 bla-ma-def mehodgnas the entire body of the sainted lamas (Bodhisattva), &c., who are most worshipful. Nach bla-gñan (1)=}x:al augu

হু চাই কুম্বাল bla-mahi ita-idan-ma পুআ-ক্ষম; the lunar mansion called Puşyâ (Mñon.).

য়াই bla-med=য়াণ অনুসং supreme: মুইন্নামৰ অনুসংখ্যা to those who are supreme; also: to the followers of the Anuttara school of Buddhism.

ষ্ট du-mtsho a lake which is the abode of gods and nagas, like the lake of Muleding in the province of Chos-khor-rgyal. a প্রকৃত্ব ক্রেড ক্রেড্র ক্রে

ন্ত্ৰ bla-hur = মুত্ৰ glo-bur immediately, of a sudden: ন্ত্ৰত্বৰ মধ্যকাই immediately taking his food (Surań. 4).

ষ্টৰ bla-bog 1.= মৃথ-ছৰ above and below, inferior and subordinate. 2. abbr. of মুখনিত্ব or মুদ্দিৰ্ঘ under the lama or the Labrang.

ন্ত্ৰৰ bla-rabs hierarchy, hierarchical succession: ব্ৰশ্বস্থাবন্ধৰ বিশ্বনাধন he succession of the Phagmodu Lamas was the chief (Yig. 3).

ষ্ট bla-ri=ছার্ম্প্র্মান্ত্র bla-srog-gnas sabi-ri the hill on which one's soul rests after death or in its passage to the Bardo.

at bla-re fanter canopy.

Syn. 494 39 gnan-rgyan; HIP bla-bres (Maon.).

मुश्ति bla-cis, explained thus: भेरे हुआँ क्षाप करें के दूर कुर मेरे हुए सुवास्त्रण (Hbrom. 106) the tree of life, i.e., that on the existence of which depends the vitality of a person. Thus, the Bodhi tree at Buddha Gaya was the मुन्द bla-cis of king An'oka; and when by the foul incantations of a Chapdalini that tree began to

wither the emperor is said to have begun losing his vitality.

ৰিব blag occurs in the compounds: জ' মূল bad-blag, অইমূল blso-blag, etc., v. মূল্য blug-pu.

ST 9 blag-ça n. of a tree (K. ko. ₹ 3).

নি 'ব blan-wa, v. ইণ্ড len-pa. ছুম্মত blan-pa আহলে, বুছার 1. received, took, accepted (A. K.) 2. বহুন, quoted, taken from a book, etc.

ર્સ માને blad-pa 1.= ૧૧૧૧ માને વ્યાપન thick-headed, dull, stupid. 2. or માલ્યુલ કહ્યું blad-pa to chew, a secondary form to શર્મ ldud-pa.

নি <u>blan-pa</u>= অব স্থন ব to give a reply;
মুন সুমূন ব to retort, to answer.

BX blar 1. abbr. of BMS. 2. used incorrectly for BS slar.

8, 24 blu-rin price paid for the redeeming of persons or animals; ransom. As a means of gaining moral merit or of obtaining relief in sickness, a price is given by wealthy persons to butchers or fishermen to rescue from death animals or fish about to be slain or caught. This

g %4 is also termed \$498. g.%44966. blu-rin-la blas polite expression used to indicate selling an image or any property belonging to a lama or great personage or anything of a sacred nature.

धुनर्गरः blug-kon=१९६५ bdog-ldan (Mnon.).

निर्म blud-pa 1.= क्ष्म | ldud-pa to pour out: A a E 15 a mi-la ja-blud-pa to pour out tes to a man; 54685 fta-la chu-blud to pour out water into a pail or bucket for a horse. 2. to offer: अविश्वासम्बद्धानि 4.85 offered intoxicating drink to the lady or queen (Hbrom. 52). 3. sbst. release, ransom, esp. in religious ceremonies where effigy of a sickman is offered to demons to effect a cure, i.e., the effigy is the substitute or ransom for the man; also in other rites, etc.: 48 454 न्त्रेत्त्रे कुवारावाञ्चर्रहर न्त्रेर अवदे व्यवनेश let this ransom and torms be offered to king Shinje the lord of death! 4. uttate; remainder, anything left. 2534 blud-byin = "A" rin-byin giving the price of, the જ્યાનફેર વેચેટ નજ ત્રવાવને માકે તેના તે સમસ્ક્રી. बाब बाद केन है having obtained the best seven out of the many good and tolerable

things he presented them to his parents (A. 67).

dull, foolish, stupid; sbst. fool, rany.
দুৰ্বাই পুৰুষ foolery, fool's opinion, expressions frq. used in scientific works to define antagonistic views (Jā.); ব্ৰথম পুৰুষ্ঠ কৰিছ দুৰ্বাই বিশ্ব the man who does not do works of virtue is a fool; দুৰ্বাই গ্ৰাম বিশ্ব কৈ blumpo chos-la mi-dgab-shift fools do not take delight in religion (K. d. ৭, 351).
দুৰ্বাই কৈ blum-po-ghift the fool's park, n. of a grove near Lhasa (Risii.). মুৰ্বাই কি আনৰা stupidity, foolishness; মুৰ্মিৰ blun-tshig = মুৰ্বাই কি blun-glam.

ลุง blus, v. มู จ blu-wa.

इ.स.म blus-ma anything ransomed.

हीं blo प्रशा, हृदि, मृति, भी (A. K. 1-2), the mind, the heart, together with the primary mental operations; is the general word, though the terms and or as are alleged as more correctly = mind, 294 intellect, 444 consciousness, but all are put as synonymous to a ble. Acc. to Maon. blo signifies a broad heart (केंबर पद अप) also व्यक्तिक generous self or soul, magnanimity. It should be particularly noted that a is placed, often pleonastically, before a large number of verbs denoting mental operations of all kinds. This will be illustrated in subsequent articles subsidiary to the present article, e.g., blo gtodps to rely upon. We merely append क्तान व.कर ब.व.मूं हु स्ट्रीट व.के.चूर्यंत. बू.बूचु श्वर. Ot the enumeration of the terms which express the different states and functions of the mind, which will illustrate the comprehennive application of the term # blo :- # 495 क्षेत्रा वर्षेत्रं होर स्त्रहर होर वर्षेत्रं क्षेत्र वर्षेत्रं होर साव



रत्त य, यसाय व, वतुष्य व, द्व य उमाम, ब्रेट हिंगम, व्युव कॅंद्र, व्यवेद्र य, में व्यूद्र, व्यवेद्र य, में व्यूद्र, व्यवेद्व, व्यवद्व, क्षाय प्रदेष, हैं व वर्ष, व्यवद्व, व्यवद्व, क्षाय प्रदेष, हैं व वर्ष, व्यवद्व, व्यव

The rendering of a in the foregoing paragraph may be considered adequate in that it is a definition which is intended to embrace the mind and all its direct operations. We shall, however. greater perspicuity, proceed to embody in the present paragraph the differentiation of meanings which Jäschke has attached to the word. He distinguishes: (1) the intellectual power in man, understanding: blo-rno-wa talented, gifted ; \$ 34 4 blo-chenpo of great mental abilities C. ; \$ qua 3 blogeal-te of a clear understanding : Awaa g ces-pahi-blo sagacity, intelligence, judgment; \$4 blo-rgya comprehensive intellectual power; # 55 \$ blo-myur-shin being of quick comprehension, sharp; \$ 50 blorab-434 hbrif-5444 dinan-pa of sound. moderate, weak intellect or mental faculty Mag. (the last expression is frq. used in modestly speaking of one's self); 24 blo-bag narrow-minded, weak in intellect; ASTRIAL khuod-ni blo-nor-ro vou are mistaken; blo-na bbab 'I understand' (Sch.). (2) thought, memory: * bloced memory; अभादर जिलेक में बहुब्ब to direct one's thoughts to religion and to learning; Tara blo-la sbyor-wa to impress on the mind, inculeste: 2 244 blo-behugs-pa what is retained by, treasured up in, the memory; grant a blo-la bush-wa to learn by heart (Glr.), (3) sentiment, disposition, desires: blo-dkar sincere disposition; র্বাৰহ্ণে blo-la bilod-pa to desire; র্বাহ্ণৰ blo-hdun-pa interest, concern, র্বার্থ blo-hdun-pa interest, concern, র্বার্থ blo-hdun-pa interest, concern, র্বার্থ inclined to, ব্রাব্রার্থ কর্ম he that has a mind, is disposed to sacrifice (Dol.), মন্ত্রার্থ মহার্থ
Figure blo-skyel-na to depend upon, to rely on (Ja.).

ইংশব blo-khel-na worthy of confidence, - trustworthy: ইংলাই ব্যুখ ইংলাই being reliable, there was no changing of opinion (Khrid. 188).

Syn. भेर्डेशय yid-ches-pa; अ वार्र्य blogdud-pa (Mhon.).

মুন্দির blo-khog-che = মুন্দির আন blo-khogsyans broad-hearted, generous; confident, intrepid, undaunted.

हें नेप प blo-gel-sca to hope (Sch.).

র্ভার blo-gros = नेस रव çes-rab (Mñou.). मेघा, बुद्धि, मृति wisdom; sense, understanding, intellect; a fu bu dus blo-gros-kuts ces-bya what is to be discerned by the understanding; 新聞報告本題等 blo-gros-dan dan-pa or \$\$\$\$\$\$ blo-gros-can sensible. judicious : में ब्रिम हार या हैन विश्व विश्व विश्व विश्व रवा है नेशा 45.435 to know one word full of wisdom is to know one hundred ordinary words (K. d. a. 1, 367). # 343 angs blo-gros-kui ater (K. d. P. 325), A Tungungungung blo-gros rqua-mishos shus-pahi mdo (K. d. 4) ure sutras a mara q blo-gros-Aan-pa one whose views have become perverted; as 5 blo-gros chuff-fin of little understanding ; अ विभावेद म blo-gros chen-po सदामति ; of much sense, of an excellent understanding :



মুন্তি blo-glin = মুন্তু ব্যাল blo-gsal-glin n. of a section of the Daipung monastery (RImi, 7).

ইংক্ৰাইৰ চুহ <u>blo-dgos</u> sel-khyad the question of the fulfilment of one's plans or intentions (Yig. k).

ষ্ট্রক blo-rgya-huń = মুখান ইবাৰ ব blosma-laibs-pa not magnanimous, of contracted views, illiberal. মৃত্যু এ ভূম্ব ব্যুক্তি

बुँद्द blo-nan = केश्यद्ध sems-nan bad hearted, evil minded (Pag. 300).

\$\&\quad \text{plo-chu\vec{n}-ca} \text{ timid, vacillating,} wavering, not of fixed purpose.

Syn. Nau'494 spobs-pa-shan; 944 shumpa; diaska mi-hrlan-pa; U4 srab-pa; 494 19444 bay-hkhums-pa (Mñon.).

ৰ্ম ৰূপ blo-chud-203 জন্ম: an absentminded negligent person; lazy.

र्ज्ञ वर्षेत्रम blo-gtod-pa to rely on, confide in: र्ज्ञ वर्षेत्रभ प्रवास प्रवास प्रकार (A. 114).

ડંયુપા. વેલ્ટેશલ yid-chrs-pa ; જે જેવલ bla-khelwa (Mñod.).

generosity, magnanimity. 3. fortitude.

ভূ হ্ৰজাইন blo-days sel-ched for the purpose of removing one's doubts or fears. ह्न बहेर bla-pdes hope, confidence, assurance: वहन में ह्न बहुद का whom am I to place my confidence, (Ja.).

\$\frac{2}{2} \langle \langle \langle \rangle \frac{2}{2} \quad \text{ston-\text{\tilde{n}id}} \ S'unyat\ta \quad \text{(acc. to \$R\tilde{n}i\tau-nua \text{ school}).}

ষ্ট্ৰ blo-rdor according to the Chinese an ounce or মুহ srun weight of gold: মত মুক্ত মুক্ত মুক্ত কিন্দ্ৰ (Risi).

\$ \$4.34 blo-ldan ci-nta the heart of a rabbit; cowardice, timidity (Sman.).

Ser blo-ldan-ma a wise and virtuous woman (Maon.).

Figure a blo-sna man-na Glr. 1. having many various thoughts, being restless, flighty, giddy. 2. W. disposition, turn of mind.

ই খুলন blo-phugs innermost heart; সৌন এইলু লয়ুন্ত লাই খুলন লাইন (Hbrom. 41) to give the innermost heart to the Three Holies i.e. to have faith in ihem.

ฐีน blo-pa 1. vb to be able = #54: ฐีรุพฐัฐ khyod ma-blo-na if you cannot. 2. sbst. = # blo frq. used by Mil. for the sake of the rhythm (Ja.).

a ble-ua vara wisdom (S. Lex.)

हों पुर bio-iu: = ब्रंबर glo-bur चनकात् sudden, suddenly: छेऽ रेड्डर छैर्डर ब्रंबर जैद thy present faith is but just sprung up. हे ब्रर्डर चानजुब, चानमब comes all on a sudden; a guest.

क्षूबर्देरसाय blo-hbyons-pa in ईवासाय ईवाय क्षूबर्देरसाय blo-hbyons-pa (Hbrom. p. 12).

क्ष्म कृषु [1. the anus. 2. intelligence]S.



any; the work of one who has many plans is not accomplished.

4 8 quarks blo-risa gear-ried resuming a question after much deliberation (Yig. k.).

ब्रॅं वर्षरः blo-ginaf = नेवःयस çes-rab-can a wise and learned person.

ষ্ট্ৰন্থ Blo-bran (noble-minded) is a very common personal name throughout Tibet and Mongolia, often sounded: Lobsang. Is a name which has been borne by several of the Dalai Lamas and is attached to the present ruler of Lhasa. মুন্দ্ৰ স্থান প্রচাতি কিন্তু ক্রম সুক্ষার ক্রমিয়া by which he is known all over Tibet. মুন্দ্রে চিo-bran-po a name of the son of Kamadeva the god of love (Mion.).

Sign blo-zlog-pa to subtract, to draw off, divert, dissuade from (Ja.).

মুখিলাট্ড blo-yi-gler = গ্ৰহণ বৃদ্ধনা Hjamdbyands an epithet of Manijus'ri, also of Sarasvatī (Minon.).

ৰূপিব blo-yo-ua prob. ৰূপিব blo-gyo-ua a wavering weak mind: ব্যাধীকাৰণ কৈ ব ক্ষুবা ইনীৰূপি অনুব্দিং। ৰূপিবৰ্ডকান্ট্ who-oever is continually addicted to beer, his mind becomes unsettled and his vacillating mind has no religion (K. du. 7, 51).

a and blo-bylug = na a and a groge-po nui-bytan-pa a fickle-minded friend (Nag. 64).

ह्ने पन्थ शेक-श्रेता occurs in हैन पर्य १५ वन पहने इन वर हु वन हु रेक्स हु पन्य भे किए पर हैने देह (Vig. k.).

ह क्ष्मण blo-lhage= केम्प्स प्राः न्यः semp-gafi-çar as it occurs to one's mind, according to one's own sweet will: हे क्ष्मण रहा के जे रहा दूर work which is foolish and suggested according to one's wishes (D. ccl. 7). + ğanığana blos ma-leibe-pa=ğığıkı a blo-rgya chus-wa extremely little-minded.

ৰ্থিত blod-wa = বিশ্বৰ or কালা কাল pemprmugs a dull person, thick-head, unintelligent.

+ বুঁব blon Lex. = শুল advice, counsel: ব্ৰংব্ৰেশ u blon-hdebs-pa or ব্ৰৱণ u hbebs-pa = ইলান্ত্ৰ ব্ৰহণ u to give advice, to counsel; to give religious instructions; acc. to Cs. to make arrangments.

ने दें blon-po निष्य. समात्य. परिवायक, मन्त्रित a state-officer, generally of high tank : ana ga.B. g.de.fin.gan! Gan g.me.agn. ¿dia.Mani valden €¿.ne ge.n. 81 da. zg. €. g. g. asa's one of clear mode of expression and cultured mind, learned in works of ethics and political economy, of polite language and behaviour, should be the king's officer. The concerns of a blonpo-minister are four according to the code of political dutien: अ. जे. दशक्ष बर की ए वह दर। में के का सेंद व्याद SK ank w anw 2 religious services of the sacred images, attending to the domestic affairs of the sovereign, state business, and the welfare of subjects (D. ccl. 14). and as bkah-blon warm high officer of state, minister, particularly at the present day the four ministers (laymen) who with the Desi or Gyal-tshab form the privycouncil of the Dalai Lama of Lhasa: Banga khrims-blon minister of justice. officer of justice; **** a chos-blon (opp. to 55584 bdud-blon) an orthodox minister who observes the religion of Buddha: हेर्डे spyi-blon chief officer; वेदर कर बसुक Transit high officials whose duty it is to look to political concerns, household affairs, and the welfare of the subject : रम्भाष्ट्र dmag-blos military officer, सुवार्ध्व yul-blon civil officer.

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Syn. व्यव-१०८: bkab-dbak; व्यवद्वेद gresyyi-nod; वेष्ट्य blo-ldan; वेश्य-द्वेष्ट्यं khrimskyi kha-lo-pa; अद्ध-४,५५५ mdun-na-bdun; प्रकेद काa-chen-po; युद-युव्य-व्यव्य gehuh-lugs hdsin-pa (Mhon.).

বৰ্ণ dbag-pa or বেশ্য dbags v. ব্ৰণ্ড dbag-pa — শ্যাথ gos-pa covered: সুঁও দুগ্ণবিশ্য skyon-gyis-dbags covered: with fault, guilty, implicated in crime (Nag. 51).

হৃতি dah 1. an expression of approval, well done! চুঁহুহু হৃত্য

Syn. 8季· yba-klofi; 6² 8 5 9 9 chuhi-ybarlabs; 500 5 dbah-skya whitish waves; 5²⁰ 50 dbah-tshub (**M**flon.).

Tibetan who entered monastic life by renouncing the world when the order of Bhikahu was introduced into Tibet under king নিৰ্মাণ্ড কৰিব Khri-sron idehu-bisan (Sorig. 117).

another's power, to be overpowered: 545 25 a became subjected; 544 5 57 a to bring under one's power. Ten mystic powers of Bodhisattwas: वेष ५०६:व चात्रवेदिता power over the length of one's own life; केमसावादयदाय चित्रदक्षिता power at one's own pleasure to enter into any meditation: भें बेर व विश्वार बिक्सा to shower down provisions for the support of creatures; वसवादयर स्वयंत्रिता to mitigate their punishments for sins: Margarque a lateraaften to change one object into another according to pleasure; and skye-wa-la wurfe stam to effect one's own rebirth into the external world, without danger of being infected by its sin : #4 an a sar a smonlant-la dican-ua प्रविधान बिश्ता to see every prayer for the welfare of others fulfilled; इत्युवाय द्वराव gdsu-hphrul-la चिविविता to exhibit wonderful feats for bringing about the conversion of others (into Buddhism); वे नेशव द्वर व जानविज्ञा to understand all writings, on religion; इंशव वर्षेट्यिका to convey the publication of religion to all creatures at the same time and in every language (K. d. 4, 170) and (K. d. 4, 51). भेजर जन्मर वर्षे दकर वसुर व to convey to one the power of F5 9 444 44 or Amitabha, namely, consecration; which is of four kinds:--(1) दुश्यवे दकः consecration by the religious of the pot of life; (2) que que su mystical consecration; (3) नेशस्त्रकेनेश रेक्ट consecration by divine knowledge; (4) 347505. consecration by holy words or expresaiona.

্বং দুখন dwaft-bekur-wa, v. দুখন etur-wa অনিবল, অনিবিশ্ব to consecrate, anoint with royalty, &c.

of, by means of, in virtue of, in consequence of, e.g., and of former actions



इ.वृत्र के from or in consequence of pride.

595. 585. Quah-bekur-ri also called 595. 245. 595. Quah-bekur-ri a hill east of Lhasa so styled because king Sronbisan gam-po was consecrated with water obtained therefrom (Loh. 5, 5).

khu-wa the semen virile (Mion.).

इत्या कृष्य

ARE A MAN A discharge gsal-wabi chega the rites or religious observances for making an object or person fit to be consecrated or ordained; ARE MAN dwah-gral the row of those that are ordained or consecrated (Jä.).

594 Et duun-soon Tant the sapphire. 50x 24 dwaf-chen new met. runningwater; also the god of water, also Indra; an epithet of Paracu-Rama (Minon.). 59 है वे के awah-chen-ge-khod a Bon deity opp. to 994 (phyag-na rdo-rie Vairapani of the Buddhists. 592 24 12 dwanchen-groß = 999 & hbab-chu cataract or hillstream (Mñon.). 54 34 4 dican-chen ranpa = 44 44 aced-nag (Bon), 595 342 dicahchen-sde n. of a legendary king said to have been Buddha in one of his previous existences (Pag. 300). 545.24 dwafi-chenma an epithet of the queen of Indra (Man.). 595.24.444 dwall-chen-mtshan= a wit as if the great ocean (Maon.).

5,92. 3, 235, dwad-rta-brgyad = 3,225, rta-mchog-brgyad the eight miraculous horses near Lake Mapham seen in a vision by the son of Emperor Chehu Wang who first dreamt of the birth of Buddha in a realm to the west (Los. 2, 2).

্ব ক্ষিত্ৰ dwak-ren-ika the five organs of power:—ক্ষত্ৰীৰ nam-makkahi-ren the heart; কুম্পাইৰ ruk-gi-ren the lungs; ক্ষীৰ mohi-ren liver; ক্ষীৰ chubi-ren the bladder; ক্ষীৰ sa-yi-ren the spleen (D.R.).

इतर के duan-than 1. might, = अरब कर क्षितिक कि 2. आग, आग्ब, luck, destiny, fate, the destiny of any creature consequent on former actions. ५ वर कर केर या may imply: having no particular destiny (Ja.); ५ वर कर के या वास्त्र के अपनास, सीमान्स [great fortune] S.

इक्ष्म विश्व dwah-thob-pa to get power, to be powerful: अटबियुक्त के संबंध व्यवस्था इत्या विवयस्था (K. du. 5, 261) if you appoint Sman-chen-po the son of S'ah-po he will rise to great power.

१९६६ कुंद्र के duah-du-gyur-wa to be subservient to, to be obedient to = भी विभाग मुन्द्र व bygo-wa-buhin ñan-pa to listen to or act as directed or ordered; १९६५ हुइ४ व duah-du gyur-pa बसमानतः subdued, brought or come under one's power (A. K.).

595.3 95.4 dwah-du byed-pa=595.55.4 (Mhon.).

c. genit. = with respect to, as regards, in reference to, as concerning; 592.542.4 id.

Tsang; 50x 25w Fr. Dwan-bdus-Rilson n. of the fort of that place (Risii.).

54. 24 deah-ldan 1. mighty, powerful.

2. a king sprung from the patriarch king of Tibet Ye-smon rgyal-po (J. Zah.).

3. a village in Tsang famous for carpet manufacture. 4. sym. fig.: eleven (Ya-sel. 54).

रकः वन ने निषय dwan-ldan-gyi phyogs or रकः वन नुषय स्थापेत the north-east quarter.

555 25'4 dwan-ldan-ma a kind of presentation searf (S. kar. 179).

্ৰেশ্ব ক'ৰ্ dwarf-dan me-tog n. of a flower and also that of a world of Bon mythology (G. Bon.). ১০ প্ৰাক উপ্লেখ্য ক্ষেত্ৰ কি বিশ্ব কৰিবলৈ me-tog me-hod-gsal a fancied world believed to exist to the west of this world (G. Bon.).

THE I: duan-po হৰ powerful, the mighty one, a ruler, lord or sovereign, esp. divine rulers and Indra. পুৰান্তিক বিভিন্ন বিভাল the supreme Jina or conqueror; ব্ৰব্ধ্বেই যুবীয়া the shighest or the greatest of the sages. ১৯৯ নিই বুলা duan-pobi dgra the Asura—the enemies of Indra (Moon.).

द्वार ये II: 1. राज्य the organs of sense. sa Ta Ruungu dhafi-pehi rim-paamm इन्दिसचैसाचता are: (1) ५वर पंत्रवार्थ dbanpo rtul-po wie figu [dull sense-organs]S. (2) दक्ष विविध d dbaft-po hbrift-po सम्बनिष्य [sense-organs of middle power] 8, (3) 595 वंदेंदं doan-po शाका-po तीचवे व्या [sharp sense-organs S. Sac Tig dban-po-like the five organs of sense: Bu mig eyes, an rna-ma ears, # and nose. and lug body, and ? fee tongue; also বেহ মাই প্রাপ্ত dwarf-pohi sgo-lifa five immaterial transcendental senses of Buddha which are in unison with his five powers or formy stobs-las. In natural philosophy six organs of sense frq. are mentioned, were being added as the aixth; medical writings also treat of 54 455 quali-podau or tak a file dwaf-po sgo-fiag. v. 9.4 bu-ga. 2. the male genitals=4 544 phortage (MAon.). 3. intellectual powers: SER A (4 a dwall-po rnon-po of scute intellect, 500 High dwad-po rtul-po of dull intellect; 500 5 year dead-po-Kame the senses are weakened, become dull (Med.): 505 4 ক্ষাৰ dwan-pogso-us to gladden, strengthen, revive, the senses (Lil.). ব্ৰং ধূৰ পুলন্ধ-pohi-yul= মাইব্ধান ক্লিকা-জল স্বৰ্থ the sphere of cognition; anything of the senses, evident or clearly perceived.

ነፍ ፕባዝባ dwań-po bkra-wa = ችንባዊ gopdub-ba n. of a medicine (Linon.).

বৃদ্ধ ই পূ duan-po-line: (1) the faculty of faith (১১ এই কেন্দ্ৰ আছিল।); (2) the faculty of assiduity (এই বংশুল ই ক্ষেত্ৰ ক্ষিত্ৰ); (3) the faculty of memory (১৭ এই ক্ষেত্ৰ ক্ষানী ক্ষিত্ৰ); (4) the faculty of concentration for contemplation (ইন্টেই ক্ষেত্ৰ টু ১৯৯০ ই জন্মনী ক্ষিত্ৰ); (5) the faculty of knowledge or learning (এই ক্ষেত্ৰ টু ১৯৯০ ই ক্ষানী ক্ষান্ত (৪৯৯০ ই ১৯৯০ ই ১

รุงหาว duan-po name-pa 1.=old, decrepit. Syn. จุรับ rgan-pa; จุรับ rgas-pa; จุรับ rgas-pa; จุรับ rgas-pa เพราะ physh-ua one devoid of the procreative power.

र्क न इन्य duan-po thul-wa संगमे निया one who has brought his passions under his control, a Rishi, an ascetic (Mion.).

্ৰে ব্ৰিপ্ৰৰ dican-pohi gnas female genitals (Mion.).

50x 4354 dwan-po-po byed-po symb. fig.: 12 (Ya-sel. 54).

বৃদ্ধ নি dwak-khrid a manuscript letter of charms: ১০ছ নিয়ন্ত্র বৃদ্ধি প্রধান কর্ম (Yig. k.).

্ৰেশ্ব dwas-pohi lag-pa (lit. Indra's arm) a plant the viscid aromatic root of which resembles the human arm in shape.

san विशेष and dwan-pohi-cin-bal as met. = the rainbow or the colours of the rainbow (Maon.).

र्वर विश्वास dican-pohi-geal a lamp, a light (Nag).

্লে ন্ত্ৰৰ dead-por-ègro = বিশ্ব ন্ত্ৰ semen virile, seed.

545 49 dwan-phono arrica, fur, faftu. tur adj. mighty. sai un mas un deafphyuq is he who is greater than the rest. Acc. to Buddhist mythology there are two 595 35 dwan-phony (Is'vara) the greater one the lord of the world is called 595 397 देन में dwan-phyng-chen-po (Mahes'vara) and resides on the top of mount Kailas, the lesser one guards the eastern quarter. The several names of Dean-physiq are: -- 9493 अ.च. atsug-na-bla-n a : धेव वसुभाव जिल्लाचन : ४९व ४५ dbyng-ldan; 中 ogs bl -hbynn; 可有有别别gyonani-tha: अन्य पदन physics-blad; सद्द र्वेनस natan-thogs; & mys ex resc-youngean; swape? # 84 nam-mkhahi shrawan ; Mr N 925 gañ-gahisin: TE MYNAME 35 gron-usum nathur-light: श्चेद्यवहेन send-pa-hjig : भे विस् व mi-gi khu-wa : \$4 वर्षे द्या dran-pahi-dara; ब्रह्म वर्षे श्राम granwahi bla-ma: \$555 223 sral-srun-hilsin; B अर्डेण क्षेत्र अर्डेड khyu-me hog rayal-metshan; age हार्व अर्में hbyun-pohi myon; धनाभ पर्व में भ स्त्र payspahi gos-can; A us An mi-baad-mig; anga ৰৰ এটাৰ mand-nag-marin : 👸 ই ধ্ৰ khru-bo-can दवन भौद dwal-nigrin; नईन पुर कुर gtmig-phudrqual : MEG QEE mtshun-helven : QDE TO SQEE abyun-pohi dican-po; MITE maren-snon; ६व व अ drag-po tha-chen (Mñon.). The eight attributes of 50x 49 24 4 are: -3 phra, WE yan, saka rab-thob, saaka rabhdod, which mehod-hos, sar 39 diennphyug, 595 5 985 dwan-du-bsgyur, 955595 ₽ hdod-dgur-bsgyur.

sat 399 dwan-phyug-pa opulent, rich, wealthy.

Syn. gaid phyug-chen; Riving bbyorldan; naca ga sa-yi dwah-phyug nadan (Mhon.).

१८८ हुन्। इचरी the wife of Mahadeva, an epithet of the goddess Durga.

५वर व्हेर व वेदाविक [lordship]S.

595.25 furn [disobedient, out of power or control] S.

Sec and decan-lay মুক্ত n. of a medicinal root resembling the human hand in shape: ১০১ অল্পন মুক্ত মুখ্য মুখ্য মুখ্য মুখ্য

595 NAM dwan-cras-mo an epithet of the goddess Dolma (Mion.).

५००४ fut. of व्येवसाय चार्वश्च, चे नैसङ्गतु [devotedness]S.

বৃদ্ধ dear = স bar between two, গ্ৰ গুৰু গুৰুষ টু প্ৰতি ই লাই a book (to be placed) between every two monks, e.g., when a number of monks read together every two of them take leaves from one book placed before them (Rtsii.).

\$বিশ deal I: 1. মিলু pinnacle, spire: মানুকা tongue of flame [top, summit, point, e.g., of a মানুকাৰ (Glr.); the point or the grouves of the মুখ্য or exorcising dagger] Jä. 2.=-প্রস্থা ça-ñams, মাইব্র meḥi-drod.

544 II: for ∞ bal in Amdo dislect (Btsii.).

500 資資 百起 Dwal-gyi khro-ho chen-po n, of a Bon god (D.R.).

snother Bon god (D.R.).

१९वान dwal-wa prob. fut. of २०वन bbal-wa. ্ৰেশ্ব deal-tsha-ca this word is used to signify sharpness, brightness; and also spiritedness in a horse, etc.: এটু ব্ৰশ্ব কাঁছিং বিশ্ব স্থানীয় (Khrid. 34); ব্ৰশ্বনাথ deal-gear-pa id.

Heruka of the Bon pantheon who has nine heads and eighteen arms. ्ष्य व्यक्षके त्या dual-geas me-blar = पर्भा के व्यक्षके व्यक्षक का of a Bon doity. ्ष्य व्यक्षके व्यक्षक का of a Bon doity. व्यक्षक का Padma ki-la-geas me-blar a Bon deity = प्राप्ति व्यक्षक Padma ki-la-ya (D.R.).

59 decu resp. for and the head; also, = the beginning, commencement: 59 % a Crown or royal cap. A wide ME HIGE HISE इसद्युक्त क्षेत्र रेव वैमान जिल्ला saying that there were many present who were superhuman. he entirely covered his head with his clothes (A. 87). 59 445 in an assembly of priests he who first begins to recite the sacred names of Buddha, &c., so that others may follow him, is called 55 wif duru-mound (in collog, umdse or omdse). Hence the leader of any graft or performance is called 59 mes, which now forms a complimentary title of address for master-carpenters, tailors, painters, smiths, weavers, etc., similar to the Hindustani title sirdar. 59:065:9 den-mdead-ps to be the head, the principal person, anywhere.

दश्चीर व dwu-skor-wa, resp. of अविषे क्षापुठskor to chest, deceive.

All glou-skra resp. for I the hair of the head.

+ quella deu-sira li-oa = quella ranged, not in disorder.

A and dow-bayis = at any atto-bayis the chief or leading things; the principal

possessions. Engany বৃধ্য বৃদ্ধ বৃদ্ধ বৃদ্ধ (A. 186) all the principal possessions of the Dharma Rajas, uncle and nephew. মুলাই বৃদ্ধ বৃদ্ধ কিন্তু ক্ষম বৃদ্ধ ক্ষম বৃদ্ধ বৃদ্

1934 deu-rayan and, farls, alla ornament of the head, diadem, tiara.

Syn. প্ৰশ্ৰুৰ gtsug-īgyan; প্ৰশ্ৰী ইন্ট ই gtsug-gi rin-po-che; প্ৰশ্ৰী ৰ্মন্ত gtsug-gi norbu; ই উই বুৰ pyri-hohi-īgyan; ইন্তৰ cod-pan; ইপ্ৰ phog-shu; ই সুৰ rtse-phran; ধৰ্মী ৰুন mgoīgyan (প্ৰথম).

19 ইন dwu-rhas a pillow. গ্রেছমান্ত্রৰ dwu-shas-shrel remaining together of a teacher and his pupil: গ্রেমান্তর বৃশ্বিপ্রপূত্র দুখান্ত্র ক্ষাইন্ত্র then for twelve years the teacher and his pupil remaining together worked for the Mahayana (A. 48). The expression দুখান্ত্র shas-shrel implies the remaining of husband and wife together in one place at night.

59.54 dieu-can a letter furnished with a head or head-line at the top (called matra in Sanskrit); hence the name of the Tibetan printing character yi-ye dieu-can.

53.24 deu-chen head man, chief craftsman; also high officer.

ત્રુપંત્ર હેમ્પ્ર-chos or ત્રુપ્ટર્લર title for the chief instructor in a monastery who begins every religious service and is the chief discipliner: ત્રુપ્યાય લ્વાય વચ્ચ વધ્ય વધ્ય વધ્ય ભાગ share more for the ત્રુપ્યાય

557 dou-rje reverence, reverend, title of lamas (Jä.).

58.35.4 dou-r\(\tilde{n}\)ed-pa the beginning, a commencement; also: to be commenced.

द्वायुष्ट विश्वाय down-lesses by one's lead. द्वायुष्ट विश्वाय dun-manh lesses-pa = क्या हुँवाय manh-skyel-wa or द्वायुष्ट य to swear (Mson.).

53 254 56.5 dwu-mthun druh-du the resp. form of \$255.5 shabs-druh-du in the superscription of letters to high lamas.

\$\frac{3}{4}\$ dicu-pan abbr. form of \$\frac{3}{4}\$\frac{3}{4}\$\text{uc-shea}\$ pan-chen rea-rist the tell conical cap worn by the lamas during a solemn religious service, said to have been introduced from the Pandit Vihāra of Chittagong in East Bengal about 900. A.D. (Yig. 118).

59 बेट Uwu-phren = अरे श्रुप chuhi-ibu-wa bubbles on water (Mnou.).

59 3454 dbu-hphañs or 59 Ma a helmet.

5g.a dbu-wa=ৰ্ব wu-wa ছল foam, froth; 5g.a জ frothy; 5g.a জ wu u জ ল from; ["a mass of foam," an empty idea]8. 5g.a জুম জুম জিলামনি it froths. 5g.a জ dwa-ua-yaa (1) bubbles of water; (2) hard breathing.

SAM duu-ma 1. the principal or central artery of the body. 2 the middle course or doctrine, which outeavours to avoid the two extremes of total annihilation and immortality, also દ્વારેલ્લા, the Mādhyamika doctrine; દ્વારા an adherent of the middle-course doctrine (Sch.); દ્વારા a duu-ma mañ-wa n. of a work on Mādhyamika philosophy; દ્વારા a duu-ma rin-po-chois phref-wa a work on the Mādhyamika philosophy by Nāgārjuna (A. 66). દ્વારા a duu-ma in philosophy by Nāgārjuna (A. 66). દ્વારા a duu-ma in the Mādhyamika Dare'ana of the Buddhista: દ્વારા a duu-ma filated on the middle path doctrine (A. 51).

19 don-med the running hand used letters, the headless character.

মান কিলা-rise the top or pinnacle of a temple or monastery. স্বাইন্ধা Dun-rise-than seems to be: the courtyard of the great monastery of Sam-ye in front of the grand temple of Buddha: ৪৯ ৪ বিশ্বন ইণ্ডাইন্ডেম্বার্থিক he saw the image of the Maha Bodhi from the central court yard (A. 91).

রপ্ত dun-yu-ma male yak and yak-cow devoid of horn: : মু ই জন্মন বহৰ বৃদ্ধান । বৃদ্ধান ক্ষাধান বৃদ্ধান । বৃদ্ধান ক্ষাধান বৃদ্ধান ।

599 daug a cavern; a hole, cavity (Macu.).

5998 dungs breath; also may=54 rlun magic air or wind: अँव 59वन व व srogdungs rgyn-un the moving of the life-wind. (Rtsii.); 45 5994 the wind or air that moves the bowels and moves in the veins. Most commonly = respiratory breath, respiration: 5594 E 4 4 C 4 94 4 dwugs rhubpa dan abyin-pa to respire, to inhale and exhale breath : के वर्ष कामा ठर जैरहका जेता to take away the breath of all beings; 5944 ar short breath; squares or secure shortness of breath, asthma, as a complaint of old age (Thgy.); 5944 ga ga ga ga dwugs Iheb-lheb byed-pa to pant for breath (Ja.); र्मुक्य के स्थापकुर के es quickly as possible, i.e., within the fraction of a breath, not delaying even for the time required to draw a breath (Yig. 18). 5394'45 dwugschad stopping of the breath, losing breath; sager वेपरेन dwugs theb-rel in one breath sayura wiwie [taking breath]S.

ব

1944 BATHA dieuge-hbyin-bdag an epithet of the god of wind (Milon.).

squarified daugs-med-stoy as met. an egg, which is believed to have life but has not the power of breathing (Mam.).

+ 595' dwun=59" saw the middle (S. Lex.).

590'U dwub-pa, v. agan'i hbubs-pa.

त्रुप्त dirur termin. of ६६ diru: at the head, at first: विष्ण १५०० विष्ण १४०० वृक्ष्मा १४०० वृक्ष्मा १४०० वृक्ष्मा वृक्ष्मा १४०० वृक्ष्मा वृक्षमा वृक्ष्मा वृक्षमा वृक्

SAN dieur-ea [also 3ND hur-ea or any yur-pa to smooth, And coy-bu paper, and ras woollen stuff, and yeal a pavement] Jā.

590 dwal fut. of 40 phal sec. to (Rdo. 46).

্র্থাই dwul-po=শ্বং ই, বহিল, বুংলী, বুলন poor, indigent (A. K. 51-7 v.). ১৪৭ ইংলা k dwul-po lag-ston 1. a poor man whose purse is empty. 2. n. of a (খণ্ডাৰ sa-hdag) monster.

ब्री विश्व duul-nea 1. fut. of ब्युवन. 2. adj. poor, indigent; also, abst. poverty, want, penury, ५व्य विश्व duul-nea sel-nea to relieve want (Glr.); ५व्य बेट्स dicul-phon; इत्या poor, a poor man, panper; poverty.

the centre. Is, particularly, the name given to the central province of Tibet wherein Lhasa the capital is situated, being known colloquially as U. 59*3**

dous-hygur seems to be another name for

this province or for the city of Ishaaa itself; Squaga signifies one born either in Magadha or else in Ishaaa; Squaga drus-skad the polished speech of Ishaaa, Samye, and Yarlung; Squaga, sounded O-Trang, indicates the two provinces of those names conjointly.

53"3 decus-kyu a kind of pastry (cake) made of the flour of the millet called 5" grypa-ra-blo with milk and sugar and butter.

\$3% Drug-chu the river of Central Tibet called \$5% Skyid-chu on which Lhesa is situated; it falls into the great Yeru Tsangpo.

5৪শন 1 = বহাল মানুল the central. 2. নামুল the central dancer; 5৪শালার নাম্যালক the central one, one of the Mādhyamika school of the Buddhists.

Sample 3.44 Duns glash ru-lishi (acc. to Lon. 4, 4), a name of Tibet proper which comprises the two divisions of 534 Duns, viz.: —the valley of the Skyid chu called Dun-ru Skyid-çod and Gyas-ru Nam-çod, i.e., Lho-kha; and the two divisions of Tsang:—Gtsah-ru lag-çah hayed and Gye-ru Nah-chu-qshuh the valley of Nyang.

59. June sho one ounce of silver or 20 da se-va (Rtsii.).

্ৰিই duen 1. মৰ, মিৰ্ছ difference, disunion: ১৭৭১, শংকা অফুনীৰ্ছ one who causes dissension among the members of the congregation. But most frq. 2. মূৰ, বছ: solitary, lonely; separated; secret: ১৯৫ মন duen-khan retreat, lonely abode, hermitage; ১৯৫ মান duen-hypro-security abode, hermitage; ১৯৫ মান duen-hypro-security abode, hermitage; ১৯৫ মান duen-hypro-security ilves alone (এ৯০০.); ১৯৫ মান secret or confidential talk; ১৯৫ মান বছৰ, তথ্যসূত্ৰ [secret place or event]&. ্ইৰ্ব deen-pa 1. a solitary place, retirement; abst. n. solitude, loneliness; in Tibet solitudes of mountains are generally implied. 2. বিবাধ one who being disgusted with the miseries of a worldly life has retired into solitude. ১ইন্বাৰ্থ বিশিক্ষ one who lives in a solitary place, a hermit, recluse; solitude, loneliness. ১ইন্বাৰ্থ, in this solitude; ১ইন্বাৰ্থ deen-par hyro-wago into solitude; ১ইন্বাৰ্থ deen-par hyro-wago into solitude; ১ইন্বাৰ্থ deen-par hyro-wago into solitude; ১ইন্বাৰ্থ deen-par hyro-wago into solitude; ১ইন্বাৰ্থ deen-par hyro-wago into solitude; ১ইন্বাৰ্থ deen-par hyro-wago into solitude; ১ইন্বাৰ্থ deen-par hyro-wago into solitude; ১ইন্বাৰ্থ deen-par hyro-wago in India; বুল ক্ষাৰ্থ deen-par deen-pa বুল ব্যক্ষাৰ paid-po-dwen-pa (Jā.)

বিজ due the eleventh constellation or lunar mansion called Uttaraphalguni. বুটাবুল the 11th month of the Tibetan calendar corresponding to আত্মন of the Hindus (S. Lex.). ব্ৰত্তীপুৰ the full moon of the 11th month.

Syn. In physimo; Ind grass ni-mahi lha-ldan-ma (Mhon.).

50 0 dro-wa. v. 45 a hbo-wa.

মুন্ত duon-po (pr. ompo or ombo) nephew of a lama or a chief of Tibet; in the case of an abbot or lama of a monastery the ১% ব is from his brother's side and is generally appointed to supervise the monastery; hence the supervisor of a monastery is generally styled সুন্ত deon-po. 2. নমু grandson; ১০৭ মূল id. ১৯৯ grand-daughter; ১৯৯ বিশ্ব মূল id. ১৯৯ grand-daughter; ১৯৯ বেশ্ব মা neest of lamas, clad in red, shorn, and married. 4. a lama skilled in astrolegy, who for instance, when a person dies, performs those coremonies that serve to avert harm from the survivors (Jā.).

55% Dwor n. of a place in Tibet 158.4 a native of Dwor (Los. 4, 18).

500'0 duol-wa or # 550'0 rdsin-dal-ma to draw up water from a tank.

्ध्रमाङ्ग dhyans-snan स्थाप सञ्चाप the cuckoo; the divine singer or songstress; Gandharva.

Syn. APA khu-byug; and same that-yi guu-mkhan; & dri-sa (Mhun).

55% dbyar also 55% dbyar-ka or 55% the short summer of Tibet; 56% 3 summer season; 56% 34 km without distinction of summer and winter, s.c., at all times. 56% 3 dbyar-khys 'summer born'; 56% ps. dbyar-khas the residence of Buddhist



nuns. 58% A Syar-char summer-rain. 58% Team. Syngher-gyi rha-goah = as met. thunder: 54% Amr 358% Team for thousand drums of thunder proclaiming the religion of the ten virtue (Yig. k. 59). 58% 349 a dypar-gyi thig-pa drops of summer, i.e., rain (Yig. k. 13). 58% 34 dypar-ston (58% 34% ii) the summer festivals or entertainments (Risii.).

্রং বৃধ্ধ dyar-gna; l. বাৰ্থিক summerresidence in religious confinement. 2. the solitary summer-fasting of the monks; ক্ষেত্ৰপত্ৰ সৰ্বাৰ্থিক one who has not kept up the summer vows or lent. বৃদ্ধাৰ্থক সকলাসকাৰ বিশ্বসাহিত; id. (S. Lec.).

G*q dyar-pa 1. the word is sometimes incorrectly used for **q gyar-pa *o borrow. 2. poplar, various kinds of which are found in Tibet. It is cultivated in Tsang and U, but grows wild in Yarlung.

18x19 dbyar-wa = 18x1 x19 we the month of April-May.

SX SYSK AS dbyar-risa dbyah-bbu (lit. like gress in summer but worm-like in winter) a kind of grass which grows abundantly in Tibet, particularly in Kham. Its root is believed to be a good medicine for diseases of the bladder, and is dug up in the month of November for use. In December the root contracts until it looks like a kind of worm.

१९८ मृथ्येर व चाताह May-June.

months during which Buddhist monks remain confined for religious contemplation (S. Lex.).

53 divi (pronounced vi) the golden lynx. There are differentiated by natives three species of lynx in Tibet:—(1) 53578 divi-divi the white lynx;

(2) ব্ট বৰ dbyi-nag or ব্ৰহ্ম হৈ leage-dbyi the black or iron-coloured lynx; (3) ব্ট মুখ্য dbyi-dmar or ক্ষম্ম প্রকার-dbyi the red or copper-coloured lynx, ব্ট প্রথম হাল of lynx (Bisi). ব্ট ক্ষ dbyi-mo the female of this animal; বিশ্ব dbyi-nhrug a young lynx; ব্রুগ্ধ lair of the lynx, ব্যুগ্ধ বুলমার্থ বুলমার্থ বুলমার্থ বিশ্ব বি

539 dhyi-gu en a small stick, of

584 dbyi-ua to rub or wipe out any letter, figure, or mark immediately after it has been written; also in gen., to blot out, to efface.

5 বি dbyig or ১৪৭খ = মাং নাম, কথা, কিছে, বছ; more esp. a precious stone of liver colour. মাংগ্ৰিপ nor dbyig wealth (Del.); ১৪৭ মাং dbyig-nan much wealth; ১৪৭ মাং poor.

মুখিল deyiy-qi khu-ba a name of river Sita (Mhon.); মুখুল্ল কম্মুখন an epithet of Vaiy-avana (Mhon.); মুখুল্ল one of the names of the Kailas mountain ৰুমেণ্ট্ৰ Gahş-li-se (Mhon.).

र्देश्व पु dhyig-gu चिका hiccough.

18924 dhyig-ldan may an epithet of Mahes'vara (Mhon.).

ડેલેવ dbyig-pa રજ a walking staff, a wand or stick= ૧૬૧૧ dbyug-pa. ૧૬૧૧ વર્ષે ૧ વર્ષો રજ to out a stick.

5948 dhyig-pu [Sch. 'implement for cleaning, scouring, polishing'] Ja.

*37 ≈ dbyig-ma an epithet of the goddees Gauri (Māon.).

5954 divide win space, expanse; sphere, more especially indefinite mystic spheres or regions as well as the celestial

sphere or space; also that which is massed in indefinite compass: 58544 in space, en masse; Ska fix dhyings stok empty SDECO : ER ERENT PE A bar-dohi dhyifis-su ldifi-wa floating in the region of the bardo: Aug Zian # Cud Jang Car arque u consciousness itself having indicated the sphere (or extent) of the doctrine praised; बुद्ध हा श्रम अभेद पर्व द्विद्ध मा the region where nothing of the Skandha is left remaining (Sch.). Acc. to Bon there are eight dbyids or spaces :—(1) स और य नवूद द ती रहेर सा (2) व्यक्तामामामामान्याचार द्वारा (3) विक्रिया (3) विक्रित सेर्य बर्गर देश के देश (4) देवबार केर प बर्मर देश के रहिरमा (5) इबायभेरायामधुरादुरावीरहिरमा (6) बरवा या देव द्वा वासुर दूर वी द्वीरवा (7) अद्वा भेद व वासुर दूर वी इन्द्रिया (8) वयुर्वामेन्यवसुर इस्वीइन्निया (D.R.), (B. Nain).

ናቜችግ dhyin-pa or ናይላ ያናማ to incite, instigate, set on.

ব্যাল dbyu-gu-zia-wa the ninth month of the Tibetan kalendar (called also জ্জা). কুলাই-বৃদ্ধান কিন্তু বিশ্বাস্থিত বিশ্বাস্থ বিশ

tehes the 18th of the 9th month of the Tibetan calendar (A. 156).

SQN 'I deyug-pa 1. The a stick, cudgel, staff: SQN 'SQN deyug-to-can wielding a stick; SQN 'SQN det with a stick. 2. = 25.4 EN punishment. 3. 4 1 a division of time of about 20 minutes, also a frection or proportionate part of weights or measures. 4. vb. with pf. SQN deyugs to swing, brandish; to throw, cast, fling (Jū.); SQN NATURE to throw away; SQN SQN to swing to and fro. SQN sling W.

carrying a stick in his hand. 2. an epithet of 494 242, the lord of death. 3. Yudapa an attendant of the sun (Mhon.).

55998 3 dhyug-pahi rna-can as met. = an ox or bull (Moon.).

दुव व्या dhyug-hdein अदावर epithet of Vishnu.

TJK "U dbyun-pa farix (a form of and Rdo. 46) to turn out, banish, expel. Generally speaking should be considered fut. of and bbyin-pa. Angra to turn out; and angra to banish or remove from a place, particularly to deport from a monastery.

13:00:3 Dive-maki-bu with an epithet of the planet Saturn.

*Sqx. ** ** dbye-lud gad-bar one of the thirty-seven sacred places of Bou pilgrimage (G. Bon. 38) (Maon.).

Sch dyer-med or ১৪ নির্বা diyer mi-phyed-pa বাদিয়া, বিদিনান inseparable, not to be distinguished.

াজ doyes magnitude, size, dimensions: পুলাইল doyes-che-wa = আন্দোল yańs-pa or বৃষ্টেল বিভাগি wide, spacious, broad: পুলাবই বুজাই broad forebood

59 dbra n. of a Tibetan tribe (Yig. 7).

539 dbrag = 45.859 intermediate space, interstice; ravine, glen, defile, in C.

595"4 dbrad-pa, v. 995"4 to scratch.

ব্ৰুত্ৰ gbrab-pa: হয়ৰ বে মুখ্ বিশ্বৰূপৰ to flog with whip and nettle, v. ৰপুৰ a Abral-wa.

८ प्राचित dbral-wa (प्राच प्राच के taking off or flaying = च्या व ; ४. व्यव व.

ব্রিব dbri-10a, v. এইব hbri-10a, diminished, reduced, grown less.

र्वेसाम dbres-pa or रवेवरून dbre-bisog dirt, filth.

र्योपीय gbrog-pa 1.=चोर्य to forget, forgetfulness. 2.=च्द्रेयय परिद्विति [revolution, exchange] 8.

QCIN bbag mask, effigy, likeness, figure; aşanq id.; resp. Hanq or ananq; aşanq

ৰূপ h hdra-bbag gyon-mi masked persons; acquast religious dance or masquerade; acquaqq bbag-bbug disguised, not straight in make: acquaqq acas has 'little man who was free from crookedness (A. 142).

acquadq shag-shog 1. uneven (of bed or place to lie upon). 2. in W. a slight elevation, hillock $(J\bar{u}_{\cdot})$.

Qवा व bbag-pa = अवाय 1. vb. pf. ववस्य bbags, fut. ५२व dbag to defile or pollute one's self; to soil, make filthy: वृत्ये ५५६ pollution with women; ववस्य वर्ष १४व वस्य व्यवस्य कार्यन defilement through lust; अववस्य कार्यन bbag-pa unclean as to a vessel. 2. C. to take away, to steal, to rob.

remant (of food) Mil.] Ja.

द्रमण्डम् bbag-ray [spider, व्यवस्थित bbag-rag-ai tshafi cob-web Sikk.] Ja.

QCC' A bbań-wa pf. বন্দ bbańs to love, to regard: বন্দেশবাদ্ধের বিশেষ বিশ্বনাধিক bbań się loved or regarded (J. Zań.). ব্যাদ bbań সন্ধা lover (A. K. v. 61-8 ch.).

QUEN blads 1. THI, ETH; also sureque a subject or dependent; Tib. proverb has: रक्षा सन्दर्भ पार्व दिवस्य हो होद या वासा र द्वर कार द्वेत वर्षक. य देऽ व ऽवद it is much better to serve a good and noble chief than rule over bad subjects. 4444 9354 to reduce under one's dominion; ages hbafs collectively = the people, the subjects. 2. servant, one who serves: वयदक्षम दासी a maidservant, a female subject: वदस्य स्वित् दासीप्रम son of maidservant (an abusive expression meaning "a low wretch."]S. gama lha-hbans देवदाव polite expression for servants employed in a temple; 54454 49e-hdunblass warm the servants attached to the



clergy or the church; MENT STREET SARErgyas-hbass n. of a king.

Qব্ৰ ট্ৰ hban-khra a fine cotton cloth:

वयः वरु hhan-bead n. of a number : वयः वरु वरु वरु वरु (Yn-sel. 57).

QQQ'Q hbab-pa pt. 99 bab or 544 babs. imp. and hhob or dam bobs 1. to move downward, to descend, to come down from, to alight; to fall down: প্ৰথম প্ৰথম প্ৰথম snow falls from heaven. Constantly used in connection with rivers : কাৰ্ড পৰ কাৰ্ব ট্ৰাছম * 395 the rivulets are descending babbling on to the plain. In stating the arrival of a certain time or occasion aqque is generally used with the sense of "it has come down to the time of ": अव्यायकाम म the Nirvana month has arrived; 440 54 a aggras the time of death will arrive: agissana the time of going has come. In W and also tax, taxation: Brand fixing of rent or tax.

aaa a hbab-chu = क्षण- river, rivulet, brook; also rain. aaa हेवस access or descent to

the water, steps leading to a bathing-place (Ja.). and hab-chu-bshi 1. the four rivers are :--(1) वर पृत्तद केंद्र म वस बका कोसूची Ganga has issued forth from the mouth of a bull (acc. to Tibetan authorities it has descended from the mouth of an elephant); (2) बैद कु बेद बेदे ल दश्र दश्र the Sindhu springs forth from the month of a lion; (3) The Tsangpo issues from the mouth of a horse and is therefore call Tamchog Khabab; (4) The Sutlej is called Rma-bya kha-hbab (#97400) because it is supposed to come out of the mouth of a pea-cock. वक्ष क्षत्र hbab-ldan = वक्ष river, stream. विकास पर रचे पर्व वेवस हैं क्या किर विकास में में के में महिन क्रिंट प *95 pray permit your holy instruction (letter) to come here like the flow of a river (Yig. k. 27). sangau low place or ground, i.e., the direction of a river's flow.

QCN hbam in ACRAM a disease of the foot; RANG hbam-pa rot. decay; also as disease: lupus.

RAR high science, distraint; or rather the liability of paying higher interest, payment not having been made at the appointed time (Ja.); 499 498 hbah-hgan = 498 agreement, contract (subject of lawsuit) (Yig. k.); 499 498 hbah-gan an agreement.

and Hhah or again. Hhah-thah n. of a place in Khams (Etsii.) against bow that is made of very strong bamboo growing in Hhah (Etsii.).

AGA'S hbah-cha sediment, lees, remnant:

***Efficient the remnant of mustard when
oil has been extracted or pressed out:

***AGA SPORTS = 1 the cost of load of bah-cha
is a Khal (Ktsii.).

Agracately again 2 and (Yig. k.). I beg that you would kindly send by the hand of this (man) as quickly as possible toe for religious service and bbab-dar searf for the orndes lama and church governor, etc. together with a letter of confirmation.

ৰক্ষ bbab-po and ব্যাস bbab-mo are wrougly spelt for ব্যাস and ব্যাস magician, soreerer, or witch, of the Bon religion.

44.4 \$bab-ua 1. to bleat. 2. (in Sikk.) to bring, to carry, 44.4 \$bah-cod take it away; \$bah-khen a coolie. 3. to commit adultery C. (Ja.).

*** bbab-to hole, cave, cavern, and bab-bc-can hollowed out, excavated (Ja.); and bbab-by parched paddy beaten out and used by Indians as food instead of cooked rice; a cake of parched rice or mains meal, frequently eaten with tea C. (Ja.).

दार विष्य hoad-ship only, solely, alone: क्षेप ६६ १६व १६० विष्य क्षेप हो हो हो अपने क्षेप कार्य के का

+ 999 99 bah-çag or 999 ¶90 bbah-skyogs (in modern Tib.) a large ladle of wood made in Bathang (Ressi.).

ace wild animal (K. d. 3, 374).

प्राप्त hbar-wa or वर्ष प्रस्त सम्, समस्, दोष, जन्म दांच, कार्य I. to catch fire, to become ignited, to blaze; also, in reference to the passions, frq. to glare, burn with wrath: वस्त्र समस्त्र प्रस्त combustible; विश्व साम स्वाप्त कार्य क

me C.; FARR quarrelsome, brawling, RR. S. S. R. ARR. S. S. R. ARR. While she was brawling (Mil.); FR. ARR. to burn with rage. Also ARR a has other figurative meanings, as: 2. to burst forth into bloom, to blossom; to blaze forth into fame, to become notorious sto.

ৰ্থন্ত্ৰ *hbar-wa-ldan* an epithet of Vrhaspati the teacher of the gods (Maon.).

वयः वर्षे रवाय स्त्र hbar-scahi ral-pa-chan = 📆 । व sgron-ma lamp, light (Milon.).

ৰহম ৰপ্তম (কাইনা) ভবস্তুত্ব-নিকৃত high and low, uneven or undulating ground.

approx a mixture of peas and wheat (Rtsii.).

acqua stal-sca 1.= 144 mm to throw about, to pluck out the hair (used only with 1). 2. to part or arrange the hair, as is customary with the monks and nuns of certain sects; in Khams this style being the national costume. 1440 34 n. of an Indian religious sect.

व्यव वर्षेत्र bbal-bbol shaggy (Sch.).

Q리'Q리 bbi-bbi small lumps of clay that are east into moulds to make miniature chorten, images, etc.

pi. बेबच phiys fut. देवेच dbig im. बेब phig or बेबच phigs fut. देवेच dbig im. बेब phig or बेबच phigs 1. जिल, जेद to pierce, pierce into, bore: १११००१२५३५६वेच the diamond will pierce what is precious; वेद व्यवस्था विकास to bore holes into wood; व व्यवस्था विकास कर्मां कर के किया कर के किया कर किया किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया कर किया किया कर किया किया कर किया किया कर किया किया कर किया कर किया कर किया कर किया कर किया कि

बर्धेक्य के hbigs-byed किया 1. (१-वें बर्धेक्य के ri-ho hbigs-byed) n. of a chain of hills



and hbib or anomaly hbibs-pa= and or any (Sch.).

ৰ্থম *hbir-wa* to tremble, shake, queke: ইউন্থেম্প what was said to make him tremble (A. 134).

Q ৡ bbu কুলি, বুন্দু a worm, insect, any small vermin; ব্যুপ্তির or গ্লিব বু a catorpiller; ব্যুপ্তির in W. u snake (Jä.); ব্যুপ্ত hbu pad a looch; ব্যুপুন্দুন hbu-ekyogs-duń snail, ব্যুপুন্দুন বুং মুধ্

ASTAN bbu-gkar a preparation of wheat flour, sugar-beer (Risii) also 35.43% id. (Risii.); the blackish-red preparation of this is called 43.34.

बद्द कर विदेश hbu-rkah brgya-pu centinede. Syn. ष्ट्र बद्दाव व yan-lag brgya-pu; कर बद्दाव rkah-brgya-pa (Uhon.).

es re: hbu-khan n. of a much worshipped deity in Nepal: व्यवसाय का एक प्रस्ति की साम केद (A. 124).

AS # Abu-phre-mo fly, flea, etc.

Syn. 1872 of nylud-cen: guyn skye-wa para-mo; yu skra-can; dadgon ne-wahi bee-can (Uhon.).

agra bbu-sea pf. aga bbus to open, to unfold, of flowers, esp. with F as Fagra (Ja.).

叫 abu-smug, v. S 气中 bbu-bkar.

999 hbu-su-haf a medicinal herb.

Qप्राप्त Abugs-pa करंब, याथ pf. ध्व phug to hollow out, bore; to pierce, sting; to bite; हिन्द दे कर यथुन बेद: the dog has bitten my foot; दद्र कर प्रमुख है कि द्वार क्षेत्र का my foot; दद्र कर क्षेत्र के क्षेत्र कर क्ष्य क्ष्र कर है दर क्ष्म के दे बहु के तो the Nan-shan mountains Chinamen, hollowing out hill-ground, make dwelling-places.

QUEN hhufis = alma u hasoms-pa.

TOTAL Abuss-pu to concentrate one's force or energies; but v. supra ARTA: EMM AGEN APPLY yourselves to religion with industry. EMM AGEN AMERICAN AGENT

QJ5 "I blud-pa pf. 3; vb. n. (limited perh to W.) 1. to fall from, drop, fall down; to fall off (of leaves); to fall through. 2. to go away, to leave, escape, to disappear, to be lost: \\ \mags \frac{\pi_1}{2} \frac{\pi_2}{2} \frac{\pi_3}{2} \frac{\pi_4}{2} \frac{\pi_4}

QG पा: pf. इण phus, fut. ६६ dbu. imp. इ phu l. vb. act. and n. to blow, either with the mouth, or to be blown by the wind; के पु: देव blow up the tire! कुर देवा देवा पुरस्ता बहुर जिंद रीक wind will blow

away the leaves of a book; sale angle age the monk having blown the trumpet; grand angle like chaff blown off by the wind (Dat.); same angle to breathe upon; grand angle are whole body became bloated (Mag.); bbud-bdua (Vai. k.)=55 trumpet, also: bellows; agracture, fuel, firewood (Lisii. 16).

Qच्च III: [pf. imp. 55 fut. 555 trs.: 1. to put off. pull off, take off C., hat, coat, ring, etc.: 10 throw down: 55 व्यक् threw down. 2. to drive out, expel, cast out, chace away, with the accus of the person and place, अब out of the country; अबद्धा an exile (Schtr.); to set free, to set at liberty, to allow to pass W.; to lay out, to spend. 3. to pull out, tear out, uproof. 4. to take away, to subtract from (Ja.).

QG\$ blan or 94 1.=9 4 debt. 2. to itch; 3 95 the itch, an itching W. (Ja.).

QQCI hbub-pa [pf. 90 bub imp. 900 bub; 1. to be turned over upside down: page 500 ho lies with his face undermost; page 500 or 50 it is placed with its top inverted, turned over; an age 500 to fall on the hands. 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation (MA) JA.

बद्दबाय hbubs-put [pf. imp. ध्रम fut. ६६० to put on a roof, or some thing for a roof; ध्रद्दबाय to make or construct a roof; ध्रद्दबाय to pitch a tent; ध्रुदबा corner pavilion S.g.] Jd.

বৃত্তী himm মনস্থা, কৰা one hundred thousand; agas himmetsho id.; বুই দ্বাৰু বুল ক্ষুত্ত 500,000 Chinese soldiers (Gir.); agas বুৰু ক্ষুত্ত কৰা ক্ষুত্ত কৰা ক্ষুত্ত কৰা ক্ষুত্ত কৰা ক্ষুত্ত ক্ষুত্ত কৰা ক্ষুত্ত ক্ষুত্ত কৰা ক্ষুত্ত ক

blum the 100,000 images, the n. given to the famous Kumbum monastery situated about 25m. S.W. of Sining-fu in the Kokö Nor district, the name being derived from miraculous figures alleged to be present on the leaves of an aged lilac tree. Accounts of this monastery are given by Hue, Rockhill, and Kreitner. It was founded by Tsongkhapa. ব্যক্ত কিটালো-নিন the five sacred books of the Bon enumerated in MENTY অইলাই ব্যক্ত কলে (1) কিন্তু ক্রেম্বর্ত্ত কলে বিশ্ব ক্রেম্বর্ত্ত কলে (2) কিন্তু ক্রেম্বর্ত কলে (3) ক্রেম্বর্ত কলে ক্রেম্বর্ত কলে (4) ক্রেম্বর্ত কলে ব্যক্ত কলে (5) ক্রেম্বর্ত কলে ব্যক্ত কলে (4) ক্রেম্বর্ত কলে ব্যক্ত (5) ক্রেম্বর্ত্ত কলে ব্যক্ত কলে (6) ক্রেম্বর্ত কলে বিশ্ব কলে (7) ক্রেম্বর্ত কলে (7) কলে (7

against Hhum-thun n. of a place in Monyul (Sikkim) south of Tibet. agains § 3. § 3. Assored place in Mon-yul where Pad-ma Sambhava is said to have performed ascetical meditation.

293'4 Abur-wa 1, to rise, to swell up, become prominent: श्रद्धानुष्य अनुस्व वाहेन क ringle rocky hill rising from the greensward; aga 5 \$4 to emboss, to work in relief (Glr.). 2. to spring up, come forth, bud, unfold. 34 294 gold and silver ornaments in relieve on some other metals. 234 glo-hour paintings and scalptures; बदुः कें भावत् , बदुः कों य an engraver; बदुः hbur swelling, a boil, etc. 95.7 the slight protuberant places on doors where handle rings are fixed. again hour-skyon an andulating country with risings and depressions: वाबन पुत्र केंद्र बुद बपुद बुद मेंबास वर्षेक AR (Risis.). ABRIGENIN BY A hinr-hjoms byedpa to reduce elevations, to smooth uneven ground; fig. to prostrate an opponent in disputation. ASX' \$5 hbur-dod a statue, an image in relief (Jig. 10). "9x" htur-po: Protuberance, tumour.

QQQ'Q hbul-wa (given as fut. of 44'4 in Rdo. 46), pf. and imp. 19 phul, fut. 599 dbul 1. ucia, wu's, alas a rest, term for: to give, proffer; to send, when the person receiving is considered to be of higher rank : लिंग इन युवानेर कर प्राथम ये युवान ध्य khos saan-gyi gser-rayan tha-leam-gyi phyag-tu phul he gave the golden ear-rings into the hands of the lady; aga 35 xx 9 24 व्युक्त के दुवा देश में गुर यह दश वर्त वस्त । अद दृद्दे दें भेक व्यवस्थ कु भेद वक्ष your letter of the 3rd instant has been sent here and a reply to it (\$) shall be desputched to-morrow; € केता हो. 3 तर्र एंट. क्रम. तहे. व. ईर हिंद हो बोबर धर. loc दम. 33 sent (or dated) from the Government printing office at Dor-ling (Darjeeling) on the 4th day of the 1st month of the Water-Tiger (year), r.e., on the 12th February 1902; बुद्द्र मेच भेग अनुबद्धका बनुध वर्त वर्ने बनुष कुँ जेन व्यवध I am sending (you) 4 be measures of rice which your humble servant's son will give your honour. 2. sbst. present, offering.

Syn gan phal-ra; (gan dhul-ra; Hana stobs-pa; gana stabs-pa (Mhon.).

aga an houl-chas articles for presenting to government, to high officials and to lamas of monasteries, etc.: १९६८ १ वर्ष का के इंटिंग में न स्पाप्ति का colly presents to be made to government (D. cel. 8).

QQN'U hins-pa 1. to blow (of flowers), to open, pagnay, aga 2. = aga as prominent (Jā.). aga as hins-pri a coppies of young trees

বৈদ্ধি আৰু বৰ্ষৰ l target, goal:

ক্ৰুট্ৰেই উন্ধৰ প্ৰশ্নি ইউৰ if the target be
good the sharp arrow will hit well (Hibrom.
47); কৰ্ম্বৰ্জন to see up a target; ক্ৰুম্ব নুদ্ধি to aim, to take aim; ক্ৰুম্ব the place
where the target is to be set up; specially, the central part of the target, the mark.

ada aga bben-benun = saa or saas an arrow (Maon.).

Qবিশ্বাসম hben-gaar a field for cultivation: এইৰ কুম এই কৈ কুমাৰ the field being level and smooth without unevenness (Jig. 10).

Qपेप्रसाध hbebs-pa प्रसाध, प्रवेश, pf. अव fut. 599 imp. \$9 causative to answ 1. to cause to descend, cause to fall down : and. hence, to cast down, throw down: gawa ब्येयम 4 to cast one's self on the ground (Dzl.); भेजाश्रहेरायवेषभाग to cast one's eyes down on the tip of the nose. 2. to assign, settle, fix, lay down, establish: used in a variety of phrases : न्या ब्येयम व to take up one's residence in a place; 59 adam 4 dpynhbebs-pa, with a, to impose taxes 34 adqua to assign a crime to a person : B'Ra Ida at 5 adque to fix one's thoughts on a place; 454 and and to give permanency, to fix, to regulate. ब्लेयस अवस = व्यव्य वेशस keeping. laying a thing down or away.

Qवेठा bbem, v. वेद ben.

Q नेपा प्रकार hist-giam or बनेप कर काम = कर द्वा वर्षे काम yan day-puhi giam के काम holy discourse, sermon, a speech on some sacred subject.

ৰ্বৰ'ৰ hbel-po temperate, saving, economical; নবৰ'ৰ'ন্দ্ৰ there has been economy, frugality has been exercised; নবৰ'ন্দ্ৰ extravagant; নবৰ'ন্দ্ৰ কৰি চিন্তু নম্ভান (Sch.).

ইনি bbo a dry measure generally used for grain and salt, contains 5 bre=10 pints. and hbo-bre is college, term for a measuring vessel. বাল্য hbo-khu-re a one who measures grain, etc.: বাল্য মুখ্য ম



which the grain measurers executed (Rtsii.).

মুদ্দ bbo-rea pf. এইম bbos or ম pho, fut. গুই dbo: 1. to pour out or forth, to spill out: মুব্দিন্ত ক্ষ there being no spilling (Glr.); শুলামুল milk having been poured out. 2. to swell up, to rise: এইম এই ব্যাধান জ্ঞানী darley; মুদ্দামুল ইন ম big as swelled barley; মুদ্দামুল ইন ম big as swelled peas. 3. to sprout, shoot forth, of wild growing plants, মুব্দুবুৰ the ground is verdant C.; also: the ground swells, heaves.

QĂ'E hbo-ja a kind of tea (Rtsii.).

ৰ্বই hbo-dhi-tsi wrongly written for হট্টি bo-dhi-rtsi rosary (Rtsii. 48).

ৰ্থন hbo-le=ৰ্থিৰ thod-po without much hurry, at ease, easily, leisurely: এই নাম ল হাই সাম ল হাই প্ৰায় হাই প্ৰয় হাই প্ৰায় হাই প্ৰয় হাই প্ৰায় হাই

হ'বী hiog 1. a kind of upper-garment, মুবৰ্ডল for men, মুবৰ্ডল for femules (Cs.).
2. in W. a square cloth for wrapping up and carrying provisions. 3. a small hillock (Jä.). 4. n. of a wild animal: ইব্ৰথ বিশ্বতি হৈছে (Lisit. 54).

এইল্'উৰ hbog-chol, v. মুল্'ড'ৰ sbug-chol.

ৰ্বৰ্শ blog-the or ৰুম্ ব্ৰন্থ shew-me blogthe a soft felt hat with a broad brim trimmed with long bairy fur.

হুবিশ্ব hbog-pa pf. বৰ bog or শব্, fut. হুবি 1. to be extracted, uprooted, pulled out; to be dislocated, unhinged: ইব্যান্তবিশ্ব W. 2. to unload (opp. to হুবিশ্ব hgel-wa), pৰ্ম্বান্তবিশ্ব khal-ruams-phog the loads were taken off. 3. to grow loose, to come off, to drop off, leaves from a tree C. (Jä.).

বিশাস ন bbogs-pa 1. to sink down, to fall to the ground, esp. in a fainting fit; to be submerged, immersed; বৰ্ণান্ত্ৰ হৈ ন bbog-yun rin-na prob.: when the fainting fit has lasted a long time; টুবৰিল বল্প-চিচপু madness, insanity; টুবৰিল্য বন্ধুন বল্পন ব্যাচনাাধ্য arises; উল (বলু বৰ্ণান বৃত্ত্ব) বৰ্ণান বল্পন বিভাগ কৰা to wade through water. 2. pf. বল্প phog fut. বল্প dbog imp. মূল phog to bestow, impart, লংকামল counsel, advice, directions, প্ৰব্ৰাৰ q instruction.

ত্তিত্ব bloñ-va roundness, rotundity, বহঁৰ বহঁৰ round; loose, slack, incoherent (Ja.).

প্রতিনি hlod-pa आमन्त्रण, आक्रान pf. and imp. ইম bos 1. to call, to cry out to, to invite: ইং ইশুইম ইম হৈ he exclaimed, wait! মিইলু ব বইণ্ডিব calls to a man; মহুন মুবইণ্ডিব calls to the presence: বিশ্ব বহিং calls indoors; মাইলুবে ইন ব to come uninvited; বইণ্ডিম ব to band out to cry out repeatedly; হ বইণ্ডিব কে weep. বইণ্ডিম আল্লোন, come to invite, to call, a guest. বইণ্ডিম আল্লোন, come to invite, to call, a guest. বইণ্ডিম আল্লোন, come to invite, to call, a guest. বইণ্ডিম আল্লোন, বিশ্বনিদ্যাপ ব that invites = ইবিশ ই জনভা sweet smell, fragrance (মাইলে).

Syn. afia sbron-pa; ng ng ng skad-gtonwa (Mnon.).

ৰ্মং শ্ৰিপ hbud-syrogs = স্থানিপ বাৰ্থ u. of the king of Lanka—the chief here of the epic Ramayana (প্রতিতা.).

Q ঐবিশ hbobs 1. imp. of ব্যৱধান hbub-pa:
দ্ৰুব্ৰকান নীপ্ 2. আৰ্থইলিকা not exectly a
stocking, but a soft warm stuffing of the
stockings. ব্ৰৱণাৰ hbobs-son ঘ্ৰামীৰইনিকা
half sock, foot-tie.

ह्नि hor supply, great or small. वर्षः हृद दशक्षव व पश्चित्र (Risii.); वर्षः के hor-che good supply, abundance, plenty: वर्षः के दृष्ट



বংশীধাৰুবংহা। বৰ্তমান্ত উপজ্বিত্ৰ there was not a small quantity, the requirement being not less (Yig. k.).

वर्षर'य hbor-ica pf. and imp. वर bor, 1. to throw, cast, fling: REWANK Amage casts a stone down a mountain side : ক্লম্বার্থ বিশ্বপূর্ব ব্যবহার to precipitate a person from a bridge (Dal.); 35.255.4 to cast out; वंदाहर or वंदाद्राय to throw away, pour away, • water in C. 2. to leave, forsake : ∄₩ वप ৰ্বাম a to forsake a husband or wife, অব সুম वंद वर्ष के अपर when I was left behind by my father he died (Pth.); 3 % alk let that alone, give it up; adamas as as QNA KARA considering it a great loss out of love he did not abandon it (A. 11). Occurs, also, in certain phrases, as 34 ada to make oath, quarquate to conceive an idea, to think of a plan. In W. ada appears to be a common substitute for akara to put down, to place. askara hbor-spufis grain heaped together in one place: विवादश्रिकावदरश्रदकार्यक khyon-badoma bbor-spuns-thog (Rtsii, 19).

ৰ্বাৰ hbol-po=ৰহমৰ 1. soft, smooth, yielding, elastic; both to the touch and disposition of mind; ৰবল নিৰ্ভাৱ ধা est, to est, to remain quiet, tranquil (Mil.); ন্বল্প, a bolster, mattress. 2. abundant, plentiful: ৰূপুৰ্বাৰ্শীৰ according to the abundance or scarcity of water and manure (Risii.).

QTN glos 1. ($q_1 q_2 q_3 q_3 q_4 q_4$) concealed, latent, hidden. v. $q_1 q$. 2. sbst. boil, bump, tumour $(J\bar{a}_1)$.

QGK Qbbyaf.era, pf. 35 byaf to clean, cleanse, purify: 27 27 27 73 his sins and defilements will be cleaned.

QGK B5 bbyah-khyad C. custom (Jä.).

QJK & hbyan-risi gum, glue (Madn.).

QAN'U bbyam-pa, pf. Bus byams or ARMA hbyams to flow over, to spread about. As shot. Abyam; may = \$135 man. ৰিছুলি 1. state of being void, metaphysical emptiness. 594988 rab-hbyams (1) knowledge of the metaphysics, divine learning; (2) wors [passing away, retreat |S. 2. acc. to Cs.: widely diffused. far spread. Kuagawu rab hbyams-pa a man of profound learning, a doctor of Buddhist philosophy; as a degree might equal the European D.D. ASHWIN hbyamsklas=अवत अस पर्यांका to the furthest limit. i.e., limitless, infinite: 434 unlimited, 3444 न्द्रेन्यपति अपनिष्या the spiritual image of Buddha is inconceivably great.

মুন্তাৰ byans (another word altogether) the finest breed of mule: ১৭ বিদ্যালয় ধুৰ বুৰুষা টু মিন মুন্তাৰ the best breed of mule of which the mouth is tractable and the hairs are rough (bristle-like) has the name 'chyam' (Jig. 25).

agraq bbyar-bag प्रश्न [a feather, a tail] S.
agraqea प्रश्नाम one possessing a tail.
agram विश्वासम, anything joined or connected with something else.

QJ'A hbyi-wa pf. & byi, also ga phyis, vb. n. of ga, to be wiped off, effaced; Cs. to fall off, of the hair (Ja.): \[\frac{1}{2} \frac{1}

a bare ground, i.e., having no stand of

lotus flowers underneath the feet (Jig. 13).

মুন্দি hbyiń-ica pf. মুন্দু byiń 1. to sink in. to sink down: ত্রু মুন্দু বাৰু মুন্দু chu-dań hdam-la hbyiń-ica to sink in water and mud, i.e., in awamps. 2. to grow faint, languid, remiss: ইন্মুন্দু মুন্দু মুন্দু hbyiń-ica bər-ica to lift up again one's fainting soul (Mil.); ইমম্মুন্দু মুন্দু
ৰস্কাৰ hhydrepu=ৰস্কাৰ (Nag. 51). pf. 95 or 95 phynd 1. to glide, to slip; to disappear, to slip away: ম স্বৰ্ত্ত্বত human life-passes away. 2.=ৰংহ'ৰ er সুখৰ skyrl-ra:
স্ক্ৰিৰ্ত্ত্বত lto-god bbyid-pa to earn a living.

बहुत बहुव डेक्ट (हाइल) सङ्गानस्वरकः [1. the dust of the great Nimba tree. 2. n. of a number]S.

43435 (45*) 1. mire, mud in which the feet sink. 2. that which is drowned or sunk—or caused to sink (S. L:x.). 43435 bbyin-byof=444454 chu r\u00fag-ma-can dirty

water, water containing mud and other impurities (Maon.).

ব্ৰুণ্য hbyng-pa (*ৰ্ম্মুণ্ড) pf. and imp.
মুণ্ম byngs 1. to wel, moisten, smear, spread
over, anoint: প্ৰদেশ পুৰুষ্ণ a salt meat;
লাইন মান্ত্ৰ প্ৰদেশ কৰিব কৰিব কৰিব কৰিব
coal-salve (Gliv.); মুইন মান্ত্ৰ প্ৰদান a little
temple with spices and ointments; লাক্
ব্ৰুণ্ড to gild (Pth.) 2. to stroke, to pat:
কাৰ্য ব্ৰুণ্ড a person's head (Ja.); ইন ব্ৰুণ্ড a
a painter, one who applies or rubs paint
on any thing (Situ. 85).

Q35' A hbquff-ca [: 4a, 354 1. vb., pf. imp. 95 byan cintrs, of \$354 hbyin-pa) to come forth, arise, spring up, to energe, to appear: affa a unage a to be set free; to go forth, set out: Excage was a a a f I shall set out for the purpose (of conducting) religious service (A. 71.). \$ \$45,495.4 to come out into the open air; to make one's appearance (1):/.); นั้ง ขาวิเรา มัส ผมิส มะ สม श्चेत्रद्धंद में दर्गेद भ प मारेग wood-la byi-dur glog-ma sprin byuñ-nas slob-dpon-gyi dyoñs-pa gçig at dusk there came forth moles and lightning and clouds and the teacher's train of thought was dissipated (Pth. 127); 9595 & and an actage act a noise of falling water arising in the air; द अभि अभवद्भ दावद I have had an auspicious dream (Mil.); not always intre. in practice: देद्य अभ मूजिया प्रति प्रत इत रहार र्जेश परे भेर as it will be necessary to produce the means of repelling these others; NATE signification has been seen as a second and intoxicated (Glr.); 55495 it proved to be a failure (Mil.); \$'44'95' it derived its origin, it arose from that: 9949 995 99 As trees on which fruit is growing; 33 3495 434 by that time a boy had come forth; 474435 they became two, they split in two (systems of doctrine); 595,95 to become a priest. ত্তি ক্ষাৰ্থ কৰিছে বাইৰ what has happened to these corpses, what is their history? (Glr.); মুগৰ অন্ত হুন বৰ্ষ ক্ষা did it also happen to the lama? 2. as an auxiliary indicating the past tense, the pf. হুন byuñ is very common, and in C. has largely re-placed the use of ক্ষা in that sense: মুগৰবাহুন the lama has arrived. Also occurs as the past of the abst. vb.: টুই বৃদ্ধে হুন the dog was white; ইন ইনিবাদেশ ব্যাধিক he had a mild look then. বুন ক্ষাৰ্থ he had a mild look then. বুন ক্ষাৰ্থ he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look then a same had he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he had a mild look he

शुद्ध कि hbyun-khun 1. = क्षेत्र कृप a pring, fountain. 2. = शुद्ध व्याप origin. 3. स्पादान कारक ablative case in *liram*.

वदुर पुरुष प्रेष्ट्रभव a mineral; वदुर पुरुष प्रेष्ट्रभव जिल्लास

बद्धाः देन हेन भौतिक growth, power of growing.

बद्धा में hbyun-gnas चाकर, योति, सभव source of anything, place of origin; primitive source: ध्वाप्त अभावत ग्रेज्य प्रभावतात्व of all accomplishments; बद्धा वर्षेण्ये the basis of all elements; बद्धा वर्षेण्ये the primordial source of all happiness is good. Also बद्धा प्रभा=body, constitution of the body.

QGC A II: 1. in the mystic language of the four guardian kings of the world (Caturmaha rája käyika deca) significs धुन्दश्व misery, nundane sufferings. Also, वर्षण्य = चुन वद्गात्र वर्षोष्ण्य = वस way, method (K. ko. म., 235). 2. sbst. a coming forth, an originating, the state of being, बुद्ध १६ the true state of a case. 3. an element, of which are usually four: बुद्ध व्यविकार्य प्रतिकार damage done by the four elements, i.e., by

fire, water, wind and earth; aga analy we the physical body; aga all year the even state of the physical constitution, i.e., good health (Mñon.).

QSK'Ahbyuft-po 1. a being, a creature : age and seems all that has come into existence, all beings (Cs.); age 424 the great being, Buddha (Cs.). 2. 48 a demon, evil smirit, a general name for all 3 hdre, बार्ड adon, and प्रवेगम bacus, which are of eighteen classes. 335 # female sprite. 435 य डब भौतिक [1. belonging to evil spirits. 2. elemental. S. 495 4 4E5 MM WIGHT "the nurse or mother of beings," i.e., the earth. N. 995 TISE hbyun-po-stun a talisman, a preservative against evil spirits. age धेंबे क्या में hbyun-pohi rayal-po the king of the evil spirits; their names are :---HIS 34 mdun-can, TIA AL 34 ginn-cin-can, MANIANA gent-hasin, agan 35 hgugs-byed, wi र्वारपुर्वभाद्येर yan-dug hgugs-byed, वानर र्वा विक anah-drag-hkhor, etc. (K. q. 9, 117).

agr द्वे ५ वर भ hbyuh-pohi dguh-ma an epithet of Durga, the wife of Mahes'vara (Mnon).

egr देवे अर्थेन hbyu-pohi-mgon भूतनाथ an epithet of Mahe'svara (Mann.).

बदुष्ट देवे वृत्तम भूतावास ["lit. the abode of beings," i.e., 1. Vishņu, 2. S'iva, 3. the body (as the abode of the elements).]S.

হুদুন হিল্প dbyun-pohi ral-pa= শ্রং শ্রুপ guan-spos a hind of vegetable incense growing in grassy places. Syn. H. Spu-can; & And drihi-scap-pa (Maon.).

QAK'U bbyed-pa (sec. to Rdo. fut. of 3 paye), pf. and imp. 3 paye or 35 payed and an phyes, fut. 53 dbye vb. a. 1. walwar warren to open; to place apart; to unloose: MENGUATE opening the door keep it open; fig. In his and age us age us age श्रेष to open a blind man's eyes; to open again what had been shut or stopped; 55. 4 4 4 954 to restore the appetite; 435 ba-phyed the open b, b pronounced like w. Gram. 2. [to separate, to keep asunder, to disentangle, W.; to disunite, to set at variance, 35435534835 in order to set them at variance, to create enmity between them Stg.; to part, separate, BE FOR WEARING THE CAVITY Of the chest and the abdomen being separated by the diaphragm S.g.; to divide, classify: रेक्य है में दबर दे व if they are classified according to the different species Lt.; केमस ह्य दमक aw har away the beings are severed by their deed (beings are born as different species in consequence of their Karma); F39 kha-phye-wa to open, to separate, e.g., when hands, that were laid in each other. are separated again Glr.; F3 4 kha-phye-wa to open, to begin to bloom? from Jä.

ৰ§্ধেই ইন্স the divider, one who divides or disjoins or separates.

Q37.755 bbycd-dpyad 1. the diagnosis of diseases and their treatment. 2. (Sch.) 'tongs, pincers.'

QAN'U bbyem-ps, with \$5'4 byed-pa' to act with promptness, determination and good success' (Sch. Js.).

2 ত blyer-wa ব্যাস 1. abst. flight.
2. vb. pf. ইং byer to escape by flight, to flee in different directions: ইংন্ডেম্ব্রন্থ নি
*১৭ই the market-people having fled, and nobody remaining (Pth.); বংশং the aickness was dispersed.

QJ 7 &byo-sea pf. J phyo or Ju phyos imp. S 3 byo-byos, to pour out, to pour into another vessel: 4 4 7 one who transfers or pours water from one vessel into another (Situ. 85).

ত্ৰিবাৰ bbyog-pa pf. byogs, to lick: অব্যাহিত্য চিচ্চ bbyog-pa-po one who licks, a licker (Situ. 85).

QHT'A bbyok-wa pf. ৪৮ byak 1. to be cleansed, purified, v. ৪৮ ব 2. to be skilled, well-versed, be full of: ইন্দুইন ব্যাধিন versed in the Vedas; ৰখন্ত্যুম skilful work (Rag. 5-2).

Q \$\frac{3}{4} bbyon-pa pf. and imp. \$5 byon, to come, arrive (resp. verb): \$47.54.4 having come to the cave; \$44444.4 and area \$5.54.4 he came to make circumsm-bulation at the temple. Also=to proceed, to go; to set out. Is a common vb. in modern polite talk. \$5.45.4 hdir bbyon (polite expression) come here.

QEX abyor a spade in C.T. (Rtsii.).

QJX'U bbyor-pe agfa, सम्बद, चर्च, देशव, firm that which is received, acquisitions,



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acquirements; goods, treasures, fortune: बर्देर एक्ट्र में केश पद्र श्रद प one possessing inexhaustible wealth 93.955.955.4 joy and treasures; 434 943 ten good things; 444 3 ada up five goods or benefits acquired by E a age up rafi-ui hbyor-pa-lha five acquirements for one's ownself. 455 9355 44 gave receipt, given as soon as it was received : बर्डेड यर देर यर अनु अत्तरे बक्त power to produce fortune or wealth (A. K. 2-92). The goods or benefits accruing to one's self are: 1. रह कि में भे व ब्रह्म प to have been born as a human being; 2. w land se land gar squaling to have taken ones birth in Magadha, i.e. in the central country; 3. 592 4 45 4 to be in the enjoyment of sound bodily development, i.e., to be suffering from no want of organs of sense or limbs: 4. अभिकार अर्थेक्शय freedom from doing wrong actions: 5. Suga Buassa Wisa to have faith in the holy religion. The perfect sublime benefits or fava 44.44 a5x4 (A. K. 111-9) are as follows:--(1) अद्य क्य बहेब हें द 5 54 4 the advent of Buddha into the world: (2) SMUREN THE the preaching of the holy religion; (3) 984 य अवस्थ the continuance and stability of the religion of Buddha: (4) वास यव क्रमभय being a believer and member of that religion; (5) वर्ड दासबुद हेद श्रुव यदे ब्रेद यदन नार्थन प being a patron of that religion so as to contribute to the maintenance of Buddhism. aga u sa hbyor-pa-can = 45 24 समृद्धि. समृदिशाची wealthy, possessing riches (MAon.). 454 W4 hbuor-ldan = E # 24 possessing properties, rich, opulent (Maon.). 955 वर्षेत् अह बहुद बनेद व though having wealth if it is not given up in charity (Qcr.).

ৰঙ্গৰ blyor-thon abbr. of ৰ্গণ্ডগৰ and ৰুগৰি*ৰ phar-thon-pa* receipts and drawings; income and expenditure: ভুগৰুতি হব ৰুগিন্তি देनमञ्जूद वित में द्वामाध्ये समावत्वा (D. cel. 10).

QJX'D bbyor-ua also agx a I: intrs. of is a sbyor-ua 1. to stick, adhere to; to take, contract, of diseases: agx a 5. bbyor-uad a contagious disease or infectious malady; ann agx was borne in mind, was remembered. 2. to be prepared, be ready, to have at hand, distinct from is to prepare, make ready: any agx an there being no meat prepared; agagaga was that is not at once procurable (Del.); anax agaga but if he has not such a thing at his disposal (Ja.). 3. to agree, acquiesce, consent together.

Qঠান'ন II: (resp.) to come, to arrive, to be received: সুখাৰামুদ্ৰ arrived at (reached) Lhasa; মাইবাৰ্ট্ৰের the letter is come to hand, has been received.

ৰষ্ট্ৰ পান্ত milch cow; ৰষ্ট্ৰ বন or বন বুদ অহানি one of the wisest and most learned of Buddha's disciples.

Q571 hbyol-un pf. and imp. \$\frac{1}{2} \text{ byol} fut. (and prest. in \$C.), \$\frac{1}{2} \text{ dbyol} = \frac{1}{2} \text{ to give or make way, } \frac{1}{2} \text{ q=1} \text{ to turn out of the way, to step aside; } \frac{1}{2} \text{ q=1} \text{ in walking I make way (to people) } (J\text{\text{d}}.).

মুদ্ধি hbrah, v. মুদ্ধাননি, মুদ্ধান কিচনিrayas a woman's breast, teat; (মুদ্ধান্ত
gtor-ma slum-pa) offerings of meal in the
shape of a bowl to spirits (Rtsii.).

QQC O hbrah-wa pf. agen hbrahs imp. age or agen 1. to follow, to go after; with

Qच्या blrad-pa= 45% pf. 9% brad, imp. ब्रिकेटची, 1. to scratch, to scrape, to tear with the claws: व्यक्त वाहर्श अवव्य कार्यकार with its paws his face (Hbrom. 115). 2. or वेवव्य वाहर्श के to be wrathful=also केक्स अवव्य : व्यक्त वाहर्श के saying has your king also become displeased? (Hbrom. 55).

হৃত্য বি hbrab-pa pf. হৃত brab imp. ইত brob 1. to catch at suddenly, to snatch away. 2. to beat, to scourge, সংখ্যাবিদ with thorns. 3. to throw out, to scatter (Ja.).

Q व्राया | hbral-wa में स्र-विष्य व वियोग, विरण; pf. 99 bral, 59 brol; to be separated from, disconnected: aga as A \$5 g \$55 thou my daughter from whom I am not able to part (Glr.) ; WIS " SE" | Ita spyod ya bral-te contemplation and consummation being disentangled from one another; = \$ 255 94 TA 34 35 as the sacred writings (Sutranta) never came out of his hands. Usually age a is preceded by 55 as in : Maraca gar as ga y he got rid of his thirst ; 45 52 94 45 3 he recovered from his illness. 45 4 बंद न बच्चा वद बंद what was compounded matter is dissolved in its being. ageras bbral-med = aga ax ax a wfault inseparable, indissoltable (Ja.).

CON PPINE SE GON & LOOD - CATE SOM MALE rice; aga gan abras-kui-srus bucked rice; 4 454 rice mixed with small pieces of meat, ৰম্বনাৰ rice not husked : ৰমুখাবস্থ # whiterice, 94545 red-rice (the inferior and cheaper sorts) (Cs.): 334 34 in C. boiled rice, served with butter, argar, etc., agares hbras-chan cooked rice; aguigaja aguisaj न्द हैक या बान्द्र या देना चेंद्र का कुष च केंद्र (A. 62) formerly one who had given a pound of cooked rice in charity became by virtue thereof king of Tibet. Subjoined are names of different kinds of rice as mentioned in the Kahgyur:--- नुवेद्धदार् यहत्व, नुदेन, सूचन वे ६ प्र व, रक्षावब्रेंगाय, ब्रुवं कुलका प्रे ब्रुवम, रव हु दलव धरः वेदाय, दूर वे साहैब, मुदान वे दान, द्रमदाद हु बाल, ब्रामां ह अप हे व, यव हे म, अमाद्य दु के अ^{क्र} गुव हु दु के विकास रवेश व, समान स, यवान क्षेत्र व, प्रामानेद व, हवाव यवान क्षेत्र म्पान, क्लबास्त दृष्ट्वेय, सेट १५ हेब्या सेदा व माद्या हैन. र्वे, कामास्त्रप्ताचेनामायर श्वाच, स्वानुः जंबर बेदाव, हेनुः ह श्च में वहर्ष, वासासर भाउन, श्चम हेव, इवाह हे करवा विवास मानेद या वश्रम सद्वा केया प्रवाद मानेद का मानेद का ने अहें वर्ष, पुर केव वर्ष हेर हाय, सु है देर, मे हे, स्पर पु हे. बेन इ.च.म, मृत्य तु.इ. प्रथातु. व इथ, रव ह हेन हेर, की र्था केल, क्ट्राम व कि क्ट्र के शाव देंद्र या श्रव केल हुना मुख्य यह वह वा य, प्रदिव, नेमवेदवर, देशमेदय, समादे, कुमर्वेस, वे व 5 द क्रिमाधर वद है में सुद व है द द द व कि महिला है ब्रन्य, देवार्य, ब्रावक वीप्टर जुन जुन के अर्थ, दे अप्टर करवाय रवानुवाय, वहेद वृद्देशमा, वृद्यास्त, कदावामा है व इस वर बर्ड काव, बर्ड र क्वे अपूक्षा वाजा कु व, क्वेंबे सहस् (R. d. ₹, 265).

ব্যাস্থ্য hbras-kyi-khrag বিশুৰ vermilion, (mystic) (Mis. rda. I).

aguinta hbras-melog=3.4 the gourd (Moon.).

ৰ্ষাৰ্থকৈ Hiras-tjons (Denjong) (lit. the country or valley of rice) the native or Tibetan name of Sikkim which is also called ব্যাল্যাইন Demosjong or ব্যালাইনে Demoshong.

agarife: = frac any [unsubstantial] &.

ৰ্বাশ বৃষ্ণ Abras-sna geum (জন্ম, a-hbras, মুন্দ্ৰ, sra-hbras, ব্যান্থ্ৰ hjam-hbras) (mystio) (Mis. rda. 2).

ASTREA Horas-spuds or ASTATES Hbras dkar-spuns (lit. heap of white rice) wrease the ancient name of Katak the chief town of Orissa; in its neighbourhood existed a large Buddhist monastery called S'ridhanya Kataka after the model of which the great monastery of Daipung near Lhasa was built. The Lhasa monastery is an immense establishment said occasionally to harbour 7000 inmates, of whom many are Mongols and Siberian Buriats. It stands 4 miles west of the city. Under this head we may quote from a Tibetan state document recently issued an extreme specimen of abbreviation : केवपुक्ष द्वाव व्यवस्था के विवादवंद the teachers of the three monasteries Sera, Daipung and Gaadan.

aguig hbras-phye = aguigu rice-flour (Rtsii.).

agas hbras-tsha rice-porridge (Rtsii.).

ৰ্ষণ ন hhras-san আৰু cooked rice, ৰ্ষণ ন ধাৰ, বাজ, নজুল [cooked rice, parched rice]S.

बच्चा कुम क्य hbras-slum-can = 9 अप the Indian deodar (Mon.).

agar a hbras-ril unmilled or unbroken rice, paddy.

agar and stras-sil rice cooked with hutter and mixed with sugar, rice-pudding (\$\mathbb{Q}tsii.).

QUN'S horas-bu fruit, in every sense of the term, both fruit the produce of a tree or plant, and fig. the fruit, effect, or consequence, of any course, conduct or action, and thence can also mean the

reward or the retribution of such behaviour; & and effect: 55 44 au d admin and dar ar having enumerated the various instances of the causes and effects of derived knowledge. In the common meaning of tree-fruit, we have 4545 Ac. a fruit tree, 4945 24494 or 49494 as fruitful, productive: 9949.454 the three chief fruits, vis., #5x a-ru-ra the fruit of Terminalia chebula, 45% warura the fruit of T. bellerica, and \$5% skyurura that of Phyllanthus emblica. Agargan barren. unfruitful. 4949 also occurs in the fig. sense la again apple of the eye; and again to indicate a tumour or a swelling as the result or fruit of inflammation or pain. Furthermore again constantly stands technically as the fruit or reward resulting from passing successively through the three stages of ascetical meditation, esp. in Mil. Ethically we find: 2995 the effect of sin; asa and the fruit of lordship; and againg the results of Karma, etc. Again the various graded results of progressive perfection, of which four are distinguished : (1) कुन 5 हनक व कोतापणि he who enters the stream (that takes from the external world to Nirvana); (2) as alar बुर-देर प सहदानामिन he who returns to this world once more; (3) देश से स्टब चनानानिन he who returns no more, being a candidate of Nirvana; (4) 53 alau ata the Arhat, the saint who has vanquished all moral and spiritual foes. In the Kahgyur the five stages are mentioned:-(1) Marua againg the fruit of education (moral, mental, etc.); (2) A a qual ages the results or fruit not consequent on education; (3) TK MK H AN B agwig the precedence gained by a Pratycka Buddha; (4) 3x 2-क्त ततु. चेर . ईत झमझ रततु अतु. बचेस से the precedence of a Bodhisativa who has entered the

बनुबन्न वर्ष्यर्भिष्य a dootrine in which the fruit of one's Karma is always desired. बुग्नेज कृषेक्षणर्थवर्षम् कर्मा व्यवस्य कृष्ण्यस्य व्यवस्य विषय स्याप्य स्याप्य व्यवस्य व्यवस्य विषय स्याप्य विषय स्याप्य स्याप

agugर्जेट्स ४६ चन्या not barren, a woman who gives birth to many children, truitful. agug ब कुण्यम कार्ये कार्योगकार। [to regard an effect as a cause] 8.

ৰী শংগ্ৰ hbri-ka rat-na n. of a medicinal plant for sores and ulcers (§man. 351.)

ৰীন্ত Hbri-khus also called ৰীবুড Hbri-gus n of a district situated to the north-east of Gahdan (গ্ৰহণ্ড) in Tibet.

Ada Hbri-chu n. of a great river described in a modern native work as "rising from the snowy mountains in the south of the province of Thurpan in Thogar whence it flows across the at K or upper north towards the S. E. of Tibet; then, turning its course directly southwards, it enters the provinces of #dan-khog and Sdc-dge (Derge) and Hoah (Bathang) and then passing by the Chinese province of Yunnan, occupied by the Musalmans, crosses Yavana and the country of the Laos. It is called "A" dr. "Lan-tehadkyas by the Chinese, Kaswokha by the Indians" (Deam. 32). In Tibet it is gen. called the river of Fig. 13 Kham Dege (Los. 4, 5).

all birj-ta a form of medicine, prob. a kind of extract; all walks a medicinal herb, an emetic (Med.).

বৃত্তী *gbri-soa* I: pf. and imp. বুল to write, to draw, note down: বুলব্দিং কৈ বুলি to describe a circle or other figure; વર્ષ ન bri-sca II: pf. not વેચ bris but દે bri, to diminish, grow less: કુન્દ્રેન્ડ વેવેન્દ્રrlun-grow hbri-shin meditative warmth decreasing; દેવાવેલ્લા chu ranh buhi kha bri-son the water of the pond had diminished.

**Hbri-bho n. of a mountain situated southward beyond the ocean, in which reside the species of venomous serpents called Taksako. The finest species of sandal wood called Gosirsa and Hurianacandas grow there (K. d. 5, 277).

बब्रेड bbri-mo कारी female yak; क्षेत्रबै or बब्रेड बब्रे wild female.

a strain should be should

ৰী আইং বৃদ্ধ Hbri-sa Thod-skar the mother of king Spok-blean syam-po (Lok ৭, 5).

पदि होगां समझ middle, middling, moderate; बहैर नेन tolerable, something moderate, of middling quality; अप or केन्द्रबहिन्द the middle line; बह्दरबहिर नुसुब good, bad and middling; बहुबहिर ত্ত্তি নি bbrid-pa ৰাজন 1. to caress:

*ছেইবেন্দ্ৰইন্থন ছা (a boy) should be caressed up to the fifth year of his ago (Can.) 2. pf. ইন্ট দাল to beguile, impose upon; ইন্ট্ৰিন id. কইন্ট্ৰন্থৰ bbrid-de nod-pa-las (as she) wanted to seduce him deceitfully.

ত্রিশান strim-ps 1. pf. ফুল্ল trims.to distribute, deal out, hand round; বঞ্জনত 2. sbst. distributor, dispenser, waiter at table.

विश्व क्षेत्रक भाषा, यह र, मोकि 1. a grain of anything; also: corn, seed : कुंब ब्यू देवे हेट व bye-ma hbru-rehi steft-na on every grain of sand; agaaq hbru-hthag-pa to grind grain. 2. a particle, piece, letter: ज्या ब्यु ब्हिन yig-hbru-geig a single letter; वेन् केव a syllable; ag 14 hbru-don the meaning of a letter, the object of one's application or prayer (Rtsii.). 3. (collectively) grain, corn, in gen. aga ra load of grain; aggatanasa bbru-ma-der mi-bkbruffs no kind of grain grows there; ag and horsgrims tea in grains and loose tea: 49 1944 मुन्दाभाँ रेवे हेन्यार्टम व्यंद (Jig. 22). बचु के wild grain; agrata grain-measure. agrasa agras born bond gours the three-kinds of milletsesame (Sman. 5).

aga blru-ma = a a sa yi-ge dbu-chen the capital or printing letters of Tibet.

ags hbru-tsha v. gs bru-tsha.

ৰপুত্ৰৰ *hbru-zun* a superior kind of carpet or rug: ৰুহি সুৰুহে হৃহ বুলুৱৰ স্থান্ত্ৰণ ম (Jig. 27).

agair. Hbru-la-sgan n. of a place in Tibet (Lon. *, 9).

eg-94 hbru-çal, eg-9 hbru-ça, v. 9:9 bru-ça.

रहीन birug I: (१०१९ वृत्त विद्यात, नेपनवीन thunder, lightning, whirlwind; वर् नेप वृत्त phad-chen-birug loud thunder. वृत्तवा, अस्तविद्यात करवारे, व्याप्त केवरेड्डी व्याप्त कृतिकी, (Mongol. proverb) the clouds that are

accompanied by thunder seldom rain. So, the girl that has a loud voice seldom gets married ("has no wedding feast").

Syn. A-SH sprin-gyi-sgra; 55.74.2 dbyar-skyes-tha; T-97° sgra-btgya-pa; L2°H tdo-tjebi-sgra; 94.494.4 gnam-loagstgra; 14.44 thog-babs; 94.34.4.4.4.494.8 lhan-cig bdon-pabi bbrug-sgra (Mhon.).

वृत्य अव भव माद possessing the voice of thunder; n. of a son of Ravana king of Lanks.

ব্রপার্থ বৃদ্দ hbrug-şyrahi-gar as met. = মান্ত rma-bya peacock (Minon.).

*991 bbrug-rje also called 450 na4-tha n. of a Sa-bdag or demon monster.

Bhutan (Jig. 26). 2. the thunderers or the sect of Buddhists inhabiting Bhutan; often also styled in Tibet ¶ 2972; is one of the Nyingma or unreformed schools. The Horyg-pa school of Buddhism originated from the lamas Glis-ras Pag-ma Rdo-rje and Chos-rje Gteak-pa Ryya-ra-pa. The latter according to the advice of his spiritual teachers founded the monasteries of Elok-rdol and Horug and agreeably to

the inspiration of his tutelary deity founded the monastery of Ralung. At the time of erecting the second monastery, a great thunder storm took place from which circumstance it was called 99 Horug. The monks of Hbrug monastery became famous for their learning and spread Buddhism in the wild mountainous country of Bhutan founding monasteries there; whence from that time Bhutan came to be known as the country of Hbrug (Dug). The Bhutanese still follow the teachings of Gsan-pa rayaras-pa (Grub. 5, 17). aga at hbrug-bar the middle sect of the Hbrug-pa school. 4945 hbrug-smad the lower or later sect of the **H**brug school : also = lower Bhutan

99 में hbruy-mo मेवी [1. an ewe. 2 Nardostachus iatamansi]S.

sqqqqq hbrug-shabs or qqqqqqq hbrug-shabs drus seem to be the proper terms for the ecclesiastical ruler of Bhutan known in Indian official circles as the Dharma Raja of Bhutan.

agq व वेष bbrug-gzig (agq व वेष 5 स वय है स क्षेत्र इत्याव हैं स्थाप a species of leopard found in Bhutan the bones of which are used as antidote to cancerous sores and dog bites.

the country of Bhutan, occupying the Himalayan region east of Sikkim and weet-north-west of Assam.

ब्युवाच्यम विकोस [agitation] S.

વુવ મેં birug-ris n. of a plant: વવુવ મેન્યવ્યવસાય વર્ષો મા the fruit of dukshing removes illness caused by in brought forth by the rain.

QJ5 4 hbrud-pa,= 4574, to rub; also: to fill up: R=3 45744 khuh-bu hbrud-pa-po (Situ. 85).



agent bornb khus = \$\sigma \text{pk} \text{ imps} the sacrificial fire-pit used in Tantrik religious rites: agent \text{Tantrik} \text{ps} \left(\hat{Kag}, 51 \right) fire-pit in which the Ngagpa lamas burn clarified butter in sacrificial ceremonies.

13 A bbrub-pa gen. with & to overflow, to gush forth (Mil.); & age to flow over.

व्युवध मृष्ट्राव (शुर^{्द्रश}) **व्यक्तिकां** needle work.

And herum any berry on trees or shrubs: and shrubs: and shade ryun-herum grape; and se-herum hip (fruit of wild brier) in Sikk., in W. = pomegranate.

agua phrum-pa or agug hbrum-bu famita agains hbrant-nud a pock or pustule. small-pox, the commonest and most dreaded of all diseases in Tibet, transmission of which into India by traders chi the Sikkim passes has only lately been in any way checked by fumigating bales of merchandise and by ordering compulsory vaccination of incoming traders at Yatung near the Jelep Pass. The colleg. term for smallpox is "llundrum." aga gakan unin n. of a tree the bark of which is used in small-pox; व्युक्ष पुत्र के किडिन (a species of leprosy]S. वनुष्याम hbrum-lha-mo the goddess who causes the disease of smallpox.

agwāg bbrum-pho-lha n. of a district in Tsang where Pholha Thaiji was born (Los. 3, 16). agwāg นาสัง รมมเด็จนาย the full name of governor Phalha Thaiji.

agu instr. of ag also an abbr. of agarg.

Q hbre n. of a place in Tibet (Deb. ৰ, 2). এই পাইছেন Hbre-ko de-lust another place in Tibet (Los. a, 2).

QQ'A sbre-wa pf. and imp. 34 bres to screen off, to spread over, to envelop.

प्रमाण bireg-pa pf. वेष breg or वेषण bregs, imp. वेष brog or वेषण bregs to lop off, prune; amputate: वेष्वेषण to cut off at the neck; अञ्चल वेषण to excise the membrum virile; most frq. in reference to the hair, to cut off, to shave: मुस्साल वेषणा one who shaves the head and mouetache.

ৰব্ৰ ব্ৰুপ্ত বুজি Hbren-dpal-gyr blo-gros n. of a Buddhist saint of Tibet (Deb. শ্. 2).

হুদ্ধি Abrea-pa ব্যাক্ষা leather or hide strap; ব্রুম্পেশ বা [bound, connected]S. ব্রুম্পেশ বা [bound, connected]S. ব্রুম্পেশ straps or ropes made of hide thongs twisted together (S. kar. 179).

aga a hbren sca frq. for aga a hbran sca.

ৰব্বিত্ৰ hbrel-pa অক্স connection, union, conjunction, but only in certain applications. 1. connection between cause and effect, used also for effect, consequence, efficacy: শ্রুব কর্মান ক্রিক্রিয় the efficacy of prayer (Mil.); ব্যক্ত hjog-pa to apply, make use of it (Mil.). 2. the vascular and nervous system conjunctively, the two systems in their totality. 3. genitive case, the sixth case of Tibetan Grammarians, ব্রুব্বেল hbrel-pahi-sgra the termination of it: মুধ্য ধ. a small quantity, a little, a bit: মুধ্য ব্রুব্ব ব্যক্ত মান to snatch up a little bit to eat; মুধ্য ব্রুব্ব ব্যক্ত to snatch up a little bit of religion (Jal.).

মুন্ন বা: hbrel-ua, vb. intrs. to adhere together, to combine, to become connected, to meet together: ইন্মেন্ড ক্ষেত্ৰীয় ব connected only by veins and bones, nothing but skin and bone (Dul.); ক্ষেত্ৰীয় ক্ষুত্ৰ ক্ষেত্ৰীয় ক্ষুত্ৰীয় ক্ষুত্ৰীয় ক্ষুত্ৰ বিশ্ব ক্ষুত্ৰ ক্ষুত্ৰ ক্ষুত্ৰীয় ক্ষুত্ৰ

ৰব্ৰজ্ঞান hbrel-sab-pa, নামন [together, in company]S.

Q বুঁ বাঁ Abro-go (acc. S. Lez. এই ৰ সক্ষতে) n. of a medicine said to resemble mare's dung [Scripus kysoor] S. এই ব্যাধান শুন ব্ৰুব ই বং কৈ:

ৰবুৰি বি Hbro-lo-tea-un n. of Lo-tea-wa who was a native of ৰবু (or Dö.).

ए प्रेमी Abrog. (494) परच, परवी solitude, wilderness, uncultivated land, esp. summer pasture for cattle in the mountains, agair a hbrog-skyon-wa, to attend to a mountain dairy; 4948 bbrog-khyi herdaman's dog, a huge fierce mastiff; 494544 abrog-dgon, wrent (A. K. 111 20) monastery in the solitudes of mountains generally kept up by the Dok-pa. 499 k abrog-stoff, open pasture lands on the tons and slopes of mountains. Agent borogsnam a coarse blanket made and used by the Dok-pa people: व्यूज्यम ने च्या की मार्थ क्या Kan hbrogenam gyi gos-nie briecys-gyon-pa he was dressed in two-fold clothes of Dok blanket (A. 130).

्रोष् म gbrog-pa, (Dok-pa), बोच, बीपाच herdsman, shepherd, etc., particularly the nomadic Tibetans who live in tents on the

moors and upland valleys of Tibet, tending cattle and earning a subsistence therefrom. They are found all over Tibet, keeping each tribe or section to its own grounds; and are in various ways much superior to the husbandmen and cottagers of the country. They export wool and pay taxes in butter to the Tibetan Government. agga hbrog-phrug, a herdsmans child, a boy tending cattle-in W. now used as a nickname: aga hbrog-mi. a herdsman; बर्जून hbrog-mo, जोपी a female Dok-pa; 99995 hbrog-shad rude, rough, boorish; agains and brog-shad snon-pa to be rude, etc. (Sch.). agam hbreg-lhas nits a fold for cattle.

Syn. 3943 phyngs-skyon; aucage: ba-lah-byrah; nc-aña taur rkah-behihi nor-ldan; 3943 phyngs-kyis-phyng; 3942 phyngs-ldan; aucage: act ap ba-ldah dwan-phyng; act ba-hjo; at aps hjo-mkhan; 394 a loag-tog (Mnon.).

বৃদ্ধি bbrok, (dong) = ব্যাস্থাক gyag-rgod বালাবোনা 1. wild yak (Poophagus grunniens); বৃদ্ধান্ত কিন্তু কি

age news Ilbron-khyage La the well-known Dong-khya Pass, the top of which is 18,420 ft. altitude, giving access from the Lachung valley in the extreme N.E. of Sikkim into that part of Tibet which lies at the northern head of the Chumbi valley. The name signifies "frozen wild-yak pass," being so called from a troop of yak having been once overtaken by a storm on the pass and having been there found frozen to death.

र प्रति । hbrok-pa= १ वर व्योद व, चयतेवव attending to, to wait upon, to serve. आँ देवः इ.संबाद्देद के being attended to by colestial damesis (Bee-sprift).

*§<. Hbrok-rtse n. of a prosperous large village with a monastery and an ancient palace four storeys high belonging to the family of Shape Phala. It stands about 10 miles N. N. W. of Gyang-tse, on the Nyang river (Los. 4, 8).

age and horos-beat n. of the fifth wife of king Khri-aron idehn-bisan (Los. 2, 8).

বিশ্বী blrom an ancient family in Tibet in which was born ব্ৰুদ্ধুৰ কৰিব বৃধ্ধ Bromston the founder of the sovereign hierarchy in Tibet in the beginning of the 11th century A.D.

ā rba or 5™ dbah, waves.

a Tau rba-klofs, and a gra id.

त्रिय Rba-rag n. of a place in Tibet: अध्यक्षणादिक (A. 117). अभियम् gba-mi rag for वस्त्र कृष्टिष् the better class of men in Rba; अभैयम् भिनेशक यद्युद्धि हुद कृषणादिक (D.R. 11, 18).

2. W. crutch=4.7. 3. rough and hourse;

**I rbad-sgra a harsh voice; cf. 45.25 rbad-rbod. 4. quite, wholly: **5.75 q rbad-good-pa or **5.35 q rbad-ser good-pa to cut off entirely, to extirpate (Ja.); **5.35 q rbad-skyogs residue, residuum, drugs, husks, etc. (Jä.).

নি ' I rhad.pm, imp. জ rhad, to set on, incite: ইন্থৰ টিন্ত to instigate a dog against wild animals and incite a demon to do mischief to an enemy. Also = শ্ব কুল ন to send some calamity or disease by means of witchcraft, etc.: শাইন কুল brings down visitations of the Mo-mo flends.

ৰণ্ডিং rbad-rbod thick, dense, close:

ক্ষেত্ৰ thick hair, (Jä.).

ক্ৰ rbab a rolling-down, also et, e.g., ক্ৰ rdo-rbab loose stones rolling down; ক্ৰ'ৰ আ after the rolling of detritus had reased (Mil.).

\$\\\ \tag{\frac{1}{2}} \tag{\f

270 thatea 1. Number wen, goitre. 2. large knots in, or excressences on, trees; on account of their speckled appearance often turned into drinking-bowls or cups.

भूम | thu-wa, also दाय dhu-wa, चेन, a bubble, foam, froth, seum; & श्व chu-thu id.; श्वय स्थ or श्वयक्ष घेनवान, चेनिय frothy, foamy frost-covered; श्वयक्षद to seum or skim off (Cs.); श्रेष्ण कृष्ण श्वयद्भाय to seum or skim off (Cs.); श्रेषण कृष्ण श्वयद्भाय के friend is like water bubbles (Ja.); श्वयब्द्धर हैंद् it sends up bubbles.

also figure: sba-gan secret and concealed.

#1577 sba-dkar a kind of linen cloth (Rtsii.).

#15 sba-rto lining of tea-pots, tea-cups, etc., with brass or gilt (Rtsii.).

변약 sba-kag rope made of twisted cane. 변약 sba-ka 1. a common form of the vb. 함드 sbed-pa to hide, q. v. 2. or more fully 역독제학원의 hdoms-kyi sba-ka, sbst. the privy-parts. 3. n. of a place in Khanse (Loft. 3, 17).

క్రైవే sba-tsha the residue of mustard seed after oil has been pressed out.

nt is sa-tshan oil-presser's house, the hut where oil is pressed out, as in Gyangtse.

19 lagge sba-lu mig-byil an insect (Risii).

श्रेण द्रा stay-pa pf. अवश्र stays imp. श्रेवश्र stoys to saturate, stain; to defile, pollute: द्रेश्म अवश्र a polluted with dirt; द्रेश्म अवश्र a polluted with dirt; द्रेश्म अवश्र का saturated with perfume (845ii.)

当に口 sbañ-wa 1. v. 答っ sboñ-wa, 2. malt from which beer has been brewed; 歌本 sbañ-skom id. dried.

કાર્યા કોલતાં ક 1. dung of large animals, such as horses, yak, deer of large size; especially also દેશ્યા, વૅદ સ્થાન dung of horses and asses; fresh dung of cows, yaks, &c., is more correctly જેવ or જેવ. શ્રુપ્ય લુદ dung manure; શ્રુપ્ય સુખ dung dried for fuel. 2. ખિતામાન પર, શ્રુપ્ય સુખ સુખ કોલતાં કુર્ય સુખ કોલ સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કોલતાં કુર્ય સુખ કોલતાં કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય સુખ કુર્ય

sbab a species of bird (Rtsu.).

\$\frac{1}{3}\cdot bab-ca a certain number or quantity of trading articles, e.g., of paper, a quire, a bundle of matches, etc. (Ja.).

প্রমাণ stam-pa pf. মুখন stams, imp. মুখন stams, to place together, to collect: প্র মুখন মুখন স্থান ক্ষাল্য to keep together in one place; squarer as smyug-nu sbangpa-bdra like reeds laid together (Vai-sa.).

NY O sbar-wa v. HX 9 sbor-wa.

数 新 sbar-mo v. 書 新 spar-mo.

हर अस sbar-yas सक्रम n. of a number.

শ্বী Shal 1. a province of southern Mongolia: ভুম নী আম ট্র প্রথম কর্ম (G. Bon. 4). 2. muscles: অব্যাহা the soft muscles of the palm of the hand.

ইয়ান shul-pu নৰ, সৰ্ম a frog; also erroneously কছাঁত the crab. প্ৰতেশ shul-chuń or প্ৰস্থান shul-leon a young frog, tad-pole (Cx.); প্ৰতিন shul-chen a lizard; প্ৰবিশ্বনান্ত toad (Risii.).

स्थाप क्ष shal-pa-ran बच्च [a kind of tree, Sesbana grandiflora.] S. स्थाप व्याप shal-pa lag-pa the root of a medicinal plant: स्थाप व्याप व्याप क्षेत्र क्षे

ধুৰ sbas or ধুৰুৰ মুদ্ধ, মুদ্ধ, মুদ্ধ secret, confidential; ধুৰু sbas-tship words that are suppressed, concealed (Minn.).

ইব sbig a kind of wild animal (Rtsii.).

ৰু ব shid-ou 1. corrupt form of ধুর a sprid-pa. 2. in Tsang, for ধুর a bellows, instrument for blowing a fire.

કું કુંઘ-gu 1. hollow, cavity; the narrow interior of anything, a tube.
2. a hollow stem or reed: વર્ષ્ય સુધ્ય વસ્ત્ર કું કેલ્લ વસ્ત્ર વસ્ત વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વસ્ત્ર વ

हुव şbu-wa v. धुव [bu-wa. धुव व şbu-wacan चरिष्ठ [unhurt, safe]S.

§ 4. sbu-la-kha 1. the japanned or coloured leather imported into Tibet fron China. 2. the sable, Mustela sibellina (Jä.).



প্ৰবা sbug or শ্ৰুপৰ sbug-po the innermost part of a house where treasures are kept; ক্সংগ্ৰুপ or মাধ্য গুৰুপ maked-kyi-sbug treasure-safe.

মুণা ঠিথ sbug-chol or মুণ্ডৰ sbub-chal large bell-metal cymbals; there are three kinds of মুণ্ডৰ sbug-chal in use in Tibet. (1) সংস্থা hor-sbug cymbals imported from Mongolia; (2) বুলুল ryya-sbug Chinese cymbals; (3) ব্যস্তা bul-sbug cymbals manufactured in Nepal.

মুখ্য sbuy-pa to penetrate, to perforate, to pierce into: মুখ্য ইন্থা sbuy-rtsa lon-pa= মু মুখ্য ক্ষিত্ৰ to understand the secret of any matter, to penetrate into the real object or import of anything (Yiy. k.).

= धर. हर. बरन [the act of tasting]S.

peab; strate stratage, many beoble died

in one place (A. 151). HEND gbusg-cho NYM [unassailable]S. HEND Sbud-hrar n. of a place in Tibet (Deb. 41).

is the d-pa = aqua squas a a (Ma).

The tank always using dried dung of cattle for fuel, the bellows is an indispensible article, and usually consists of two skin-bags equected together that the compressed air passes through a tube into the fire (Ja). If a agra a bud-pa blud-pa to blow or work the bellows.

The stud-meth the tube or iron-mouth of a bellows.

37 shun-pa 1. v. spun-pa. 2. nw bark of trees, the peel of fruit, pod or husk of grain (K. d. 3, 16).

सुन कोर sbun-geer 1. = र्न केर व don-med-pa or केर व केर व meaningless, without substance, hollow, vain (Lic.). 2. a small building in the style of a monument, in which sacred writings are deposited (Jā.).

and a sbun-resis a very high rate of interest, fifty per cent.

हुव किंद sbub-khon a hollow ball.

सुष्यं abub-chol v. सुष्य = र्व में (Jig. 18).

Hamaga sbubs-hbras the nutmeg.

Syn. Mangu soubs-skyes; Mausa sbubscan (Mon.).

धर्य sbur-pa or धुर्यपुत्र sbur-hkhyog the beetle: धुर्यपुत्र प्रतिन्त्र विश्वस्थ इत्याचा रहेन्स्र.

শ্ৰম sbur-ma chaff, huaks. মুম্পর ঐ এছে দু প্রিক্তিকালি, অভ্যাবালি alow fire kept up with chaff (S. Lex.).

बुर नेत sbur-len n. of a kind of gent. बुर नेत्र मिन्नी रागरेत तर्य बन the bur-len gem is useful in cataract of the eye. बुर बर sbur-loft, प्रवास [a topas]S. (S. Ler.). क्षेप देशस्त्रा gser-gyi sbur-loft (D.R.).

ৰ গাচ-ga, ৰাদ প্ৰস্তুত্ত physical exercises, athletics, etc. ইব pbc-sca to seuffle, to wrestle; abc-kha=জ্জুদ্ধ ইপ্ৰতা ব্যাস্থ্য কৈ বাবা of strength between combatants (Rissii.).

है और Slo-ser a place situated to the S. W. of Linasa with a monastery, fornerly the seat of Lama देव भूत बेब्ब पार नेवाय Rhon-ston Legs-pathi ces-rate (Lon. 2, 4).

+ 39 U sbeg-pa wu lean, lank, thin.

Syn. Kurau dhos-han-pa; Asru çachuh-ica; mu u skem-pa; Ku rid-pa (Mhon.).

ই বি sbed-pa, or ম's sba-ka, pf. মুখ sbas, imp. মুখ sbos, to hide, conceal, cover: পুইং কি বৈ to conceal as a treasure, শাইং ইছিং ব to hide in a store-house; মুখ্য মুখ

that is hidden not made public; concealed treasure that has come to light.

with the veiled woman, n. of a wife of Buddha, which name is also translated as well-as Sa-tsho-ma.

is so the upper part of the belly; is a fat from it; is a so-rhun-pa pick-pocket C. (Ja.).

প্ৰী shows pf. মূল shop = কৰি to swell up, to distend: শ্বীৰ the belly is swellen, turgid; মূল্পুৰ to wheeze from inflation (Jä.).

됩니다'다 sbogs-pa v. 64'4 sbag-pa.

passes 1. pf. g.w. sbass fut. gs. sbass to steep in water, to soak, to drench (Ja.). 2. = g. g. sp. s. c. to abstain from.

क्षर वाहर send for! or भेळ, one who has been sent for.

भेर् । sbod-pa a tassel, tuft (Jä.).

+ Hara shon-pa = = a sa-wa to eat.

ৰূমান stom-po or জ্বান = মন্ত্রণ rags-pa of large dimensions, big, bulky, thick; considerable; also = ক্ষাটাল very broad: ইন্ত্রিক্শিক্ষ্মান্ত্রিল he obtained considerable satisfaction and great encouragement (Yig. k. 88). জ্বাল stom-phra dimensions, size, breadth; ক্রাল্ড স্কাল বিশ্বিক্সাল (Yasel. 35); স্কাল্ড ব্রাল বিশ্বিক্সাল (Yasel. 35); স্কাল্ড ব্রাল বিশ্বিক্সাল (Yasel. 35);

***\square stom-dyap-man. of a Buddhist nun on account of whose misconduct Buddha had to enjoin restrictions for the guidance of nuns (K. du. 5, 4, 5,).

हें अपने क्षा (S. Lex). [1. bulky. 2. the grass or reed Saccharum cylindricum.]S.

মুখ্য gbor-ra, pf. and at times pres.

মুখ্য gbar 1. to light, kindle, inflame: বুদ্ধা
মুখ্য বুদ্ধানী মুখ্য kindling the fire all
round the circle. 2. to transfer, transfuse: মুখ্য বুদ্ধান to remove from one place
to another.

is sbor-lo; Anemone polyantha in Lh.

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ME'A bayad-wa, v. TE'A sbyod-wa. MEMA भीत, सबस्त washed, used; also (विन जिन जिन है। practised, disciplined. Acard (a wheleum washed and deaned stone. and of Ma. 44'4'44'4=34'44 (Maon.). One who remains satisfied with qualifications acquired by practice or study; a term signifying a Cravaka; हृद्धायवे विकृति भूतपुर talents or qualification kept up, used or practised acu squ filtered, [ascetic practices]S. purified by filtration.

智文可 sbyar-pa n. of a species of poplar.

HX' □ sbyar-sca a secondary form of A a sbyor-wa: #4 #5 4 to mix up or prepare medicine: 44 5 4 to paste paper; 34 44 at a to attach, apply meaning to words. [misery]S. 45.5 54.4 वसवानम [full or complete knowledge | S. E. H. HER mixture, anything mixed or joined together. हर बेंब sbyar-sbom परित्र ह pomade, perfumery. हर व 1. (विकास सम्बद्धाः हुः हो स्वान, विका joining सन्दर्भ [in collection, in ascent] S. (PM'S'S) wave mixing up ingredients, as in food, medicine, etc. #5'48'ss. wine or beer prepared from two or three ingredients: and incense or incense sticks made of two or three perfumes.

हैवाय sbyig-pa to tie, knot : क्यायम हैवाय thaq-pas sbuig-pa.

बुद्ध sbyin-pa I: vb., pf. and imp. 84 byin 1. to give, bestow, make a present of: 34 4 4 he offered as a price # 84 44 44'4 to take what is not given. 2, to add, to sum up (Vai. kar).

Syn. Qua ster-wa : Mica aton-wa. Mñon. हेर्द II : sbst. बाज gift, present, alms ; दे ने बा किट बा मद हिन व क्षेत्र वन विकास हेर्य हैन हैन।

bestow gifts, then shall gifts be obtained by you (N. T., St. Luke vi 38) 14 " 14" and the four kinds of gift or alms:-(1) x 1x 司 24 of goods: (2) 基本計算中 of moral and religious instructions; (3) And and a design of protection; (4) government ब्रेड्य presenting affection, love, etc. ब्रेड्जिंद a charitable person; 1495 sbyin-glosi distribution of gifts, वेन महिन्दे व व के to make gifts to a large number of people, also of valuable things to monasteries, etc. 24.5.4.54.48.54.59 the five articles which are not fit to be presented and should not be made gifts of :-- arms, ex wine, 54 poison, 9535 women, Swarda a anything that is not dharma (K. du. प, 78). श्रेन प १ भर भेन दानपार जिला charity carried to its furthest limit, i.e., unlimited charity: हेन वर्ध यह यनेन जानमञ्ज [full charity | S.

রিব প্রাক্ত shyin-bdag হালঘারি a patron, more especially a dispenser of gifts, a layman manifesting his piety by making presents to the priesthood.

हेन क्रम sbuin-anas=अर्डर:बर्भ दक्किय the objects worthy of gifts, i.e., beings to be worshipped by offerings are:- ? a deity, Bodhisattra, Arhat, etc., 1964 . Buddhist saint or sage or object of reverence. 435'44'44 worshipful objects, 443 and religious symbols, images, cartya.

हैन पद्भाव the ten possessions of the Buddhist which he should be ready to bestow :--(1) 24 24 precious things such as gold, silver, gems; (2) 4'85 furniture. utensils etc.; (3) sq articles of food; (4) elephant; (7) 5 his daughter; (8) 443 land; (9) affigure (this may be his mistress); (10) यह केन his own flesh. The instances of the last two items are

where a Bodhisattva performs acts of Dana-paramita (as found in legendary stories) and are therefore considered as not applicable in ordinary life—so in the Vinaya a woman is prohibited as an article of gift. The case of one's body forming an object of gift, which is the outcome of sin (24.44424.44), is applicable to only a Bodhisattva who has no business to remain in the mortal tenement (Lamrim. 221).

ৰূপতা sbyin-pa-po ৰামৰ giver, almsgiver, offerer of a gift. Syn. প্ৰথম কি glanphod; ব্ৰাপ্ত পুনা-salag; ব্ৰাধ্যমন sbyinplabs-can: শিল্পপ্ৰিপ্ত ব্লো-tu sbyin-byed; ব্যাপ্ত প্ৰথম কিন্তি বিশ্ব কিন্তু sbyod-po; প্ৰথম কিন্তু বিশ্ব প্ৰধান-ক্ৰিক্তিক sbyin; ইমান্ত্ৰিত ris-med-ster (Mānn.).

हैद अवे क्षा sbyin-mahi lha-mo प्रणवेस the goddess of gifts; a lunar mansion.

देश shyin-sreg होल, साथा burnt offerings as made by Tantrik Buddhists; देश स्थापन होता the offerer of such; देश स्थापन होता the offerer of such; देश स्थापन स्थापन elarified butter, articles nacessary for burnt sacrifices. देश स्थापन स्थापन होता होता होता होता स्थापन होता wood necessary for the offering. ৰুণ্ট্ৰণ ব্ৰংগ আছা থিব [lit. "one fond of oblation" i.e. fire]S. ৰুণ্ট্ৰণ কৰ্মন ব্ৰংমন বৰ্মন ব্ৰংমন ব

Ryn. 异正男 çiñ-bu; 母(]年: bud-çiñ; 如田子 异仁 tshim-byed-çiñ; 如田子仁 yam-çiñ; 弘田子仁 hom-çiñ; 日本至子仁 byin-zahi-çiñ; 母叫出身子仁 shugs-kyi-çiñ; 雪茄子仁 phra-mo-çiñ; 貴年最可 异仁 sbyin-srey-çiñ (孤布on.).

AL A shijofi-ica pf. gcu', gc' Bu, nive 1. to clean, remove by cleaning, clear away; like at ayu samaa, washing off esp. श्वापकृष्य to wash off or purge sin; as gram curing diarrhosa (Lex.); 55 35 35 35 Awaq the knowledge how a man may be purified by his own doings. 2, to take away, to subtract : देशका वेज्ञानंत्रका कृति (Vai. kar.) 60 being subtracted. 3. to exercise. to train, B blo one's mind. P one's mouth, hence FEE eloquence (Mil.); 資本項本 54 हर अय बेंद्र यदे अनुवा by dint of formerly cultivated abilities (Glr.); 5'55'程5'5" that must be practised still better; \$ 44 4 gc a to learn mathematics (Pth.); 44x 3x 35,4 to accustom, familiarise. at abuon-ther= \$5. 45. \$5.4 to perform magical practices (Rtsii.). ar a gr #4 vin [a priest skilful in offering oblations S. A. 35 434 southbyed-ghis= = \$!har-nu and 55 85 dur-byid (Sman. 450). & Rus sbyon-rims = 43.45 diarrhosa which is of four kinds, 9 274, बु:बॉक्टर्दर:बु:बडेर and बु:बॉक्ट्र).

pf. A sbyor-wa I := sdeb-pa (Maon.).
pf. and fut. gr sbyer 1. to affix, attach,
fasten together; to put close to, to apply:
howafic a to impress on the mind: larger
The armaging armaging armaging sometimes he



as a little boy eight years old would fasten to his mouth a covering of fur lined with silk; # 450 9394 978 3 2 2 4 4 having fastened the head on the body of the image. Also fig. : | Tura gar gar grand 4 5 conceiving the idea of bringing trouble on them. 500 E and to unite the two wexes: ax Quanta auge sig and a fire वह के अभ ने ज़िव रहारे वटे हैंने देश हैंट व भहरे हुए रवर वर्षेट हे having taken shelter from the rain, on sitting down she fell asleep; but in a dream the teacher Padma came and having connection with her bestowed seed. STATE WE also without the word STA being added. 2. to conjoin, connect, combine (used with ናና') ምናና ምርና ፙና joined mouths, kissed; saud 3 35 5 25 2 444 SE & PRINTER OF for the purpose; of war the Chinamen should unite with Tibetans. It is in this sense of the word that we find a sort of adverbial use of the forms and shyor-la and 15.55 signifying 'along with him,' 'together with him', 'as well': ANG MASE REMEMBER. I sent the girl. and the goats and sheep went along with her: अभवरे द बेवम हे देंच व वृष के मरे हिर बेंद्र as the lams was coming here, he brought the letter with him.

 attrifum. your subjects have not complied with the agreement. 2. to establish, confirm, make stedfast, settle; વા માર્ગ વર્ષ વર હતે. ત્વાવેદ્વામાં સ્વાપની વામ જો વર હતે. he confirmed in the right way those human beings of the middle classes who were intellectually, superior, mediocre, and inferior, respectively; રેલવવા જુદ્વા કેલ્દું વા વરેદ્વા વર્ષ સ્વાપના માર્ગ છે. તેના making people stedfast on several particular occasions he would at like this.

हें र प III: निवन्ध, योग sbat. 1. रपईव in study or religious observances; assiduity, application. 2. union, connection, conjunction with something else; hence, the joining together of letters, the mingling of drugs in medicine, the linking of subjects into a set or pair, the pairing of animals, also coition and sexual union of human beings. 3. coincidence, agreement, harmony, parallelism, analogy: 424. a suspicious coincidences, the conjunction of the stars and planets for harmonious connection (marriage). 4. = Tara arrangements, plan, preparation: अर्थ में ने में पूर्व पर हैं र महामाण (A. 67) at night when they had made an arrangement to kill. 13.44 the four preparations are :- May quant accumulation of merits; equite the purification of sine; swiftwas worshipping with recitation of Buddhist scriptures; 454 4 455 4 the offering of terms to evil spirits.

reading (Situ. 55).

In aga sbyor-bryya-pa an epithet of Vishnu (Maon.).

ৰিম্বৰ পৰিমান [in medicine, excessive union or mixture] &.

[xq]xqqq sbyor-wa ner-pdus the twenty seven [xq coincidences in astrology: (1)

केवा व scl-wa: (2) अर्थवा mdsab-bo; (3) \$58.4 tshe-daft-pa; (4) MAINE skal-bank: (5) 1987 4 beaf-po; (6) 245 genta cin-tu skraft-pa; (7) awar las-bruft; (8) allau Adsin-pa; (9) 14 zug-rau; (10) 15 uq skraft-pa; (11) alara hphel-wa; (12) kuu Res-pa; (13) 35 alema kun-hjoms; (14) 599 9 dgab-wa; (15) Ki rdo-rje; (16) #94 grub-pa (17) 345 95 4 cin-tu lhuf-wa; (18) मार्थ कर mehog-can; (19) विद्यार्थम yofts hiom; (20) 44 shi-wa; (21) 144 grub-pa; (22) 949 begrub-bya; (23) 599 dgc-wa; (24) 5 dkar-po; (25) dx wa tshafts-pa; (26) 54 dwaff-po; (27) affirella hkhon-hdrin (Rtsii.).

\$\cdot\square\square\square\nu

ৰূপ্ৰ sbyor-ldan-ma= শ্বংশ কুল constellation Puşya (Maon.).

** Sbyor-rise or *** sbyor-ra-rise n. of a village situated to the south of Lhasa (Yig. k. 10).

हुन्य or सुद्ध sbra-gur प्रकृति (है १ पम इन्याय) also called द्वार्य the black yakhair tent in which the Dok-pa people of Tibet live: हिन्दा-किन्य-दिन्द भुनी-पायल (A. 120). सुन्य sbra-han yak-hair tent-rope; सुम्य sbra-panan yak-hair blanket (Rtsii.); या sbra-pal curtains made of yak-hair tent; सुन्यsbra-yal curtains made of yak-hair; सुन्यsbra-yal frame work of a yak-hair tent. 2. = युन्य पुष्प [a cage]8.

1 abra-lha n. of a Sa-bday monster.

মুখ্য ব _{sbrag}-pa=জন্ম হ হেন্দেশ , pf. ছুখ্য sbrags: to lay or put a thing over or by the side of another: জন্ম ক বুল্ম লুইলু হুল্মেন বই দ্বাৰা sbrags means putting all things together on one side (Rag. 53).

and a straggena 1. a hay-fork. 2. conjunction, combination:

flesh and skin in combination; মূল্প বিশ্বন্ধ, ইল্ডাব্যান্ত, মূল্ডিয়া প্রদান করিছিল। বিশ্বনাধ্য করিছিল। বিশ্বনাধ্য করিছিল। বিশ্বনাধ্য করিছিল। বিশ্বনাধ্য (J. Zan.).

Syn. श्रुपा sbrag-ma; भारत ब्रेट mthun-mon. also प्रेमहेल क्रॉड-sbrel; इस्ट्रीय zufl-sbrel.

Strags n. of a village in Lhokha on the Bhutan border (Rtsii.).

** strak for ** * strak-rtsi my honey;

*** honey-comb; *** honey-beer
(Nag.); *** gm strak-rgyas an offering of
honey to the gods, in Sikk.

हैंद हुएस sbraf-skyabs = ह्वद स्था सम्बदारक mosquito curtain.

ब्रा के कि sbrak-gi-ro residuum of honey after having been clarified; also wax.

श्राकर sbrafi-char=वस्थाकर समुद्धाः slight rain; meal.

बुद्ध वासनी [1. n. of deity. 2. a large creeper, Gaertnera racemosa]S.

ছাত gbrafi-bu चनर flies, bees, etc.; their veral names:—ছাত্ৰীৎ sbrafi-byed; हार ने हार भारति । sbrafi-di sbrafi-ma; हार के कार्य हे sbrafi-ches-सार्थ । सार्थ हे sara-sù सरका; नहार द्वा-braf । त्वस्थ हे डिम्मिन है डिम्मिन हे डिम्मिन है डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्मिन हे डिम्

3 sbrafi-byi the marten (Sch.).

BE H sbraft-ma=GE WHY the honeybee; BE GH sbraft-bug bees' nest; BE A beehive, honey-comb.

Syn. र विवादीकाथ ra-yiy ghis-pa; के पूँच १९८: me-tog bihuh; क्षुर के राजुव क्षेत्रक क्षेत्रक इंग्लंक क्षेत्रका क्षेत्रक के राजुव क्षेत्रक के राजुव क्षूर के प्रकादक के राजुव के राजुव के राजुव क्षार के रेड्डिया के के राजुव के सर्बेड्ड ge-sar-spyod; दुवान्य इत्योक्तिवा; के पूज

बर्गर me-tog hthor-ea; केर्नुवायस्त्र me-tog zas-can; केर्नुवास्त्र me-tog-bjug; क्रम् द्वा tkas-drug; क्रम् क्रा bhyist-ga; क्रम्य bhra-ma-ra; अस् ह्याद्वर क्रिका-chust decah-po; क्षम्या grumsgra; क्ष्म्य क्रिक्ट beud-bdsin; वर्षा क्रिक्य क्रिक्य क्रिक्य क्रिक्य beud-bdsin; वर्षा क्रम्य क्रम्य क्रिक्य क्रिक्य क्रिक्य क्रम्य
क्षा के stran-çin समूख (Hindi mowa) n. of a tree from the flower of which wine is distilled in India.

Syn. वेषाधारितः legs-pahi-çih; श्वरः वात्यान्तः sbrah-gnas-can; वर्षेत्रः कार्यान्तः hod-zer mahs ran; श्वरः है भे प्रेष sbrah-çtsihi-log; प्रत्यावे प्रेष bu-ram mu-log; श्वरः वर्षेत्र mhar-va-dain; वेष्ट्रेट çih-rih; श्वरः है है ब्रिय sbrah-çtsihi ljonpa (mhon.).

원특 '의 sbrad-pa = 255'4 hbrad-pa q. v.

মুঠা stram largeness, bulk: মুখ্যমুগ অ'ন্ত চুন্মুগ as to his bodily bulk the belly was very corpulent (A. 11).

শ্ৰম geram-bu unwrought gold, bar-gold: অপুন্ধ কৈনি had each a sho of unwrought gold (A. 20).

होगांत-pa to enceze: हिप्पपुर होते when coughing I am seized with a sneezing. हेर्यपुर क्षा प्रमान कराइट with a sneezing. हेर्यपुर का प्रमान कराइट which produce encezing. 2. to become numb, torpid: ध्र पर प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह प्रमान कराइट का है। यह का है। यह प्रमान कराइट

fut. g sbru, 1. to stir with one's hand to poke up (fire). 2. to knead rardsi-ua (Cs.).

মুঠান strum-pa দ্বানিষী, অলহানুৱ, নানিষী pregnant, big with young; দ্বুধ্বহন্দ্বহন to conceive, to become pregnant, fiq. দ্বুধ্বহন্দ্বহন্

변지를 sbur-khra (or 및지를 sbrur-khra): 변지 문자한 5억 역회에서자한 the worm sbur-khra is a cure for hydrophobia.

मुंदी sbrul बाब, बाँक, बिकियु; तर्प a serpent, snake; धुवार्येभाग्य-वर्ष्ट्र-वर्ष्ट्र-वृत्त्र brulhbros-parbgyur-rabi-shags the charm to make snakes run away; अंडे के हे वे श्रे श्रास्त — अस्य यदेश स्थान अस्य देश स्थान अस्य अस्य स्थान वर्ष्ट्र-वर्ष-वर्ष्ट्र-वर्ट्र-वर्ष्

Syn. Am नेश्वास mig-gis-ihos; जाग्द अर्ज gzar-bu-myo; त्रवाद्वा जीर से कार सिंगी-byed-ghid mi-sad; कर सेस एस्तरी-sbas; अद्येश्व hkyil-wa; वेज्ञस्य logs-rans; अव्येश्व kal-hphye; ब्येर्ट्स स्त्रते ते gdrhe-can chen-po; क्षेत्री ltohphye; अ्वा वर्षे gdrhe-can chen-po; क्षेत्री ltohphye; अवा वर्षे gdrhe-can chen-po; क्षेत्री स्त्री ym-yyar-hyro; द्वार क्षेत्री bran-hyro; अव्या क्ष्र hkhyog-hyro; गुन् वर्षे kan-hyro; ह्वार क्षेत्र-glansin; क्ष्रव केर्यु thiy-lebi-sin; व्याव क्ष्र क्ष्रति केरिकाlo-can; क्षर अव्या हिस्सी-sas-can; व्याव क्ष्र hhel-ka-can; क्षरी क्षर हिस्सी-sas-can; व्याव क्ष्र क्ष्य क्ष्र क्ष मैश्रेडेंन हम duy-yi mitshon-can; 5मावहेंन dughdsin; प्रेटमाहन ydens-can (Anon.).

ৰূপ দুৰ্গান ক strut-yyi mishon-chu = ছপা টা নীৰ্ ক্ৰিন্ত নামী হ'ল n. of a vegetable incense called 'tiger's nail' (Mion.).

भुषा हम shrul-can = 5.4 भहन देर du-ua mjuyrin a comet (Mnon.).

कुष महेर रूप stout-guer-ean ± शुरुष çu-lay (Sman-bedus, 443).

है stre said by some to be the है में Section of नम्ब weasel; but acc. to Sch. the stone-fox.

if if sbre-bo = if re-bo or is re-un a coarse material manufactured of yak's hair for tent coverings (Ja.)

ગુંદ ન કાર્યાના વાર્તિ કુંદલ કાર્યાના rattle, make shake, vibrate; to play an instrument (Ja.): લાકુ લુંદલ gahu-ryyang કોર્યાના to jerk the bow-string; ઉલ્લેજ ફેંદલ bam-pain cha abreñ-sa to shake the water in a bottle.

म ध्रेयस'य strebs-pa=वस्थव skems-pa श्रद्ध dry, thirsty.

ষ্ট্রপর্ম stret-po 1. a joint (D. cel. 7). 2. an old officer (Risii.): পরিপাদ মন্ত্রপথি মূর্ব বার্ত্তির মানাক্রিয় প্রতিষ্ঠিত ক্রিয়ালিক স্থানিক বিশ্ব মানাক্রিয়ালিক স্থানিক
sbres (Cs.) frozen, stiff, hard.

মুব্ I gleon-pa = এই ব pf. নুধ shean, 1. to summon, to call, to announce to: মুণ্ড হচন to inform, warn: মুখ্টবাৰী মান কিন্তু কৰা কি ma shex khoh-rah-yis tshur shrau they summoned hither a hermit whom I was not acquainted with. 2. to sprinkle, to squirt upon.

NI: ms 1. the sixteenth letter of the Tibetan alphabet, having the sound of the Sanskrt w or of the English m. 2. Represents the numerical fig.: 16.

अ II: भाता, जनवित्री, जननी 1. mother: collou. MA a-ma : MQ SM mahi-rum Womb. matrix : यह के अन्यक्षेत्रपदे श्री म नवर्त-पुर mu-geigpaki srift-mo full sister by the same mother: अद्देवपदे ब्रेट में mu dben-pahi sriftmo half sister, step-sister, by another mother (Ja.): WE ma-khu mother and uncle (Ja.); " ma-chui mother's younger sister. and ma-chen a mother's elder sister, or father's principal wife (Cs., Ja.); May ma-quar step-mother. 2. The original of any document or book is termed the and ma-ashi or wa a-ma while the copy of the same is styled the H bu son or 450 bu-dpe: MAMAGUAGA ma-lu mthun-pa hbri-ua to copy accurately comparing the original with the copy. Even a railway engine is called NA because of the carriages or children following it : সংশ্বরীক নাম answered a Tibetan woman at Darjeeling when asked whether the train had left.

ઢી III: in mysticism: અને જ્વાલ વર્ષ્ય વધા કર્યું લ (K. g. a. 43). અને લ જે વધા વધા કર્યા કરા કર્યા
 find : માનેમાવ રેન કું ફેંગ વ નાત્રન વારસ વ તેન વ સંદર્શ હાં મુદ્દ ત વસ વ સાલ્ય કેન દર્શ (K, mu, n, 208).

NIV: a root=below, opp. to w ya:

화학 ma-gi the lower one, ** end lower lip; 하학
nua-rdo= Na 및 rman-do foundation stone;
**국의 ma-rabs people of low extraction;
Na mar down; and ma-ri downwards (Sch.);
자학의 nua-yi-la below, down there; 대학교의
ma-gi-nas from below, out of the valley.

N V: 1. the letter ™ mu is both a negative and a prohibitive particle, and is described thus: अ केम परे जी के दे दक्क परे हा है met so-called is the sound which hinders or stops. Mad did not know : MARE not nee. not seen : ata not tired : atal con asion. ally contr. into As min, is not: were nothing left; when my is used in the imperative sense, the root of the present with " is used: " a do not go (or collog. mandro); a is not used with the fut. and pres., but is changed into A: Kanage it shall not be sounded avalage cannot speak; A 3 3 3 4 MK they should not make the man their enemy. With the preterite M ma is heard always: MAK he did not wo. Mgs. nut byus did not appear; and with the present tense also in conjunction with the words जेर, बजब, अटब, रेर, and रेक्प, 2. a ma occurs as a particle added to various roots of sbst. and sometimes. though not always, indicates the fem. gender.

‡ 別'用'ス ma-ka-ra mut a crocodile.

시

中國教育 的名词复数 医线性 医皮肤性 医腹腔 经人员

* भन्नि १ ma-ko-ta-ka सकोतक ; नैद अभने व्योव १ जनवापि क्षेत्र के kind of worm living in dry wood (K. d. 3, 455).

MAIN nm-tkrus=MAN nm-byon-pu not arrived at, not come, not happened.

NA Marko a country situated to the south of Dhana-s'ri the people of which are said to be naturally mild and also prosperous (Dsam.).

**§5. Ma-skyan a wild mountainous district of Tibet inhabited by herdsmen situated towards the west of Lhasa; also n. of a celebrated lama (Lon. *3).

শক্তিৰ ma-skyes ৰজ. বৰুব্দল্প; umborn, not grown, primeval. শট্টৰ'জ ma-skyes dyra বজানমন্ত্ৰ one of the names of Yudhisthira, the eldest of the Pandava brothers. Also the son of Rājā Bimbisāra, king of Magadha.

씨면 Ma-kha seems to be Mecca.

ma-khal amount in bushels of grain lent out (Jä.).

markhons-su on the mother's part, on the maternal side.

without leisure, unrelaxed; suffering uninterruptedly, perpetual suffering (Yig.).

wes ma-ga-dha 1. was a cock. 2. the ancient name of the country including Behar, Benares, Allahabad, etc.

লৰ্ম ma-gar-ma হিমা [the fibrous root of a water-lily]S.

লাবী ma-gi=লাবীৰৰ down below, downward, yonder: মিনাবী বীৰ্বাক্ষম্বনাম্বাহনী বহুদ the man having become attached to something below cannot be admitted into the religious order (A, 31).

अमे क्या य गुक्त व मुनाय = ब है musk (Sman. 109).

अनुभय ma-yuş-pu चवज्ञान, चनादर disspectful; disregard. अनुभयने द्वा ma-yuşpahi tshul चनादरद्वि disrespectful feelings, dishonourable profession.

শংশাৰ ma-myat = দ্বিংশৰ khahi-ma-le: শংশাৰ্থপৰ ya-myat ya-le the upper row of teeth; সংশাৰ্থশৰ ma-myat ma-le the lower row of teeth (Kay.).

শ্বৰ্থ mechyab = মীত্ৰৰ or মীত্ৰ্থ rough, rade, wild; also that cannot and should not be done: প্রিন্ধান্ত্রীৰ থাবেৰীৰ্থান্ত্ৰীৰ (D. ccl. 9).

‡ अ'जें । ma-rynd मरकत emerald.

শন্ধৰ ma-ryas-pa not old; নিগম shelter.
শন্ধ ma-syo=ছুগম ryyal-syo the principal
or main gate, the royal entrance (in Sikk.).

শন্তু মান ক্ষিত্র ma-sgruñs ma rtsiys undissembled impurity, unmitigated uncleanliness: প্রসূত্র প্রশাস্ত্র মান ইব্যাক্ষর the behaviour of a savago is unmixed uncleanliness.

লাইন nut-nes or শাইনত that which is indefinite in all respects; not reliable, uncertain; শাইনতাপি nut-nes-pa gnis ব্যাল্য বিধান two kinds of doubtfulness; শাইনতাপি na-nes-pa bshi অনিভিন্ননার: the four kinds of doubtfulness or uncertain objects.

अवर्धेश्व ma-bcos not artificial or contrived अवर्धेश्व ma-bcos-pa नेसमिक natural.

भवर ma-bead=भर्ड ma-dbye चचडित unshaken; uncut, unhappened.

at*a ma-bcos-pa wa (dry ground).
***s ma-chad without falling or, being tired or diminished.

se ha ma-chen the cook in high lamas' or better-class families; अपन्या ma-gyog the assistant cook; वर् पक्ष के de-se ma-chen chief cook in a monastery of large size. arak ma-brjod = Arak mi-hbyuk not come to pass.

araman ma-ñama-pa not impaired, in full strength; also चिंतर्गर्देत, चत्रपचन, चचड unblamable, uncorrupted, entire.

सकी अप ma-व्रसंह-pa देखात्र lit. born of two mothers, an epithet of Ganapati the elder son of Mahadeva (Māon.).

55.¶ Ma-tafi-ga the Buddhist Arhat of the sect of Kās'yapa who first carried Buddhism into China (Grub. 5, 7).

‡ শগুপুন শ ma-tu-lun-ka n. of a plant:

লগুপুন শাহ বিশ্ব বি

জনুস্কেটু পুল, Ma-tu mya-fiam-gyi yul n. of a desert in the neighbourhood of Jalandhara (Dus-ye. 39).

. লক্ষ্ম লাজ ma-gtogs-pa = লক্ষ্ম except, besides, not belonging to; বিং লক্ষ্ম বাংশ বাংক্ষ্ম কাজ কাজ কাজ besides fields he has also plenty of other riches.

where material materi

+ wasque a martag-par sura-wa (54)

N'A ma-tha="4 tha-na neutral, neutrality: structure of the was neutral (A. 94).

the city of Mathura in ancient India.

at the threshold of a door, below the steps (Hbrom. 53).

अविकास ma-thogs-pa चवित्राचित, [without delay, let, or hindrance]S.

wana ma-nthah = 3 ma nuh-nthah the last of it; at last.

assis ma-dad-pa want regardlessness, absence of faith.

अध्या ma-drug-pa or अध्योध ma-druggi bu वद्याल he who had six mothers, an epithet of Kärtikeya the youngest son of Mahādeva.

Mandros-pa or अर्ज्य Mandros misho आनवास ; the lake Manasarowar otherwise known as कार अध्या Tho-Ma-pham, one of a pair of large lakes lying at the foot of the Kailas group, N. of Lipu-lek Pass in West Purang. अर्ज्य अन्य mandros-gnas रंग, अवास that lives in water= ८६. य तीर्थ-pa swan, goose (Mon.).

জন্ম ma-gdan 1. ground, basis, foundation; জন্ম শুনি শ্বী ground-plan (Ja.). 2. the original from which a copy is made. 3. জন্ম বিশ্বী ল'ৱ the capital for merchandize.

अय5्याप ma-hdug-pa not fumigated; incense not yet offered.

માર્ગ માં hdris-pa unacquainted, not intimate, stranger; to place confidence in or trust an unknown party and to do service to the wicked; માર્ગ વાલ્યા ભાગાનિક કર્યા વાલ્યા કર્યા કર્યા વાલ્યા કર્યા કર્યા વાલ્યા કર્યા કરમા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા ક

अवदेवन ms-hdres-pa-1. चनवनीचं unscattered. 2. = व्द्रिन चनचित्र, चनचेर, केवच, केवच [undivided, absolute, unmixed]S.

"5 ma-rdu W. thorn, prickle, "5 44 ma

सर् ma-rdo (कुल करेन्सवसर् rgya-ma-la hdege-pahi-rdo) weight or weighing stone.

म इसमाय ma-şdamş-pa विश्वेषा unrestained ; not found.

भद्दुः च ma-na-nu ga-ma = व्याप्य byogpa etc. (K. ko. 237).

44544 ma-na-nu na-ya (mystio)=34 4344 kun-kbyuh-wa.

#45 ma-na-hu a kind of stone with which tobacco pipes are made in China.

भिर ma-nis नपुंचल, ज्ञीन, पण्डल, पण्डल 1. hermaphrodite, without sexual distinction.
2. eunuch, unable to beget: अध्यापण्डल इत a pig-headed ounuch; स्थापण्डल jealous eunuch; अध्यापण्डल हार्थान कार्या हार्या कार्या हार्या हार्

में अ ज ma-nu 1. सह. 2. n. of a mineral drug (देशन नेन rdo-smun shig) (Minon.). 3. सम्ब the mind (क्रे.): अह त्युव प ma-nu hkhun-pa (prob. a corruption of कन : जुन) grumbling (without any cause). अहं तम ma-nu ta-ka (क्रेन) n. of a medicine; विकास a kind of plant. अहं होना मा ma-nu gpos-dkar (क्रेन करूर) camphor.

লত্ত্তি Ma-nu-phyin জাছিলী an epithet of the wife of the sun v. পুনৰ্বভূম স (Man.). ুলান ma-ni লখি (jewel); abb. for জ ব ছুল yi-ge drug the mystic six syllables of the Tibetan Buddhists: Om ma-ni pad-me hum জালান ক্ষান্ত প্ৰায়ুল আনু ক্ষান্ত

े अहे ज्याद बहुध ma-ni bkahh-bbum n. of a religious work, the authorship of which is attributed to Avalokites vars by the Rhinma sect (J. Zan). But usually ascribed to Srong-tsan Gampo.

ই শট মুট marni pa-tra স্থিমৰ pure leafgold: ৰ্কম্পট্ন মুট্যমেশ্ৰম গ্ৰহ presented one bandful of pure gold-leaf called manipatra (A. 37).

‡ ቀን የፍ mu-ni bha-dra (ፍር የመደ 5 nor-bu bean po) n. of a rich house-holder who was devoted to Buddhism.

‡ = 7 = mor-ni ma = < 4 = musical instruments like cymbals; = 7 = 4 = 7 = 95 = 95 = 95 = 100 (Jiji).

अ५९५ ma-dpyad = अव्यक्त ma-gshal चप्रित immeasurable, that cannot be examined.

শার্থিক ma-spobs = শাবারণ ma-bsam-pa without thinking, not hearing or keeping in mind: শিল্পাইন বং লাইবলাইল বংবার্থ ক্ষ্ব 5 বহু কম (Horom. 49).

ma-phan or अवश्र ma-phan = अर्थय ma-dros-pa lake Manasarowara, or rather the eastern one of the pair of lakes bearing that name: १५४६ ५५४६ ५५४६ १४४६६ १६५५ १५५५ १४४६ १४४६६ १६५६ १६५६ Maphang for breakfast (A. ७५). अवश्य ma-pham-pa अध्या the unconquerable, an epithet of Maitreya, the coming Buddha (Moon.).

a व्यवस ma-hphage not risen, not exalted = व्यवस ma-noge or बाह्नेस ma-physic स्वयास्त्र without consideration. শন্ত ma-bu মান্ত্ৰ mother and son:
শন্ত্ৰপুৰ ma-bu phrad-pa meeting of
mother and son. শন্তব্যস্থা ma-bu-risal
gaum three comprising: শ ma—বুৰ প্ৰী চ্ৰব
পুৰ the universal basis, 5 bu—ইবাইন ক্ষিপ্তা
intellectual knowledge, 5 বা risal— মুখ্য বিষয় sound and light, the activity of nature.
শন্ত্ৰিপ্ত শ ma-buhi hdu-res the associations
of mother and s m.

NOW! ma-byas-pa = NAY! MORRHAM. [receiving the fruit of what was not done by one's self. The argument of NAY! ma-byas-pa MORRHAM! coming of not-done work! is advanced to silence those who do not believe in the doctrine of rebirths, for they cannot explain why an infant who has not yet committed any misdeeds is often found to suffer physical pains [S.

*gs. ma-byuñ did not appear, the act failed, did not answer the purpose: 3 · us.
*gs. ci-yañ ma-byuñ nothing happened, nothing came out of it. *gs. a ma-byuñ-wa
चन्ना not happening.

सबदुर व ma-hbyar-wa विशेष analysis.

N'ल ma-ma 1. साची, जल a midwife, children's nurse. There are four kinds of nurses— या नृष्ट बरे अस वास्त्राची nurse who carries the child in her lap; इस बहुत विशेष विशेष विशेष विशेष विशेष के प्रतिकृति के प्याप्ति के प्रतिकृति
*** Ma-mi-rya n. of a wild tribe inhabiting the easternmost hills of Assam and the Himalaya and to the east of the Miri people. The males are dwarfish and crooked, the women are pretty-looking. They are fond of meat and salt, and also of human flesh (Datum.).

MES ma-mun abb. of MEGGS 4.

শৌৰ্ম ma-mo 1. (পুৰ) সাজ্যা, বাব, ই'ব rtsa-ua root, foundation, the origin (J. Zuń). 2. एক্ছ [a certain medicinal plant]S. কান্ত্ৰিন mu mo fidsin সাম্ভ্ৰমণ্ড [holder of the matriki or the mystic diagram]S. 3. an ewe that has brought forth a lamb. 4. grandmother. 5. a kind of wicked denon; কান্ত্ৰিন্ত্ৰিন্ত্ৰিন্ত্ৰি, mu-mo dyahuar byed-pahi-gdoa n. of a fearful demon (Māy. 77-79).

अर्थि अ ma-mohi-ma सावसाता [mother of a mother an epithet of Parveti]S.

er Karada ma-myos-bahin = শব্দ্বাৰীৰ an if not liking or wishing (Khrid. 68). শব্দ ব্যাব্দ্বাৰ্থ বিশ্ব ma-myos-pas hdul-scar hos-pa ব্যাব্দ্বাৰ্থ not stupid, modesty.

শাস্ত্র ma-smad mother and son (or daughter): ইও ই ইন বারু ই জারু বৃদ্ধি আঁত্র ফেইড়া বারু ক্রি আঁত্র করিব লাভ করিব লাভ করিব লাভ করিব লাভ করিব লাভ করিব লাভ করিব লাভ (Ya-sel. 31).

শ্বম্প विश्व ma-rmos-pathi to-toy wild crop, crop grown without being cultivated; also maize (Yiy.).

gq. q. gc.q.

अंडर य केन्य चित्रचा not incomplete [not impaired] S.

nutatios-pa = thu rjen-pa unripe, raw (Mon.).

सत् ma-shu not melted, not said; सतुःपदेः न्द्र ma-shu-pahi mad or वै.तुःपदे-द्र्द indigestion. کا

শাৰী ma-gahi = ব্ৰাপ্ত ব subject matter: লাৰীবিদ্যালয় ma-gahi-de gah-naz-byush whence has that subject matter arisen? লাৰীবিদ্যালয় ma-gahibi thad having regard to the chief subject, or subject matter.

अप्रमुख ma-sug-pa = बेम्बा व दुन्य to remember, recollect (Hbrom. 129).

अञ्चल ma-slums खर्च met. the sun.

अवस्था ma-hons-pa the future. अवस्था दुवान्त ma-hons rdul-can (दुर्जन्तिन दुःभ) a maiden, a girl just entering the age of nuberty (Moon.).

Man ma-yi-ma grandmother=M3 aphyi or 3^M phyi-na; the grandmother's mother being called ≪3 yan-phyi.

अवस्य ma-quon v. अवत्

u বুৰ্তৰ na-gyos without hesitating, without wavering, remaining firm; টুং ট্রিম দ বুৰ্ম বুৰ্ম হৈছি being firm do you govern the kingdom (Hbrom. F. 17).

wee Ma-ran Morrung an aboriginal tribe living in the Himalayan Terai and East Nepal districts (Deam.).

artque na-rabs the lower class of people, the vulgar.

Syn. संस्कृत so-no skye-uco; ध्याय phalpa; रेम्ब्याद riys-ñun; ५४८ धरेन्य dmañs riys; ६४६ धरेन्य dmun pahi riys; व्याद gyuñ-po; रेन्यारेट riys med; धर्मद वा mtehoncha-ua; वान्य tha-çal; वाक्ट, tha-chad (आon.).

or ? ma-ri=? Sor it if a de-tram mi-thob an expression to signify that you will not get so much.

सर्वय ma-rig-ps चविषा ignorance. सर्वयमेशाह्यमे pessequent श्री सभी मेशावर not knowing the things and phenomens of the three worlds constitutes Avidya (K. d. 356).

Syn. भेनेस mi-peş; अरेस ma-riy; रूपेर वर्षेत्र मैत-yir-hdsin; रूपेंश्वर्षेत्र dhop-hdsin; दर्स वर्षेत्र hdag-hdsin; रैस्पेश्वर rig-min; अर्ड्स्थ matogs; अरेस ma-संस्कृति गात-yo-ua (Mhon.).

M5 Ma-ru or N5 n. of a castle and monastery in the N.E. quarter of Lhasa.

#58 mat-ru-rtse 1. n. of a medicinal fruit which cures the disease of worms: #5% विश्वीद दृष्ट्येय वर्षेट्र, 2. n. of a country (Pth.).

सहस्य ma-run-pa= ज्ञाप gdug-pa ह्ना, ज्ञा, जास [mischievous]S. सहस्य ma-runspa untractable, coarse, furious; पूर्व cunning, sly, deceitful (Ийон.).

wit ma-re=19485 re-wa ma-byed do not expect, be hopeloss.

শংখ ma-rey or শংশাৰ = শগুৰাৰ not touching or untouched: প্ৰথ মুখ্য ৰাখ্য ৰাখ্য বৈশ্বই কং মুখ্য the intermediate space which has not touched the clouds or sphere of water (Ya-scl. 39).

MRCHA ma-refis-pa V. MECHA

N'Ql ma-is 1. moreover, furthermore, presently, just now: अव बद्द वैश्व हे कुष्य क्षेत्र कर क्षेत्र के now I consider the Tirthi-kas (Brahmans) of about a span measure, i.e., very unimportant. 2. in द्वेश्व and call of compassion, or fatigue. द्वेश्व दुर kyema kye-hug वर्षाय oh, alas.

charmer, conjurer.

; अया है ma-la-ti नासती n. of a flower [Jasminum grandiflorum] S. (K. g. 4, 82).



‡ अवाय ma-la-ya बुद्देर ; वस्त्रिय व bail-ua cool,

ward ma-la-ya-tse in Ld. a small lisard (Jä.).

‡ अव्यक्ष्य के ma-la yar-skyes समयम ; रेन रेन-रेन्यर चे white sandal wood.

ল বাধ্ব প্রভাই ma-la-yar gnas-mo লক্ষ্য-বাহিলী an epithet of Durga the wife of Mahee'vara (Mñon.).

ম অব্ ma-lay 1. active, quick. 2. in Ld. somersault; colloq: :-ম অব্ ইব্ ইং ব to perform a somersault, play the tricks of a mountebank, to roll on the ground with legs turned up, as do horses, etc.

अध्यक्ष ma-lam = अप्रयम high road, broad passage <math>W. $(J\ddot{a}.)$.

শন্তম ma-luş = শুব²ব বু kun-ril-yyi বিভিন্ন all, entire (A. k. 1-2). শন্তম হুব দ ma-luş rgyal-po ক্ষর্থিবাজ a universal king.

માલેલમાં ma-leys-pa **પા**પ્ત bad, unfortunate: દુવામાં વસું તમાલેલમાં a rash and hesty action in a king is unfortunate; દુભાવાના દુભાવાના માલેલમાં is bad for a house-holder if the harvest fails (K. du. 5, 201).

‡ अवेश ma-le in Sikk. for माचा gas land = व्येऽ व hphrefi-sea.

‡ अन्त ma-ça-ka जावक, जाविक the small red seed-bean of Nepal; a berry used for weighment of gold and silver.

इस न्वे ९६० म ma-çahi hdab-ma चतिगुर [चित-युषा a plant Hemionites cordifolia] S.

नेष ८९ नेष ma-çeş dyu-çeş = # 54 59 54 &c.

‡ 31 3 3 7 Ma-suraksa a great ethical writer of Buddhist India, a translation of whose works in Tibetan is to be found in Tan d. 3, 203.

सन्तर्भ र्व na-gean-tehul (र्भागुर:भर्भवर:

শণ্ডিং শা na-ha lift-ka a kind of shoes used in India during Buddha's time (K. my. শ, 175).

† ১৪'ই ma-he লছিব buffalo; শাই mahe-mo female buffalo: শাই মাৰ্থ্য বিশ্ব বা ইণ্ the horn of the buffalo cures the disease of shunning the light (K. my. ন, 68).

Syn. वरेष्णयाच्या hjiys-pa hen-pa; दुवाध्यः भिष् rdul-lidan-mig; क्षाव्ये ehur-hitres; आश्रव «a-hal: ६णे ९च rta-yi-dyra; वनीय हेट वर्षे य पुरानrjehi hekon-pa; रवाय स्व rol-va-can; कुण्येन् khyn-mehog; भेष्पस्य mig-dmar (क्षरेका.).

125 ma-hā kā-ra 1.=
great figure. 2.= 494344 phynys chen-po
(mystic) (K. g. F. 28).

‡ अहिंच ma-hā ni-la महानीस n. of a precious stone (K. d. अ. 136).

‡ ሂይማ ma-tri-ka n. of a wild animal (K. d. 374).

‡ ፞፞፞፞፞፝፞፞ቘ፟፝ ጚ፟ጚ፞፞፞፟ mā-çā tn-çā, ቚ ፟፟፟ጜ፟ ຂດຄື-çā-mā, พลຽງ ዩኒካ sar-sca da-tra bi-ra-tri is a mystic formula for Vais'ravana [let blessings be to me, O all-giving hero!] S.

* § *5 Mā-si-ta said to be the n. of a Mahomedan teacher born in Mccca, so perhaps Mahomed (S. Lam. 34).

Au Mag-pa minist, wining son-inlaw. Mag-mal bed-clothes of bridegroom, also the bed-room of the bridegroom. In W. the word mak-mal as in Hind. = velvet.

Man-dkar n. of a place in Tsang (Deb. 9, 26).

٦Į

sa nega and Man-bkur Rayal-po or gate sa negan Rayal-po Man-po bkur-wa the first king of the world who was elected by the common consent of the people.

** I man-skyes as met. pig, wild boar; that gives birth to many young ones (Man.).

JE B. Mand-khur-ma a presentation scarf of superior quality (Rtsii.).

t आर पा राज man-ga-lam सम् wellbeing ;= पा नेव bkra çis auspicious, good.

UK'T man-gu-ra n. of a fish of red colour about a span in length.

अद जो ऑ mah-ge-mo long ago, long since (Cs.).

ক্ষান্ত্ৰ mań-yar 1. a military encampment. 2. n. of a fort in Mańyul: ইব্যাক্ষম নুষ্ধুন্ত্ৰেব বুলাক্ষান্ত্ৰিন্ত্ৰ (A. 88).

** maf.ja tea given to the assembled monks on the occasion of a religious service.

कार 5 man-du= का केर phal-cher सूरि, सूचिय plenty, enough, a compound of कार and 5 being used exactly like कार माना-po; set का 5 man-man-du= कार मिला in great quantity or in large number: हिष्णा कार कार कार्यप्र इक्सों they did it more and more (Bbrom. 52). कार 5 स्थाप man-du thos-pa सूचिया:, बच्चोला a Buddhist monk who has heard many sermous and has read many sacred books; such learned man has five qualifications: (1) युर में बच्चाया, (2) क्रकाय qualifications: (1) युर में बच्चाया, (2) क्रकाय व्यवस्था, (3) के कोर्य व्यवस्था, (4) हेन देर बच्चेय वर बच्चाया, (5) देरे बच्चाया व्यवस्था व्यवस्था

est i mast-po बसु, जिल्ला, जूरि adj. much, many; also used as adv. for कर वर as in: कुल्योकर संदर्भ अव्योदा bleeding profusely (A. k 2 89). A sec 4 mi-most-po many people. most people; A the numerous retinue: 4 1 1 look at the water. whether there is much or little of it: वृद्धित्ववक्षा कृति if you multiply by one. you will get neither more nor less (Vai-क्षी). अद द ब्रेक् न दुष्य mafi-po geig-tu byas-pa multitude, collection of many articles. many made as one; we I am man-po-rnams बहुब : many ; अर व अर व man-po man-po प्रबद abundant; ac field man-po-kdein ava much. M. To Kun man-pohi dhos-pa the common or public property. # 45 man-por adv. much, mostly. at 54 age a man-pos bkur-ua or अद्भावस्य संचातवात honoured of many (J. Zaf.); अर विश्वविश्व maft-pos-bos वक्षा: wiya: called or invited by many.

aux alfa man-hdsin n. of a very large number: धुर देव अर विवाह सर्वे हैंक्स (Ya-sel.

Mañ Za-thi-cham, one of the Tibetan queens of king Syon-bisan sgam-po (Lon. a, 6).

씨도 빛이 Man-yul old n. of a district in upper Tibet bordering Nepal; its chief town being Kirong (황기도).



we have not man-then one of the early kings of Tibet, the son of king Guari-and blean (Loa. 5).

म अर्थ mad= न्येन bden true: द्वन्य न्यः द्वन्य न्यः क्ष्यः प्रकार न्यः विकार न्यः विकार न्यः विकार न्यः क्ष्यः क्षयः कष्यः विष्यः
‡ ተና ነ ቅጣ mad-ta li-ka n. of a flower (K. ko. ጣ. 4).

अब man in W. colloq. for अधिव ma-yin.

म्बद्ध man-fiag 1. = ब्रह्ममध्य व्यवेश religious advice; instruction; direction. There are different kinds of Man-fiag: म्बद्ध्य कृष्णाद्ध्य, स्वाद्ध्य कृष्णाद्ध्य, स्वाद्ध्य कृष्णाद्ध्य, स्वाद्ध्य कृष्णाद्ध्य, स्वाद्ध्य कृष्णाद्ध्य, स्वाद्ध्य कृष्णाद्ध्य कृष्य कृष्णाद्ध्य कृष्य कृष्णाद्ध्य कृष्णाद्ध्य कृष्णाद्ध्य कृष्णाद्ध्य कृष्णाद्ध्य क

Syn. 44'44 tham-lan; 44'44 man-phad; (Maon.).

standard medical work of Tibet.

est of man-ead or set of man-chad also est of man-chad adv. and postp. below, downward, inferior to, under: \$\)\frac{1}{2}\] set of other man-chad subject to, below heaven; \$\)\frac{1}{2}\] set of those below the lama, \$\]\frac{1}{2}\]\fra

below his navel. Inst. of and an also and:

which we lit. below the parts above the
knee, i.e., higher than the knee; which

and an against was a from the foundation
up to consecuration. Mainst often = since,
from, henceforward from: Symans hereafter from now. Finally, be it noted, this
postp. does not require the gen. to connect
it with the governed word or phrase.

a stupid person, dull man, half-wit. 2. in Ld. turbid, muddy, dingy, dim, dusky, as to water, lights, etc. $(J\ddot{a}_i)$.

MA Man-phag = MA KA man-hay.

and red spotted scarf of Chinese silk.

seaf man-dsi 1. in W. a charpai bedstead. 2. a tripod with long curved feet for ascrificial purposes. 3.=www a raised seat or platform.

‡ अवृधिय man-dai-ra म्याचित्र a mineral: अवृधियःचित्र दुवायवे अयोग्य the mineral mandsira removes inflammation of the bone.

‡ भ्य इ.स.च man-dsu pu-spi-ka सम्बद्धिक species of flower (K. ko. न, 4).

‡ ** } * man-do-ru = **\text{\sigma} \text{\text{dags}}, \quad \text{uff\sigma} \text{the tree of heaven, celestial flowers (\$K\$. d. \(F, 18 \)).

#अर्द्रिय man-dd-ra-noa or अस्द्रिय देत man-da ra-noa-ohen सन्दर्शिय a tree of paradise, e.g., mentioned in the अन्यस्थ है केट.

अन् भेष man-çel स्कृषिय विश्वा crystal ; glass.

this 'A' is 'A' is man-da-la new 1. Tibetanised transcription of the Sanskrit term, but generally styled in Tibetan \$3 \alpha \alpha \alpha dkyil-hkhor, a sacred circle actually drawn on the ground or formed of grain, rice, gems, powder, etc., and used as a ceremonial offering to deities; also an offering consisting of jewels, precious things, etc., XI.

placed on a circular tray and made to a deity, incarnate lama, or any holy personage. 2. a circle or disc metaphorically expressed.

‡ आहे य II: 1. a name connected with some of the states situated to the south west of Orissa; they are called बरलबर, तीरलबर, सरावस, सरावस, तीरलबर, तरावस, एकतबर, etc. (Dsam.). 2. the n. of the modern city of Mandalay in Burmah is the Pali form of Mandala.

8 I: mar डोब. खेड. इत. सर्पै:, डवि:: 1. resp. affaire butter; 54 ar or at 5 melted butter or clarified butter: 39 45 butter of cow-yak; sifes butter of jomo vaks: अर ज्ञार जवजीत fresh butter: अर देर प old butter, which is often kept many years in Tibet and is considered a luxury by native epicures. 2, oil: 3 set oil from the stones of apricots, etc.; 49:44 oil from oleaginous seeds, rape-seed oil, etc. इट है churning cream. अर ने बुलाई इतोद्धि the ocean of ghee; and mr. of a medicinal fruit: अर.वेश ३अस.वे९ (हेन्पड् ठन sdig-pa rba-can) a scorpion which is killed by oil (Maon.). ** Ma mar-skrog or ** Maa mar-skrog-ga butter packed in skin in twopound balls (Rtsii.); ** mar-than (** श्रीकः जुने) the price of butter (Rtsii.) ; अदः ५६५ mar-hdon मर्न, मयन churning out butter from milk; at Ht mar-spor (at 34 at 1) 9 क विष्णु quarter of a nag measure of butter == half a pound (Rtsii.); * 85 nur-pur butter and treacle (Rtsii.); ar as mar-bises anvthing (pastry, etc.) that is cooked or fried in butter: प्रेम में कर पर भारत cakes and biscuits fried in butter (Rtsii.).

Syn. -Angus a dkrogs-skyes; unaus u berubs-skyes (Mhon.). সাই II: lower, down, downwards, adj. and adv. প্ৰকৃষ the lower palate; ক্ষ্মেণ্ড্ৰথ অধ্যক্ত degeneration, dwindling, falling down, decreasing.

সংখ্যা termin. case of a a mother; কাৰ্ড্যাল regarded as a mother; কাৰ্ড্যাল

JX IV: n. of a place and clan in Lhobra in Tibet, the birth place of the celebrated Marpa lo-tsn-uu; sq:q a native of Mar.

only; the people of the Dok nomad tribes in Tibet who are all herdsmen pay revenue in butter only (Rtsii.).

MX mar-gad man the emerald.

Syn. 45gyr' nor-bu-ljak; अर्थ के वर्षान वर्षान कार्यक्रिय gog-pa; द्विके व rdohi săik-po (Mhon.).

the dark half of a month, the decreasing phase of the moon.

ৰূপ্ত mar-gtor or ৰুম্বা নিৰ্দাশ offerings to evil-spirits and to manes of the dead consisting of butter only (Rtsii.).

mustard oil, sesame oil, etc. used for बाँदिक or lamps lighted before gods and saints in a chapel.

स्त के mar-me, = ब्रॅंब के sgron-me lamp, बोब, जिल्ला, बोबन, बदीप a lamp, lamp-stand: इंड जैन पर उनुनवानु कर नेवाल प्रकार के सक्त प्रव at the time the lord resided in Yerpa his oil lamp was extinguished by water dropping (from the roof) (A. 34).

act के ब्यंद Mar-me maked, दीपहर the enlightener, the illuminator, an epithet of a past Buddha (वद्यायदेशसमञ्जा अस्य केव्यंद्र); also that of wife an or a the earliest Buddha.

sec à set une 5, Dipankara Bhadra, a Buddhist saint born in Western India (K. dun. 41).

अर शेश्वर ५एव चे केब, Mar-me makad dpal ycçes=बीपहरचीवान the Buddhist name by which Atis's was known in India.

the valley of the Indus; name given to a square La-dways (Ladak).

ME MONTH mar-yays-pa= ME ONE, V. ME I.

स्त्य mar-la at last, at the end, ultimately, finally: देवे-दर्शन्यवा विशेषकाश्वर-स्त्राचिकः (Horom. P. 1).

Syn. সংখ গ্ৰান্তa; ৰাস্ত্ৰ gāid-sa; ৰাস্ত্ৰ grim-nul; ধ্ৰান্ত্ৰ mal-stan; মুখ ধ্ৰনতঃ; ৰুম্বর্তিব Tgyab-bbol (Moon.).

মাথ II: the place where a thing is, its situation, site, trace, vestige: সংক্রিক rut, wheel-mark, track; কর বুটি বুল্য prob. to be unstable, changeable, fiekle.

Mul-gro (Maldo) n. of a district to the south-east of Lhasa (Los. 9, 4);

wall gramma Mal-gro gust-mkhar fort of the town of Mal-gro.

37 holy places of the Bon (G. Bon. 38).

holy places of the Bon. (G. Bon. 37).

क्ष्य सुद्ध ने mal-la mul-le or क्ष्य ने सुद्ध = द्या व दुव ने 1. in Ld. luke-warm (Ja.). 2. eating without properly masticating one's food like an old man who has no toeth.

‡ अवि म mal-li-ka अधिका n. of a flower: Jasminum zambac.

Syn. अभेक्ष्य sa-yi rkah-pa; वकुरीवस bryya hjigs; ४४ मेर rtsa-rtsc-çih (Mhon.).

MN mag 1. instr. case of अ by the mother: अस्य प्रमाण mag-berufe-pa आवादिका watched or guarded by the mother. 2. sometimes used for क्षेत्र the lower part, gen. however with the terminative meaning downward, towards the lower part. अस्य प्रमाण mae-hjub straps to fasten below a fine variation (leather trunk). अस्य प्रमाण mag-blub straps to move downward, to purge gently. अस्य अस्य mag-mthab the lower part or feet of an image; अस्य अस्य mas-mthar id. अस्य अस्य स्थापन क्षा mage; अस्य अस्य mas-mthar id. अस्य अस्य स्थापन क्षा mage small and large pearls were uniformly studded (Fig.).

A I: mi negative adv. not; used with the pres. tense and in all cases where wis not used. Ja. adds that in the case of simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the compouent parts, as in agrahages, unless indeed logically it belongs to the first, in which case often a ma instead of a mi is employed. This rule, however, is not

N.

956

strictly observed, so in .Gir. 70: \$75 ang. w. Ragaran 3m Aq and immediately after in an again and a do never part with it (Ja.).

ন II: লব, নালৰ, নস্তুজ a man—the ordinary word, sometimes varied to মত্ৰ mi-po in certain dialects. মিন্দ্ৰের আ-dkar sheca-nag lit. a fair man wearing a black hat, an impoent man charged with guilt: মিন্দ্ৰের বিজ্ঞান কৰা কৰিব man being under the cover of a black cap, i.e., being guilty (Rdsa.); মিন্দ্ৰের আ-rkań gliń-bu trumpet made of human thighbone; মিন্তুল mi-skyag (মিন্তুন miḥi brun) human ordure (Mān.).

Syn. भैर वृत çed-ldan; अर्थे प्र ma-nuhi hu; षट व्य yan-say; भैभाड्रेभ çes-skycs; धून भ्योत sprin-myrin; 5 व्ये क्रट प उन ta-luhi rkan-pa can; क्रट बीभाप rkan gñis-pa; विराह्रेभ yid skyzs; भैर प्र çid-hu; द्वेभावन skyes-ldan (Uhon.).

भे हुँ व mi-skye-ua = भे बहुत्य व बहुत्याद, वह-तेषच what is not produced [non-production, non-origination]S. भे हुँ वह अव स्व miskye-uahi chos-can चगरोचचचके [that which does not grow or is not produced]S.

Rugs mi-bskyod 1. অবলৈ, অফলা unmoved, most steady, unshaken. 2. = ৰইন gcin urine (Maon.). 4. a very large number; মিন্দুর কৈ mi-skyod chen-po or মিন্দুৰ্ভাইন আ-hkhruys chen-po নম্মানীয়া a still larger number.

Syn. Aagawu mi-hkhruys-pa; Aagaa mi-hegul-ua (Mhon.).

A jaga Mi-skyod-pa is the 2nd Dhyani Buddha, equivalent to Akshobhya of the Sanskrit Buddhists and to Ulü-kude-lükchi of Mongol Buddhists. In Tantrik imagesi he is painted blue and clasps in his arms a Yum or Sakti female. Register Mi-belood Rdo-rje also called Register of the image of Buddha which was carried to Lhasa by the Nepalese wife of king Sych-bisan syum-po of Tibet about 630 A.D. It is now kept in the Temple of Ra-mo-chhe at Lhasa (Los. a, 6).

ম আই ব্ৰহ্ম mi-bakyod-gnas = মাধ্য স্থান a city or fixed habitation; opp. to nomadic residences.

Ar mi-kha, A a r thoughtless and irresponsible advice of the people, common talk: পুৰাটুই বন বুল ম দুব in the whole neighbourhood one is an object of gossip; defaming talk—with or without ব্ৰ্

A pa mi-khal = N B ni-khur the load that can be carried by an adult person.

भे हेद अप के व mi-khens-pa che-wa = भे व्यवस्था mi-hyar-po गणितवीच, an arrogant person, a conceited man.

भे विभाव mi-khom-pa चच्च uninterrupted uneasiness, want of leisure. A parage mikhom-pa brayad werewer: the eight states of perpetual unessiness or the states where there are no opportunities for doing religious works, viz. : केमभ उन् दुनुवाय नर्क those in the hell; 35'44 fauls animals other than humanity; 2594 98 the ghosts; अप्रे. १६ व दीवंजीवदेव the long-lived deva; see a sea a sea ser a sea living in the outskirts of towns and cities, also borderland-savages; \nx.E.w.4x.4 4fee. those that are defective or wanting in the organs of senses : बेब्र्यद हाय जिल्लाहर्जन those holding false doctrines: 3 434 4344 uters again the people among whom no Tathagata has appeared.

A a दिया mi-khyofs or A दिया mi-bkhofs pa = A देवाय mi-looys-pa or A द्वाय mi-thubpa not able to attempt for want of leisure : यह देव के देवाय कुक्ब देव पाने स्थान (Bdsa.).

ZJ.

A agen mi-hkhruge water I. unshaken.
2. another n. of the second of the five Dhyani-Buddhae, v. કાર્યું પ્રાથમ કાર્યાનુક કોર્યાનુક કોર્

श्रे-का: का mi-gan-isam a man of an average goodness or qualification, mediocre person.

A' mi-gu = A gu mi-shum.

মিট্রব্য mi-glen-pa=ইশ্ব dig-pa [a corruption of বিজ file!]S. a fool, stupid person.

A sais mi-dge-spyod = 4544 one of low rank such as a fisherman.

भेर्वेव mi-dye-ua च्छाम=sins. The ten sins are: (1) भूष व्युंद spoy good प्राचातियात; (2) भे हें व केत mi-byin-len च्यातादात; (3) वर्द व्यूंष hdod-log बागिताचाचार; (4) हुन १ तीवा ये भ्रायः; (5) सून phra-ma पाच्या; (6) भूग हुव १ तीवाम् १ तीवाम च्याताद; (7) व्यूव व्यू तीवाम च्याताद; (7) व्यूव व्यू तीवाम च्याताद; (8) व्यूव वेश्य प्राचान अत्याताः व्यू तीवाम विव्यू तीवाम

भे वर्ष mi-hyo headman.

ম বৰ্ষাৰ mi-hgon-en 1. = মান্ত্ৰণ, not afraid. 2. মান্ত্ৰণ not to go beyond, not transgressing. 3. মান্ত্ৰণ undaunted.

ম बहुद mi-byyur unchangeable, steady. के बहुद mi-byrub=भे के ni-skye: 1. not self-produced or born. 2. व विवस्ति does not cause to turn back.

A mi-rgod wildman, savage; robber.
A a mi-rgod generation, genealogy.

NEW mi-Kas intermittent fever, infectious disease.

श्रे अटॅंड व mi-mon-pa नरपति, चप ; king, a ruler.

A agan mi-behage water undescribed, indescribable.

মিপুৰিল mi-leage or মিপুৰিলণ mi-leage-pa = মিপুৰণ or আনি সিং নিম having no opportunity or leisure for doing a thing; মিপুৰিলণ শাদন কানী ভু one having no leisure should not promise to do (any work) (Jig.).

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A $\xi \in \mathfrak{n}$ mi-chin-wa and A ξ are names of heavens in the Bon cosmogony (B. ch. 6).

A hageness mi-che dyn-rim-dyn the classes of great men in their order: A hageness of great men of the various classes of great men (A. 1/8).

श्रीकाम mi-chom-ma = भेड्डिय भागव 1. not new. 2. n. of a tribe.

મે કેમ mi-chos 1. = મે એ કેમ સુવામ the customs and usages of common men or householders (L. kah. 28). 2. a house-holder: લંદુ વર્ષ વ્યક્ત મેકમ મુદ્દ કર્મ કર્મ visiting a house-holder belonging to the family of the Lo-tsa-ra (A. 66).

A अडेन mi-mchog नरोचन as met. a king, the best of men.

भावतिकाय mi-hjigs-pa, वैद्यास्य in रेजनैर व्यवकायते भिवतिकायः वर्षे the four intrepidities or fearlosmesses of a Tathagata.

At mi-rje king, chief, ruler, governor; At sets a mi-r mdsad-pa to be king, to reign.

Syn. 3º15 tyyal-po; A.A. 49e. 2 mi-yi-duan-po (Mnon.).

शे कोर mi-mjed सद्या ; a. = व्याद्रिय enduring sufferings; b. for सद्यांच्यात [the suffering world]S. क्रियाम् विवाद क्रियान [the suffering world]S. क्रियाम् विवाद क्रियाम विवाद क्र

A:34 Mi-nag n. of a province of Kham, often called page A:47 Khams Mi-nag.

मे कृष्णाय mi-ñamy-pa क्षेट क स्थाद a undiminished: द्वार कृष स्थाद में कर मेंद्र में कर मेंद्र में कर मेंद्र में के के द्वार क्षेत्र में कर मेंद्र में कर मेंद्र A 35 mi-fild humanity, honesty; A 35 54 humane (Cs.).

भे भे mi-ñed-pa महेन [crushing] S.

श्रे बहुद कर ब्रेंबय mi-glost-war sgom-pa व्यक्तिस-कतवाची uninterupted meditation; one who meditates unobstructed.

A gr. mi-ftus infallible [also 1. a bear. 2. star.]S.

+ धे क्षेत्रप mi-ştes-pa = अवेन्द्रप ma-leys-pa. भे पूर्व mi-şdub = भे दुद्द व mi-ruh-wa (Sikk.).

भे बद् mi-thad = भे अर्थ mi-zad-pa प्र. जन-चड inexhaustible; excellent, or exceeding the usual. भे बद्द mi-hthad= अ ब्योज्य unfit, अरोद or भे जार व it would not do, भे बद्द प्रवृद्ध it will not be pleasant, will be unfit (Ya-set. 34). A seq mi-thig = R age or R a: a game a a R age of R a certain that I shall not move, slip, in that direction (Rdsa.).

भे आ me-mtho not high, low.

Syn. 584'9 dmah-wa; \$ 584 rtss-dman; \$5'9 thust-wa (Mson.).

A र डर mi do-chod = A न डर mi yo-chod : इ.डर. उद्देशक do-chod sun-bbrel-wa (Rieii.).

A:54 mi-dran=34 myog art senseless, unconscious state, forgetfulness.

A mi-gduń-wa n. of a heavenly mansion (B. ch. 6).

A অংশ mi-bday the king; ম অংশ খোৰ mi-bday-dyab অথানিৰ lit. the king's delight, i.e. আৰু sandal wood, perfume. ম বংশ কৰিব ni-bday-mehoy জন্মন I. the king. 2. a kind of duck or goose. ম বংশ শাব্দ mi-bday-gdays the royal umbrella; also the chief's wife, queen, lady; ম অংশ mi-bday-ma queen.

भै वर्ष mi-hdah = वृष्ण्य heaven, the sky (Mion.). भै वर्ष व mi-hdah-ua च विकास [not passing over or beyond, not transgressing S. Also mindah Sikk. colloq. = a gun.

নিবার্থ mi-hdod-pa 1. unpleasant, unwished for 2. খনিছ, খবলাল injury, insult.

Resident mi-hdya-wa= Register, विश्वन dissimilar, different: अभी कुम्बद्धार से बहुत्व the different movements and gestures of the body (Yig.); Resident and gestures and sufferings on account of falling into different or dissimilar unhappy states.

A 50 mi-rdul as met. = blood.

श्रेल्य mi-ldog-pa=भेष्ठ्य पविद्या net returning, not coming back.

Syn. 3. N. Eq. a phyir mi-ldog-pa; Tusqu go-ma log-pa; 3. N. Eq. a phyir mi-log-pa; 34. 8. u. Eq. a phyin-ci ma log-pa (Usion.).

A 57 mi-sdud (5. 5. 93. 93. unable to turn the eyes from the object of one's love or affection: 9.3. with an advantage (Ag) A 5 seeing the prince, from love he was unable to withdraw his eyes from him. (A. 5).

Are mi-sde, the laity, lay class: Are we're mi-sde tha-sde priesthood and laity.

भै जनसम्य mi-gnas-pa=भै जन्म mi-brian-pa unsteady not remaining at a place steadily.

ম বাবে mi-gnod-pa not injurious; নিবেৰ [unbarred, unobstructing] S.

Syn. A. A. mi-Agog-pa (Maon.).

Pi mi-sna 1. race of men, class of people. 2. (*) pho-ña) messenger, delegate.

মাধুমান mi-snań-wa, ব্যন্ত, অস্থান, নিব্ৰ, অসালাৰ [vanishing, gone away, invisible] S. মান্ত্ৰমোন মিনী কুমান ব্যাল্ড মান্ত্ৰমা not seeing him, the man having vanished, he looked on all sides (K. du. 5, 261).

भि:सुण mi-aprug (अर्थे क्ष. स) न संपूत्रक not agitated.

ATER mi-spost-nea warts one who cannot give up attachment; unable to renounce or abandon.

भै भागभा अनेत् च = ह्रामा प अनेत् च an epithet of Maitreya Bodhisatten.

Runq Mi-pham-pa with the n. of the second of the Sthaviras—unconquerable, invincible.

A:35 Mi-phyed n. of the 16th member of the sixteen 454 45 or Sthaviras.

ት 35 '48 55' 4 mi-phyed-pahi dad-pa, singlehearted faith: 5 ማና የመጀመ ማዊም ብ ት 35 '48 55' 4 ነፍ 4 he had unflagging faith in the three holies (Hbrom. 48).

মাৰ্ক্ a mi-hphrod-pa unfit, disagreeable, not suitable, unsuited.

A.g.a mi-bya-na (without action) = নিৰ্দাধ salvation, freedom from sufferings: মি.g.a. ইন্ধান ইন্ধান ব্যাহ্য (K. d. ৰ, 26).

ম ব্রুমের হৈ mi-byed thu-med or ম ব্রুমের cannot help doing (idiom.)

A द्वाः mi-dhafi नरेन्द्र a ruler, a king. A m mi-ma tears (Sch.).

भे देव mi-byon=भे द्वय and भेजूद incapable: भे नेम भे देव ए ये बच्च व्यास है (Rdsa. 31.

शिक्षाय mi-sbyin şkyeş-pa चवितिपुच, as met.=the sun (Maon.).

A mi-med = 494 wilderness, wood, forests.

মি'ৰ্ম mi-mo কাৰী = ৪৭ নি a woman. ম কই দু mi-mohi-glu woman's song; ম মাৰ্ম বুৰু হৰ a sucking-child (Sman. 350).

A अवाय mi-mos-pa devoid of faith or regard; for ५५.५५.४५.५.

Syn. 55:25 dag-ned, 55:254:34 a daghdun bral-va, 34:44 yus-pa-shar; segu-a ma-gus-pa (Mson.).

भेद्रस्य mi-dmah-wa चनवनत [unbending, not humble; not bowed down]S.

Ama mi-rmun-po are heavy, dull [1. bearing burdens; 2. an ox.]S.

মি মুখে mi-smad-pa = আৰু ও bytod-pu আলিছা, সমালা [praise] B. মুখিলা হে ব্লিখ মুন্দা পুলাই। মুখি praised by his companions and followers (D. R.).

भे हूं ब पर दुवा है mi-smos-par byas-te को d दू झा not having said [having made an elision of]S.; মে ই ইবা মি ট্রাখনে দুখা है সম্প্ৰকৃত্যি (ह्या [having made elision of the middle word]S.

Para mi-pura-na one who observes the vow of keeping silent, not speaking at all; a sage (Mñon.).

ት ማቆະ ፫ኛ mi-gtsaf-khrod cess-pool, heap of filth: ት ማቆະ ፫ ና ያ ଶ୍ୱିଶ୍ୱ ସ୍ୱିଶ୍ୱ tike worms of accumulated filth (Hbrom. F, 20).

N'বৃহত্তৰ mi-gisuh-un পাছিত, বুৰ্থনিত্ব human flesh, ordure; rennants of foul fit to be thrown away. শিশুহা বুলি-শুনু migisuh-gi mchod-shyin বুৰ্থনীয়ত্ত্ব a sacrifice in which human beings may even be slaughtered.

A Faq mi-rtsom-pa wanva inactivity.

A se mi-tohad $1. = \mathbb{R} \operatorname{cgs} \times \operatorname{mi-tohad} n$: $\operatorname{gr} \operatorname{serger} \operatorname{cg} \times \mathbb{R} \times \operatorname{gr} \operatorname{serger} (Rdsa. 27). 2.$ $\operatorname{eve} \operatorname{ma-sad} (Yig. 98).$

A asset mi-htsham-pa (A tarut gasar att, carut gasar of the coming (Rtsii.).

+ A a sq m-Alshol-wa = A Am not knowing, not inquisitive or searching.

Anda mi-hdsag-pa syn not trickling [firm, imperishable]S.

মাৰ্থিৰ mi-fidsin-pa the five irrelevances which should be avoided; they are these:—
(1) উৰ্বাধিন আৰ্থি নি বিশ্ব when correct words do not convey the right meaning; ্থে ব্ৰথম আৰু নি বিশ্ব when the meanings and the words used do not harmonize; (3) ব্ৰথম বুৰ্থম বুৰ্থ to misapprehend an oxpression or meaning; (4) জুৰ্থম বুৰ্থম বুৰ্

A ala mi-gshig = sa u rtag-pa (Mhon.).

মি'হ'' mi-zad-pa = শৃষ্ট নীয় hardened, obdurate; sharp; unexhausted: স্থানিত, ধুল বছৰামি-হ'থাত্ব'' হ'ব'' বাহু

A large at \$4 mi zim-brespun-dyu the nine sons of Mizim the blacksmith: A large at \$4 \text{Squares at \$2 \text{ the swords manufactured by the nine blacksmith brothers (Yiy, 63).

মূল্যন mi-baak = মূল্যন bad-luck, inanspicious ;= আল misfortune.

Arone के mi-bank-mig 1. विषयाच frightful-mien or frightful-eyed. 2. Arone का mi-band-miy an epithet of the planet Saturn or वाक विश्व grah-ppen-pa (Moon.).

মান্দ্ৰ mi-gear নীব্ৰনা not steep [not active or striving] S.

शैक्ष्मिय mi-balogs-pa चनिवाचे unavoidable, that cannot be averted, or prevented.

Aas' 3 miham-ci 1. किइर, चौधात, चनक, चर्चपति, ततु an ugly people, a Mongolian. 2. an epithet of Mahes'vara who is believed



to have been a Tibetan of the Kailas mountains. Acer 3 3 45, misam-oi-yi gdon n. of an ugly evil spirit (May. 77).

Name of miljam ci-mo farett an ugly woman, prob. a Mongolian woman [a woman with the head of a mare, or of a female gandharralS.

মই Iwes missi chop-tolan সর্ভাষ্ট [possessing the characteristics of man, worldly]S.

भेदे १ mi-yi htsho-ua नरकीयन human being, human existence, life.

Ag mihn=Ag 35. arms a little man, a dwarf (Ya-sel. 54).

મેગે વેલ mi-yi they-pa an epithet of Vishnu (MAon.).

ম আ মংশ ম mi-yi bday-nio = মুধ্য ম a lady, a queen (Maon.).

মানী নাম mi-yi hdren-po = ৰুপান king; also মান priest.

A-A-g mi-yi-bu child of man, mortal being.

A:भे: ५०%: बुद्ध mi-yi dhan-phyny = बुद्ध है, नरेबर king.

મે-એ ગુવલ mi-yi yi-duags a Preta in human shape (Tan. d. લે, 220).

And world, lower world, opp. to the regions of gods or the internal regions.

A ব্ৰক্তিৰ mi-gyeA-wa= ইণৰ ব্যক্তিৰ indefatigable, untiring, not idle, unwearied.

ম প্ৰ mi-gyo (lit. that never moves) as met. = the eky (Moon.); ম প্ৰা mi-gyo-wa প্ৰা ; মুবৰ, প্ৰা mi-gyo-wa mountain. ম প্ৰা কুল না gyo-wabi ryyud n. of a Tantra in ten chapters, which contains an account of the causes which produce

untimely death, diseases, murrain, and other visitations.

A row mi-rabs mankind, generation; A rowald que earliest of Tibetan tribes sprung from the first patriarch (J. Zan.).

A-Resumi-rigs humanity, human kind, race of man.

AREA mi-rid-wa (ANES) not remote, short distance, used in reference to time or place.

A RENG mi-riffs-pa was not in baste.

ARRA mi-re fio-re respectively, one by one, one after another.

भे देन्द्रार्थम mi-re çon-tsam = भे दे क्यांका only accommodating one man, very narrow.

Pa mi-la 1.= चुड्डम fierce, frightful, (J. Zafi.). 2. an abbr. of either भेवः स्थाय Milaraspa or भेवः वस्त्रपण्डे दृष्टे (Lofi. a, 9:. Milaraspa is known in Tibet as the author of two popular works describing his wanderings in the Himalayas and South Tibet. He was a peripatetic ascetic and post who worked miracles and delivered instruction to his votaries in verses composed for each occasion. His autobiography and his so-called 100,000 songs have been translated from Tibetan into Mongol. A full account of these writings may be read in the Nineteenth Century Revive for October 1899.

A a mi-lay a servant (Ja.).

A aw mi-lus the human body.



મેના mi-çes પણ;= મધ્ય ignorance. એ માત્ર ignorant (Mnon.).

श्रेक mi.sev = व्यवस्थ com. term for : agricultural tenants, husbandmen with lands held subject to payments but from which they are non-ejectable.

भे के mi-srid=भे वद्गः चमकव [impossible, not becoming]S.

भे भुद्राय mi-srun-pa खन evil, mischievous.

शे शृहाय mi-şlob-pa चलेच [1. "no longer a pupil," i.e., an Arhat]S. 2. not necessary to train again; already disciplined.

भे प्रथम mi-gsal 1. चनेप्रस्थान, चयवारस, स्वतः, सम्बद्धा not clear. 2. श्रीकृ a barbarian or Mochha. भे प्रथम प्रभूष mi-gsal brjog-pa सहस्रम speaking indistinctly or like a brunkard or a Michha.

ম প্ৰাৰ্থ কা প্ৰ mi-good se-çar (ধাৰণে কুল ইউ: মুখ্বন) n. of a guard of the Sa-bday demi-gods.

भे वसुत्र हे वें nú-brun skyr-vo bad men, wicked persons: भे वसुत्र है वें बहुत वर है (Ç. doñ. I).

Syn. A.A.5<a mi-mi ruh-ua; श्वाप gdugpu; M.5<a ma-ruh-ua; A.A. gdol-pu (Mon.).

A gr. mi-hrest v. A rr. mi-ras.
A gr. mi-lhus = blood (Mson.).

भेवा miy चिंच, त्रेय, नयन, वयुः, सोकन the eye; व्याप्त्रेय the eye of a needle, श्रेमेव [de-mig the eye of a lock, ac., the key; hole in a hatchet or hammer in which to insert the handle. Acc. to Budh. there are five kinds of eyes or sight viz.: न्देमेव नात-वयुः the ordinary eye (of flesh); वृद्योव दिवचयुः divine eyes; नेवायत्रीयेव प्रवाचयुः the eye of wisdom; ध्राव्याप्त्रीयेव प्रवाचयुः the eye of religion;

सदश कुश के भेद सुद्ध च the all-seeing eye of Buddha. Aq gan mig-leibs eye-lid; Aq 25 u mig-chid-pa inflammation of the eves through cold or snow-blindness, C. 44 354 mig phyid-pa id.; An mig-chu un tears; भेज ध्याप min dray-na blear-eves (Schtr.) : भेज & The mig-chu gtoff-a to shed tears. And 95'9'S mig chu-bur Ita-bu sesses round eyes, one whose eyes resemble bubbles. श्रेक्टिय mig-che-wa or श्रेक्ष्याय mig-yafis-भा विकासास generous minded, liberal: भेव के केद्र u mig-che med-pa= इमाय हेन् में केद्र u free from greediness or envy (A. 145): 143 केर पर चैस अन रेन केर पर देश do behave without jealousy. Aq aq ac 2 mig-nag sen-fie = Aq. अन डेन डेन प्रव to look hither and thither (Rdsa, 10); Aq 45 mig-nad disease of the evo : भेष रे3 अ.प. miq-nehu lta-bu नक्काच one whose eyes are round like those of an mig-noft-pa डेराच ichneumon: Am Kau squint-oyed ; भेवार miy-rno = भेवा वाधवाद्य clear sight, sharp eyes (Hbrom. P. 120). Aqua miy-po=Aq miq (Cs.); Aq & mig-po-che चित्रम a large eye ; भेन हैं न miy-sprin cataract ; भेग धुन है वेंग miy-phyin ci-loy विपरीताच [inverted-eyed]S. Amaga mig-hphrut= भेज ९५व mig-hkhrul इन्हजान optical illusion ; भिक्ष बद्दब ब्लब्द a showman (Cs.); भिक्ष पु miy-bu = 45 85 one who leads a blind person; भेषा बदुर mig-hbur goggle-eye; भेषा बदुध mighbras तारा, कनीनक the apple of the eye; also, eye-ball: क्रवाची भेवाची व्यवस्त्रम विश्व विश्व although she is as dear to me as the apple of my eye. A a agaras mig-bbrumcan what far outeneous eruption in the eves S : Aq Tq mig-rtseg the wrinkles of the eve-lid; A mig-tshil rheum or else fat growing in the eye; Amaga mig-basum निमेच twinkling of the eyes; अव वहाम mighdsum-pa किये eyes closing with sleep, getting sleepy (Maon.). 14 15 mig-sur ware a glance; also, corner of the eye.



भेन्द्रभव nig-slum-po चनाच ; = भेन् के के round and globular eyes (Ya-sel. 55). Aq 2q 2q miq rig-rig timidly, anxiously looking to and fro, hither and hither (Ja.); श्रेष:१६:84 mig-rif-can = 24 45.84 sighted; Aq artificial eyebrows (Cs.); भेवा इस eye-bone (Ca.); भेवा अवस the act of accustoming the eyes to anything : Aqua EA " mig-slobs flan-pa-skye you habituate yourself to a faulty look, i.e., downward, to what is earthly (Ja); Aq mig-rlo विवाद to eye one obliquely with envy or jealousy fthe hook or eye at each end of a pole or beam for holding the strings of a balance S. Aq aq mig-log seeing with ap-turned eyes (भेव वीस भेव बंद) : ह्व भे दहान गर्दन हा वायन का भेका विवा कि न क्षा में के प्रदेश in ancient times there was a king who used only to look at others with upturned eyes (Khrid. 17). Au te K qu miy-lon-mo cam चय वया a blind barren woman. 3 mig ha-chaft che-wa very large eves. शक् देव देव mig hrig-hrig gazing with terrified eyes (Rdsa. 10).

Syn. #95 lta-byed; 43495 hdeen-byed; #446 hdeen-byed; #446 hdei syron-ma; 494495 gziys-byed; #455 mthoh-byed; \$4 spyan; 4447 \$5 snah-byed; #455 snah-byed; #455 snah-byed; #455 snah-byed; #456 snah-wahi dwah-po (Mon.).

An an mig-skyay the impurities of the eye.

Syn. Aq'49 mig-rnag; & 4 rhu-ma; Aq'3 mig-dri (Mhon.).

भव्याच miy bekra-wa a certain magic trick.

Aque: mig-khus holes in a wall or roof of a house for purposes of light.

Na aza mig-hkhrul v. Na aya mig-hphrul.

মৰ্থীকং mig-gi rkan ব্যাক্ষণ [1. the eye of the family; 2. an earthy concretion of a milk-white colour formed in the hollow of the bamboo and known by the name of bamboo-manna]S.

भेक्षा mig-gi skyeş-bu चांचपुर्व [a person with beautiful eyes] 8.

श्रेष्णिषु mig-yi yru चचु:कोच corner of the eye.

भेषा वे दबव देंद mig-gi dyah-byod सुद्योत [good-looking]S.

भेष में दूध में mig-gi rgyal-mo चनुवारा (lit. the queen of the eye) the pupil or iris.

भैवाबीक्ष्रिक mig-gi şkri-kha वयूरेखा [the eye-line]S.

भेषाचे इंश रुक् miy-yi choş-can = प्रोट्ट or क्रे भेषाच [do miy-pa treasurer, store-keeper.

भेव वे वर्त है miy-yi bdud-rtsi handsome person or graceful appearance or look.

भेषा के बार पुरे हैं के miy-gi nov-buhi khyim the socket of the eve.

રેવાવા માન જાય miy-ni rnam-hyynr the different movements and gesticulations of the eye: પ્રેવાવર્દામ; કરપ્રેવા; વેંદરણ, મેંગ્રેગ, પ્રદેશ, વેંદરણ, મેંગ્રેગ, પ્રેવાવર્દામ, ક્રેવાવર્દામ, ક્રેવાવર્દ્ધ, સ્ટાપ્સ, મેંગ્રેગ, પ્રેવાવર્દ્ધ, મેંગ્રેગ, પ્રેવાવર્દ્ધ, મેંગ્રેગ, પ્રેવાવર્દ્ધ, મેંગ્રેગ, પ્રેવાવર્દ્ધ, મેંગ્રેગ, પ્રિક્ષેત્ર, મેંગ્રેગ, પ્રેવાવર્દ્ધ, મેંગ્રેગ, પ્રેવાવર્ધ, મેંગ્રેગ, પ્રેવર્ધ, મેંગ્ય, મેંગ્રેગ, પ્રેવર્ધ, મેંગ્રેગ, પ્રેવર્ધ, મેંગ્રેગ, પ્રેવર્ધ, મેંગ્રેગ, પ્રેવર્ધ, મેંગ્રેગ, પ્રેવરેગ, મેંગ્રેગ, પ્રેવરેગ, પ્રેવરેગ, પ્રેવરેગ, પ્રેવર્ધ, મેંગ્રેગ, પ્રેવરેગ, પ્રેવરેગ, પ્રેવરેગ, પ્રેવર્ધ, મેંગ્રેગ, પ્રેવરેગ, પ્રેવરેગ, પ્રેવરેગ, પ્રેવરેગ, પ્રેપ, મેંગ્રેગ, પ્રેવરેગ, પ્રેવ

মিৰ দীস ক্ষাৰণ শ্ৰীমাণ mig-gis rnam-par çeş-pa the occult sight by which one can see things which are not visible to the ordinary eye: মুন্ত নিৰ্ভাৱন কৰিব নিৰ্ভাৱন কৰা আছিল দী লাইৰ জনতে ভাইনেই নিৰ্ভাৱন কৰিব নিৰ্ভাৱন আছিল দী লাইৰ জনতে ভাইনেই নিৰ্ভাৱন কৰিব নিৰ্ভাৱন minister who could see mines that lay buried underground being possessed of occult vision (A. 63).

भिवृत्ते वृक्ष कृष्टि श्री Mig-gi phrefi-ua sheşbyaki ri n. of a fabulous mountain in Purva Videha (K. d. ≤, 339).

भेवा मे द्वर व miy-gi dwah-po चचुरिन्द्रिय the sense or organ of sight

کا

Aक्षेट्रेन mig-gi rdsi-ma रिम्म eye-lashes, [a ray of light, an eye-lash]S.

মৰ্শ্বৰ mig-grogs one's sweet-heart (Cs.).

Aq बच्च mig-hgran disapproval, defined thus: व्याद्ध स्वाद स्ट श्रेण ने ऑक्ट पूर व श्रे बच्च स (Rissi.).

મના mig-sgyu mirage: સંત્રામારે ac વ્યાપના કુલ્લાના માત્ર કુલ્લાના માત્ર કુલ્લાના માત્ર કુલ્લાના માત્ર કુલ્લાના પ્રત્યા માત્ર કુલ્લાના (Jā.).

Reg हर स mig-sgyur-mu = भूष्य वर्ष स mkhahbgro-ma a female sprite, a fairy.

भिवाहें 3 mig-sho ce-re = भिवाडे दे द्वा migche-re lla-ka: बाक्र्यामध्य के विवाहें हुद र् हे विवा कुट भिवाहें दे डे द्वावायस (Khrid. 43).

মৰ্ভ্ন mig-can হলী (A. K. 1-i). 1. having eyes. 2. having seeds or grains, fructified—of ears of corn $(J\bar{a}.)$.

Ray 15 34 mig-stoft-can usuare he with a thousand eyes, an epithet of Indra.

Reque mig-thus short-eightedness (Cn.).
Resizer mig-mdoss-pa or Resizer unig-mdoss-pa or Resizer unig-mdoss-pa or Resizer unigeneed to get blind, be blinded, to be deprived of sight (Dzl.).

Repare mig-hares-pa तिलेश to keep, to guard, to care for, to look after, to minister to; to serve.

भेष्युव mig-ldan 1.= श्राम्य or वेशास्त्र क learned man, a wise man (अतिका.). 2.= धुर पु. hur-bu (अतिका.). 3.= श्रेष का a needle श्रेष वृद्ध म mig-ldan-ma व्यवस्था [endowed with the faculty of seeing] S.

Amada mig-hben a target (Yig.).

भिक्रिय mig-phom-pa large-minded, generous, liberal.

Syn. A A A A Ster hood-in; and warm a lag-pa yake-pa (Mhon.)

केन्द्र mig-ma mkhan= १०वम ह्य low caste, low-born. (Maon.).

মধ্যমন mig-mans (ইংস) মধ্যম, মধ্যমিন chess-board; মধ্যমন ইবাধ বি play at chess; মধ্যমন ইবাধ chequered, painted or in-laid work after the pattern of a chess-board (Jü.); মধ্যমন ইবাধ mig-mans-kyrthul-lo মান্তামিন defeated in chess-play.

No Nagh mig mi-haum winter (lit. not winking, looking steadily). I. a general epithet for the gods, who according to the Buddhist idea never shut their eyes (so also 3 fish). 2. an epithet of Avalokiteevara Bodhisattva. 3. n. of a prince (Ya-sel. 34).

Replace. Mig-mi-bank frequent one of the guardian kings of the world; an epithet of S'iva, i.e., he having an odd number of eyes.

भेक्ष्य mig-dmah=हिंध्येष्य shameless (Moon.).

মৰ্থন mig-dmar নতুৰ, বহুবেৰ, বৰৰ the planet Mars; also Tuesday.

Syn. বা দিল bkra-çis; অল'জেন luş-dinar; ল'মী বু sa-yi bu; ব্বিং বি hod-arr dyn; উই ট্রুল chu-stod skyrs; ইব্লেছ্ড rtsibs-ldan; ল বুন: sa-hbyun; শ্লেম্ট্রেম্বে mkhab-sten hyro; নেল্ব্যন্ত্র dinay-dpon; মিল্ডেম্ miy-dinar (Mhon.).

भेग में mig-rmo विचाच dice for teaching letters or figures.

মণ্ডৰ mig-sman বজন, কানান, ৰছজ eye-medicine [antimony as an application to the eyes]S. মণ্ডল বুৰি দ্ব mig-sman shon-po= শব্দ mig-sman brud, ৰজন [black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-liashes or the eye-liashes



Representate Mig-besume-pasi rin. of a fabulous mountain situated beyond that ocean which is called ब्रेन्गे ब्रेट व Glog-gi hphref-tra. Here is a cavern where very handsome women are born at surrise with propensities of a former life and on account of their Karma enjoy the prime of youth at midday and die at night (K. d. 270).

মৰ্ত্য ব্ৰহ্ম mig-bash blo-gros an epithet of the son of Kamadeva.

May case mig-brah-ma 1. a very handsome woman who has beautiful eyes (Mhon.). 2. n. of a Yaksha nymph (K. gu. 130).

Days mig-ya an opithet of Vaisravana who has a third eye on his forehead. (Mion.).

भिवाचेत्र mig-ser 1. समक्षा jaundice. 2. envy, jealousy; भिवाचेत्र स्व mig-ser-can envious, joalous.

र्हेटि' min नाम. चनिथा, सम्रथ, चनिष्या, संम्रा designation, name: MY Buc qual or MY a Ac 31x what is your name? देवे और बद और such a thing is not known at all, such a thing does not exist; \9 4-944 a4 4-84 4-श्रीह यह अवर्षेद देन do not call me by my name if I cannot accept atonement from my enemy (Rdsa. 14); aqua a a word for drawing (pulling) (Gram.); Lu ga 3 Ac. a mirname; 54 Az a family name (Cs.); SEN As real name, the name of an object: विवासित वृद्ध कृत्वम what name did you give him? देव कि देव देव what is it called? Ba Backwan as this tax exists only nominally. As as min-rhyan a single syllable or name; Ac Town one's namesake (Cs.); भेद विद्वा -mif-gi dge-sloft नामनिष: priest only by name : Az] all min-gi midsod dictionary, treasury of words; AREA minMRK498 K min-don brdu-sprod dictionary of Sanskrit, Tibetan and mystical terms in five chapters by Vairochana—a block-print published at the monastery of Dyah-ldan Phun-tshog glin.

ARIA min-po आजू a brother (born of the same parents); sisters so born are called क्षेट्र अ strin-no: Aria व्याद्ध वार्गा-nos berun-ea unquant cherished or protected by the brother. Aria min-srin brother and sister, abbr. of Aria and क्षेट्र अ. Aria min-srin= भून spun brother and sister born of the same parents.

Ac is min-tshar (*** \$5.4) starvation.

As an min-gahi basic letter gen. the first letter of the root of a word, in contradistinction to the second, the third, and the prefix letters.

Ak-बहुब्ब mist-gauge नामक्ष [name and form; the whole external world is comprised under the name केर-बहुब्बा]S.

the passage for food to the stomach, the gullet. 2. vb. more fully: \$\mathbb{E}_{\text{a}}^{\text{N}}\mathbb{E}_{\text{v}}^{\text{N}}\text{\$\frac{1}{2}\text{v}}\text{\$\text{a}}\$ wallow, to gulp down, to devour: \$\mathbb{E}_{\text{a}}^{\text{A}}\mathbb{E}_{\text{a}}^{\text{m}}\mathbb{m}_{\text{m}}^{\text{m}}\mathbb{D}_{\text{m}}^{\text{m}}\text{\$\text{a}}\$ and put is a -va waters to eat devouring, to eat without masticating food. fish of the Sizopygopsis genus.

3 min very common in colloq., also in modern writings, as abbr. of अध्येद ma-um is not; 50 a a \$ 5 a Ma a 5 a the book is not there. As a or a off a to be without, to be not, 24 4 35 not at all (A. K. 1-2). 244 except fam (A. K. 111-41). A4 48 probably, is it not. As as min-hdra not of the same kind or of same appearance, dissimilar : विद वर्ज भेद वर्ज is it (so) or is it not? वर्षा वामाभेद वर्ष (collog. "du-ka minda") id. (Note: 454 which is often sounded min-duk should be always written for भेद वहुका भेद क्या है min-lug-che or भेद का है an expression of doubt = is only doing, doing nothing but: ५ वेदैन वेन पर वहन वस द न दन हम यामेश्राचमा के now behaving ungratefully he is but doing me mischief (Rdsa. 10). 24-42 except, besides: 3.4.24.44. At the other trees except this one; MEM #44 MA C' MAN ME. A besides Buddha no one knows it, no one knows except Buddha; Kurus alar Agara age I have been sitting down only this moment : 5 % 4 444 those excepted.

As 5 min-du for A mi-zla help-mate.

মহ mir termin. and भैम instrum. case of ম: श्रेम क्व to the understanding or perception of humanity, also चांपदमार्ग [non-perception] त. भेद इदाय mir-gyur-pa महस्मार्थ turned or became man [the human course] त. भेद अवस्थ mir chage-pa महस्मार्थकार to desire to become man; भैद द्वित्य mirspyod-pa human habits.

**Mr-kham-pur n. of a place anciently situated on the confines of Nepal to the north of the cities of Kapilavastu and Mallades'a (modern Balia).

शहर बॉक र Mu-khynd hdsin-ri नेत्रभर, नेत्रियर n. p., one of the seven fabulous golden mountains surrounding Sumeru, and it is so called: शहर ५ दूर प्याप्त because it lies on its verge or circumference (Soriy, 8).

સાદુદ વર્ષ વર્ષ અર્થ Mu-khyng bulul-wahi nutsho one of the great lakes of Tibet mentioned in G. Bon. 7.

स है वर्ध में Mu-khri bisan-po the eldest son of king Khri-Sron ide-bisan (Lon. ९, ८).

क्षे पी mu-ge द्वांस, दुनिय 1. famine, स वे देन इंदुर वच ने कर died, there being a great famine. स वे व्युट mu-ge-bikyed= व्युप thanpa, कर केर char-med (Mon.) that which causes a famine, draught, want of rain. स वेदे व्यवस्थान मा mu-gehi bikal-pa bar-ma the age of famine. 2. in W. desire, appetite: स वे व्यवस्थान mu-ge-can eager for food.

Mu-gyen n. of a fine broad of horses imported from Kham and Amdo (Jig.).

स्रोडेंद्र mu-cor अनु, जन्म impudent, audacious. वार्ड क mu-co-taha impudent, rough, rude in speech, one who speaks without regard to another's feelings. वार्ड वा mu-cor snura-ua चार्ड वार्च र talk nonsonso, also = १९ वा वा faun snura-ua to speak falsehood [talkative and sourilous] S. वार्ड वार्च क mu-cor tshugs-med = १ के के ५ व or के एक के प्रकार क mu-cor tshugs-med = १ के के ५ व or के प्रकार क kyes-pu med-pa without shame, immodest (Mson.).

‡ শ্র'ট্রা mu-tiy (derived from অপ্টয় मिका, signifying भ्रवाद क्ष grol-na-can what has been set free) मुला, तारा, मुलापेस, महि B Dourt : MEN. GH. Gr. genn. 3.2. fla. c. m 1 Led. cg. de. दशास हैवारमर संह्रदर। देखारणाह साहैवाहेशासामुक्का (Loft. 5, 2) the Buddhas and Bodhisattras having transformed themselves into shellfish, 1ed pearls were produced in their stomachs which came to be known as Rakta Mutia. There are seven kinds of pearls mentioned in Tibetan works, some of which are fabulous, others real, " aca-lu. नारं, मे नास हैन समय सहन, मान सहन, हार के सहन and water 39. It is said that kinds of pearl are obtained from the brains of elephants and cobras; also a peculiar kind of pearl from the leaves of a tree growing in Southern India.

स्रोव हे जनम mu-tig skye-guas or स्रोव बहुदः जनम as met. the ocean.

सुद्धि mu-lto-wa= ह्या spran-po a beggar, destitute person (Maon.).

स्र भेष्य mur-steys=स्र १६ mur-hdny तोचे one at the end or limit; चित्रते [1. a sacred place. 2. an aggregate of three things, such as virtue, wealth and pleasure] S.

सःक्षेत्रभाषः mu-stens-pa also सःक्षेत्रभासः तत तीचित्र a heretic, one who argues on religion, a schismatic [lit. one creating a passage through the circuit of life, or one indulging in pilgrimage; also, one who holds extreme views and does not follow the middle doctrine of Buddha; hence, a non-Buddhist, such as the followers of Brahminism or Jainism S. & ANDERS & #3" an the six heretical teachers of Buddha's time:—(1) 《新日道下南田香 बर्'स्टः ; (२) वनवाक्षमान्तिः तानुनान् ; (३) शायद्र त्रे मु अदे मु अद द्वा बुवा वास्त : (4) शे व्यवस्त्र के वाम कर (5) मान्ये स्मिन्द ; (6) मान्य समार्थ ; these six Tirthika teachers were known as the six Tarkika (59 9 59) (K. da. 7, 33-48). The sixth of those is asserted to have been the founder of Jainism.

सु है य mu-thi-la n. of a precious stone. सः अवव mu-quthab boundary, limit; सः अवव केद unlimited; also अवव युव केद य not going to the limit i.e., not thorough.

8'435 mu-bthud = 35'435 rgyun-bthud.

સું પાય-rdo=&એ:૧૬ chu-yi rdehu pebbles from water (mystic) (Min. 3).

्रेष्ट्र है mu-ni= 3वय (a spiritually powerful one), saint, ascetic, anchorite; Sakyamuni, the sage of the Sakya race.

Buddhist sacred place, said to be somewhere in the east part of India, prob in Bengal (Due-ye. 33).

हादेद mu-med boundless, limitless; स्रोद्ध mu-med-par vaguely.

सुँभेद्र mu-men बेशब राजवने n. of a precious stone resembling sapphire (ध्रांता.). स्टेन्डब्ट red mumen in (४०:४८) [स्टेन also = an earth-worm] S

the stree 2. n. of an ancient king, son of Mandhata. Having assisted the gods in their wars with the demons he got as a reward the boon of long and unbroken sleep; and the gods decreed that whosever disturbed him should be burnt to ashes by fire from his body. Krishna, in order to destroy Kala-yavana, enticed him into the cave where Muchukunda was asleep and the latter being thus roused cast upon Kala-yavana an angry glance which reduced him to ashes]S.

ধ্ৰ ঠি শ্ল mu-tsha lga one of the six early tribes of Tibet called ^মে শাস জানি dundrug (Yig. 61).

शुः अई स्थाप mu-metshuss-pa सतीये [a fellow religious student]S.

表現 mu-bahi the four limits: (1) 第5名列列 skyed-hgag birth and death; (2) 5列 名 rtagchad immertality and annihilation; (3) 河(京文 yod-nod existence and non-existence; (4) 東京 東の名・大の名 light or phenomenon and voidity (which is choos).

स्योद mu-bshin = अवभास in the course of (Yia.).

Mm-zi नमक brimstone, sulphur; & sa mu-zi-can containing sulphur, sulphurous; & sa mu-zi-rdo brimstone.

mu-yal some large number (Ya-acl. 59).

कृष्णे सर मान्यवा भवेद दश हैन mu-ye safis-gsal mthis nam-tiy नेनेद दश हैन स्मान्य समान्य वसूद पर्देन aga ag chapter on the elucidation of the meanings of the eighteen mercies of $G_{cen-rab}$ (D.R.).

धःदन mu-ran = म्यनः वर्षेद mthah-bokor चपन्येना.

* 39 284 Mu-rug htsan-po one of the sons of king Ston-plann Sgam-po (Lon. 3, 8).

સું વા marks 1. together, in a heap grand kept together, દાવાલ mu-la-byro goes together. 2. — મિલ્લામાં khong-nu within the province, sphere of: દેવા પાલ તે વાલ માં વર્ષેયા વાલ માં પાલ કર્યા પાલ

श्रु अप्ता mu-safis = वस अपन the sky (mystio) (G. Bon. 1).

स्पा कु पुरा mug-chu-gum or वहन पुम a kind of wild ass (Jig.).

सुना दा mug-pa 1. a moth; सन् भ id. also सन् भ; निवसन clothes-moth, पन सन् wool-moth, सन्भ moth-eaten, destroyed by moth. 2. vb. with भैद or सन्भ, to despair; हें सन् व blo mug-pa a gloomy doleful way of thinking (Sch.).

east of India including Bhamo (Dsam.).

A num-pa waste, name, and, after dark, ob cure; obscurity, darkness, gloom, cognate terms differentiated as adj. and sbst. respectively in a native work. The adj. has the syn.:——are syrib-pa; Request mi-pact-wa; about hthis-pa; have khebs-pa; Rea mi-snaft-wa; Reak mi-mann; gaham khebs-pa; The sbst. (night or darkness of night) has the syn.:——are syldons-byed; gast-mast-mag; Manas-mag; Manas-ma

ŽI.

स्पर्धन byed; वृष्टिकेट संग्र-mohi sgo-Aa; क्ष्ये प्रमुख प्राप्टित प्रकटिन्छं; क्ष्ये प्रमुख प्रकटिन्छं; क्ष्ये स्थापित प्रकटिन्छं

mun-pa-shi acc. to the Bon the four kinds of darkness ere: (1) শংশ্ব ইন্ত্ৰণ the darkness of ignorance; (2) গুলি গুলি কুলি worldly darkness; (3) গ্ৰহম ইন্ত্ৰিন্ধ the darknesses of passions; (4) ইন্ত্ৰিন্ধ physical darkness such as the shade of a mountain.

‡ धंकृष्टि muṇ-da-rs ख्यारी n. of an aquatic plant; के शूथारूर, क्षांकृत्यर, क्षाय विशेषा विकास प्राप्त का कार्या विकास प्राप्त का कार्या विकास कार्य कार्य विकास कार्य विकास कार्य कार्

84 49 mun-nag = 84 " mun-pa.

सन्य नवः सन् हेर् वर्षेष तत्रस्त्राध्यायसः the worst stage of men when they go from darkness to still goater darkness.

84 বুৰ mun-sprul lie, untruth, falsehood; acc. to Jā. ignorance, stupidity: ধৰ্ম বুৰ হুৰ mun-sprul-du spra-ua= ধুৰ প্ৰ to speak falsehood. ধৰ্ম প্ৰ mun-tshub muntshub বিশ্বৰ darkness, gloom.

सन्भेषभाष्ट्र mun-sel myon-po=१म the sun (Yig. k. 88).

सन्त्रें mun-syo furiousness, passion.

सदःग्वेयम mun-gael-ma विभावरी fullmoon night [also the dawn]S.

‡ ধূৰ ই টু আন Mun-dea skyes-ma = জুই প্রথম মার্ক মই মিল n. of a celestial courtesan (Lon. ম 5).

धुर्भे अप Mus-dsahi yul the country to the north of the Kailas mountains;

gr 5444 Fr 23 12 34 in the north (of Tibet) the country of Tartar Muñza (Sorig. 80).

ধুৰ mur= মুৰ্থ shor; ধুৰ আ ক্ষাৰ কৰে la lan-gaal (Yig. 93). ধুৰ মুক্ত mur-yon the temples; the bent sides of either eye. ধুৰ মুক্ত mur-hyram আছু [the frontal bone or cheek]S. acc. to Sch. jaw, jaw-bone.

green China tea (Jiq. 23).

+ 8 39 mur-thug = 3 9 mthar-thug thorough, complete, to the extremity, till the end of.

UNION mur-dum or UNION mur-slum in Ld. dull, of knives, hatchets (Jä.).

82.459 mur-hdug=1. स्थीनभव (Sch.). 2. gills of a fieb (Jä.).

ধ্বার্থ mul-po যাৰক [a petitioner. beggar, suitor]8.

시기역에 mul-thug the fist (Ja.).

Mus name of a village in Tsang (Los. 2, 7).

নী me fire, the fire, resp. ৭৭% shuys (in C.) বিধ্যক্ষ, ব্যব্দ, ননীয়, জ্যান্ত, ব্যবদান্ত, ব্যবদ্ধ নিয়, ব্যবদান্ত, ব্যবদানত, ব্যবদান্ত, ব্যবদান, is burnt down. A ME spor-wa frequently also a gray and a eggs, to blow up or light a fire; A and to stir, poke, trim the fire: A 444 to set on fire. क्षेत्रक gun-cock ; अ बेन्द्रव shovel for burning coal: अव्याप steel and tinder pouch: अव me-lee a flame; A = me-thab hearth; A = 5 me-mdag burning embers; and me-wo a large fire. 화작가 me-wo-che a conflagration ; একী nie-gshi an anvil; একা a singe on cloth or hair, a brand-mark; a tow me-hobs trench or line of fire; and me-yal a spurt or flame of fire : A me-ro cinders, extinct embers; and me-len ember nippers; and me-cel burning glass or crystal.

এটুৰ me-skyes 1. আছিলু, আলিছ [born of fire; any illuminating substance; the number six]S. 2. আছু iron.

A'pr. me-khan a house or enclosed space for the consecrated fire.

**** me-mgal 1. fire-brand: ***** me-mgal-yyi hkhor-lo the circle made by a fire brand when quickly swung round 2. half burnt fire-wood, a piece of wood which has been partly burnt (Nag. 15).

क्षेत्र me-rgan a learned man : बुव के के क्ष्र इत्यादक क्षेत्र (Los. ३, ३४).

के क me-cha = के पूज्य flint है हैं अन् अर्थिए हैं के ज्ञानिक्ट के ज्ञानिक व किया (4. 34).

armanger me-maam rlun fire-wind, burning wind.

We cueru-di n. of an open town in India during Buddha's life (K. du. 9, 135).

भे हैंपी me-tog पुष्प, प्रदान, प्रदान any flower : के हेन क्रेट्रियर व्याच्य me-ton mhon-par bkram-pa the flowers conspicously spread out or displayed; A Faragara me-tog kha hbus-pa the flower opens, blossoms, begins to blow. अ प्राची व उन me-tog-yi rna-can चवतंत्रक [a flower ear-ring |S. : A 39 4 4 me-tog-ni phur-ma your the sheath or calvx of a flower: 記号可引達 a me-tog-gi phrefica chaplet, wreath of flowers; A 57 47 5 me-togmkhan-po बाहिनी a garland maker; मे प्राप्त me-tog rdul प्रान [the pollen or faring of a flower S.: A Fares me-ton Idan = 5357 spring and 3.3 am Quage a (Maon.): A 59 १९५५ me-tog |dan-dus id. (Mhon.). अप्र 24'4 me-tog Idan-ma a woman in menses (Mhon.); A·芳雪·叫叫 me-tog-lam प्रचारक ['path of the menses,' the vulva 8.

A July Me-toy sgron lit. the flower-lamp; one of the names of Fig. The The-spon hash wife of king Khri sron idehu-bisan who was mother of princes Mu-khri itsan-po, Mu-rug bisan-po and Mu-tig bisan-po (Lon. 9, 8).

भे जिल्ला me-tog glan-ena गोषचंत्रण [the plant Sanseriera seylanica]S.

A Mark me-tog-chan gang wine made of the Moua flower in India (Maon.). A Mark 1934 me-tog don-can id.

के र्वि भे me-tog hi-ma= १९३० क्यून saftron (Mhon.).

क्षेत्रकृति के me-tog tist-behi vis:—क्षिकेपुर tist-li phyin; क्षिक्षम् tist-sag-kyu; क्षिक्षम् tist-mu-ta; क्षिक्षम् tist-mu-sa (Mist. eda. 2). के देन मूर्त me-tog phra-mo the lily (Maon.). के दिन भेज हुन me-tog mig-sman = अवेद

के प्रवासक state of the can क्रमानाय, प्रवासका [lit. holding a bow of flowers, an epithet of Kamadova, god of love]S.

के हैंन अब स्व me-tog sas-can अन्य as met. bee.

a গুলু বুল মল me-tog lug-miy or বুল মল মা গুল ঘথাবিস্থা a kind of flower resembling a sheep's eyes, a species of Pedicularis. মাগুলু বুলা me-tog lug-ru also a species of Pedicularis.

appropriate me-stag. also are me-tshag spark, sparkle, a bit of live-coal in the ashes.

Syn. 444 ga mkhab-skycs; 20 4 ji 2 19 4 rab-bphro mehi zeg-ma; 294 g 5 44 ga shugskyi dum-bphrug (Uhon.).

A'5'¶ me-da-ka=€ 5₹\$ water (mystio) (K. g. 26).

† A.5.7 me-du-ra=2 medhya aw [fit for a sacrifice, fat]S.

A Me-mah white a gun; colloq. mendah and mindah.

4 নী ব'ল me-na-ka ইলছা 1.= বং ৰূপ a maiden, a youthful woman. 2. n. of a celestial courtezan (Yig. k. 37). 3. the daughter of Vrishanasva.

4 के जै में Mo-na-ko के जास n. of a mountain range situated beyond the river and mountain called Ti-ttse-ruca; where have been living from eternity the Asura and a class of women whose faces resemble those of horses (K. d. २ 287) [According to some authors Maināka was situated in the southern extremity of the Indian peninsula from which Lankā (Ceylon) could be seen into most Hindu writers

agree that Mainaka was an offshoot of the Himalayas S.

‡ 2 4 4 Me-na-ya prob. Mithila.

ঐত্তব me-nur= শব্দেশ; ঐত্তব me-nuod or ঐত্তব me-phor coal-pan, chafing dish, fuming-pan.

in me-ne n. of a place in India (Deam. 21).

बेहर me-puh, बेह्म me-bum cuppingglass, cup $(J\ddot{a}.)$.

के त्यम me-dwal विश्वर्ष विश्वरि [a cutaneous disease, a sort of dry spreading itch, erysipelatous inflammation] S.

জৰ্ম বৃদ্ধ me bbar-wa ita-bu আমি লাভাবন [resembling a glowing or flaming fire, a plant with red blossoms] S.

भे हुँ न के कार्य के प्रश्नित कार्य के कार्य का का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का का कार्य का का कार्य का का कार्य का का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का का कार्य का का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का कार्य का का कार्य का का कार्य का

87 & Mc-tsa or भेपाई Mc-btsah = अभि व sa-yi lte-wa and अपन्दिके (Sman) any important place excellent in position and free from the depredations of malignant spirits, and on such places Buddhist viharas are enjoined to be creeted: देव जुन्म क्रिके स्टब्ट्ट अपनुष्य प्रकार विवाद प्रवाद (A. 163). 31

in all me-jdsin qu, qua keeper of fire [1. competent. 2. a kind of sacred fire]S.

in a qua me-shal-lam as met. = the sky.

ক্ষাৰ me-geton or কাষ্কাৰ me-glan অক্সাৰ-বালী a bowl made of burnt clay or iron in which fire is made [a portable fireplace]S.

me-hehi the 12th constellation called wer.

Syn. 34'35 rig-byed; 5'425 bya-ma-hdon (Maon.).

श्रेष्ट्री me-behi skyes 1. अन्यान्त्रीय 2. an epithet of Vrhaspati (Mhon.) [Brhaspati or Jupiter is so called because he was born when the moon was in the mansion of Prakphalguni or Purvaphalguni (the eleventh constellation)]S.

A& The medi rese-mo = 3x 32 saffron (Maon.).

के वि अपूर्व me-yi mgrin a general name for birds (Maon.).

and meet fire mountain, volcano.

ARM Me-ris the barbarous modern Miritibe inhabiting the forests in the upper valley of the Dihong, their chief village being called Miri-patam.

के बंद me-lon इपेब, बाद के, दर्बन 1. a mirror, or looking-glass: बब ग्रेक बंद the mirror in which one's Karma is reflected. के बंद is frq. as a title of books, of the history of kings, e.g., कुब द्वाब व्यवस्थ के बंद lit. a bright mirror of royal pedigree. 2. plain surface, flat body length and breadth. 3. sample, model, reflection, specimen.

Syn. As wife. kun-mihok; As and kungeal; Ki wife. rak-mihok; As (I) is behingyi enod; MI's ma-gu-ra; Assausek is gaugguuge-bräan ekye-gnas; Assausek Is gaughchar-byed; EXXIVE byi-dor mel-take (MAOn.).

টাইনে ভাৰ me-lon-can আৰ্ম mirror-like, n. of a prince in ancient India; a lake resembling a mirror, hence one of the historic doors of the great temple of Buddha at Lhasa is called ই কৈন্ত হৰ্ পুত me-lon-can.

के बंद शुरू है. Me-lon lun-rin the Bon designation of Persia which is called बदेव कर्त है के एकाव Sukhavati or the Land of Bliss (G. Bon. 4.)

के अब mc-çel 1. खुट्येकानमधि [sun-stone, sun-crystal; a kind of crystal cool to the touch but emits fire when exposed to the rays of the sun]S. 2. खुट्ये the sun.

A'BE' me-slaf = A' MAE' me-gshoft.

Act one-berub काविका, चरकि, करा [the wood of Ficus religiosa used for kindling fire by attrition; fire-fliat, the plant Premna spinosa]S.

ोध me-lha जिम्ह्य, जाग्रेस, जा्म्रेस the god of fire [a general name for gods or deities; gods are supposed to eat the sacrificial offerings through the help of fire which is called the mouth of the gods]8.

Syn. ম্বু শুম্বৰ hod-kyi nor-cun; ম্বেল টুল nor-las-skyes; উন্মান্ত্ৰৰ byin-sa-sregs; টুন্টু ব্যান sbyin-sregs-za; ব্যান্ট্ৰিব্ৰ geer-kyi thiy-le; ক্ষমেন্ত্ৰ geer khu-ka; ন্মেন্ট্ৰুবন bbar-wahi skra-can; ম্মেন্ট্ৰুবন tta-dmar-can; কুইৰ্ম্মেন্ট্ৰুম্বন-can; ক্ষমেন্ট্ৰুম্বন-can; কুইৰ্ম্মেন্ট্ৰুম্বন-can; ক্ষমেন্ট্ৰুম্বন-can; কুইৰ্ম্মেন্ট্ৰুম্বন-can; ক্ষমেন্ট্ৰুম্বন-can; हर्तृत rig-byed-skyes; क्रम्यस्वर प्रश्नित tehahsykah eras-po; स्पान् ra-la-shon; क्र्यूट ब्रेक्स क्रि: çar-lhohi phyogs-kyoh (Mhon.).

क्षेत्र me lha-mo, चायेश the quarter of fire, south-east: न्यों केषुधे नेषण स्वयं द्वा make (your) cooking-hearth in the south-east corner of the house which is the quarter of the god of fire (Jig.).

A ga an me-lhahi chun-ma the wife of the god of fire.

Syn. अञ्चर्तप्यम me-lhahi dgah-ma; कर देवस्य char sdiy-oan; अभ me-ma; वेवसद्विस legs-sbyin-ma.

A Was me-lhahi ria the horse of the god of fire.

Byn. व्यवस्था १ kehon-pa myur-hgro; १ व्यव्स देशका-mo; व्यवस्थानिक, geer-etsen çisteta; र ra (Mon.).

बेर्'म I: med-pa the negative form of बंद प and देद प=to be not, not to be, to be without, not to have, to be non-existent: R. W. G. S. Mark T. March and J. have no children: Munuan and kho nikhas-pa med shiq he is one void of learning; Have at stobs-med strongthless; at at biemed unhappy, uneasy, unwell; at us age a passes away, is dissipated; was without occasion, no opportunity. अवन केर पुर द्वित and an cha-lag med-kyan agos-pahi khral though without goods a necessary tax; वि.श.स. राज्यमः स्रेकशः शुर् तः सर्वशः सन vour Reverence no fellow-resident in your pones , श्रामान के बेबरे कर ते करेर के पर war about to be choked, being able neither to vomit nor swallow down; and serifactive we are not able to give anything; and sa fig 4 the sons and grand-sons that are to get anything (as a heritage); Butta 25.5. A aga a or A se a indispensable in the house; at the manage deem as we get the ministers lost their litigiousness, i.e., gave up quarrelling; sugars as a side of the distribution of the dishes became impossible; as a side of the an enemy), to put an end to (a quarrel) (Glr.); as without or 'instead of': gas without or 'instead of': gas without or 'instead of the king, get's without or 'instead of the former shape; as a side of the former

A men an ornament, piece of finery (Mil.). প্রবৃত্ত men-tsi (Chinese) a coloured silk handkerchief. ইন্ট্র men-tri a kind of fur; ইন্ট্র কেমেই প্রশাস্থ a fur-coat of red men-tri (is mentioned as the vesture of the gods).

কীই mer 1. termin. of নি: ইংম্বিল mersreg sa to eat after baking in fire. 2. in
দুইন ব্যান্থ she-mer lake-pa, i.e., মুপ্রিল skyng
bro-ne vomiting; fig.: anything that is
soomed also that is repulsive in appearance or offensive to sight. 3. adj. anything kept in heaps in a place, heaped
or piled up: হপ্তিকাৰ শ্বীশ্বন্ধ quite filled
with strained or purified tea (A. 141).

ইংব mer-us I. sloppy, pappy, thin; slso: expanded, distended, full: ইংব id. ইং ইবৰং full to the brim; ইংইংই mer-mer anything full to the brim. ইংইংই mer-mer-po expanded, fully-blown. 2. ইংইংই adj. shimmering, permeating. 3. ইংইংই adj. to define the shape and consistency of an embryo, oblong, oval.

ইয়েই mel-tshe মন্ত্র 1. watch-man, sentinel, watcher; বৈষ্ট্রেগ to wait upon; N.

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to keep watch over: 24 35 35 3 38 4 4 4 55 43.454 attending upon him they made him offerings of (entertained with) music and songs (A. 13). 2. a watch or period of 3 hours at night. Land mel-brise-wa ufter [servant, attendant]S. La Za meltake-wa wrate one who remains awake to give watch; one awakened; ala a meltshe-ma user the night.

श्री mes-no fueras, बालाबड grandfather, forefather, ancestor: WEN AN THE अर् ने के के जान न न कार में बाद के का Kun-tu san-po the common spiritual ancestor of all the Buddhas: अञ्चल के forefather's time, अवशेष 354 in our grandfather's time i.e., the time of our ancestors : वेस or नावे अस great grandfather: बरेज हेन लेख व प्रिकास an epithet of Brahma (बाडर भाव) (Minon); शेवाम वस्त भावहन Mes-po hphans-ortson n. of a patriarch of Tibet, the great ancestor named aux age Hphast-brison who went to Kham and back (Deb. 4, 13). Auta auge meg-pohi ral-kluft an epithet of the river Ganges; होशास्त्र स्व श्रूद स्वीत हें वास स्वीत (Yig. k. 14) pray send your favours to me continually like the river of patriarch's looks. 2454 mes-dpon ancestors (both spiritual and ordinary) (Yig. 83). The ঐমার্মার মেলপুল in Tibetan history or three ancestral rulers are: king Scon-bisan sgam-po, Khrisroft Idehu bisan and Khri Ral-pa-can. 24.482. mes-hchin = 1646 dhul-chu mercury, quicksilver (Mfon.).

† 3.5 mai-tri love, friendship.

Amp I: a woman, a female opp. to ■; also, occas. = she, her: 5 1 she said; মাৰ্থ woman's gown, petticoat; মান্ত্ৰ্ ma-braved female line of descent: * 84 (Mil.) A sau mo-dhyis C. a girl, female child. As mo-rta a mare; Angu mo-rtage

feminine gender, female organ: Assac female organ; v. also Muss mo-mishan below: # १ qu womankind; # qu female body.

मा: alot: अं बर्यवाय to cast lots, always a religious ceremony performed by lamas. A sys mo-mkhan or Kana a sooth-sayer; व्य mo-pa a fortune-teller: व्यवदेशक्र व mo-pa hdre mthofi-wa a sooth-sayer who pretends to be able to see a ghost. # 44 mo-bon abbr. of Ma and 44 5 bon-vo fortune-teller and Ben-po priest: #44 F4 Sware 39 fortune-tellers and Bon priests should not preach false religion, should not impose upon people (A. 18). Au mo-ma wi, fugical a female fortuneteller [also, a female mendicant]S.

III an affix which when attached to nouns indicates the feminine gen. but not so, as a rule, when appended to adi .: TANK a landlady, SM a daughter, a girl. MA an old woman; but 34 = great. masc. or fem., and dew = fine, good, mase, or fem.

Mpa mo-khab very fine needle.

ৰ্ম প্ৰ mo-gos = ৰ্ম অ ক্ষম woman's garment : भू ब्रीस हैंसे हार्टर हुबाल वर वह क.बाल इंट वर्टी ha the cost of a woman's fringed garments of bluecolour and with spots is one load of grain (Rtsii.)。 新年4至下 mo-gos gro-kha (85 內5 董戶 बान्य हा अपने black-spotted garment worm by the poorer classes of women in Tibet (Rtsii.).

‡ अँ व अ Mo-na-sa n. of a celestial courtezan. (MAon.)

Mult mo-ma-nid or with a female hermaphrodite (Maon.)

क्षेत्रक्ष mo-mishan सन, बोनि female organ, female genitals.



Byn. Buraan skues-anas : 49m (40 Bu onisdoahi kkvim : 6'4 chu-ma : 35'454 ñer-anas : मियेन्द्रः प्रमेन mohi rafi-behin : अध्यक्षा भेन हेन mtshams-min-rten ; AZT 89 394 brjod-byahiphyogs: Take skye-hasin: 544.42.94 daahwahi bu-ya : 54'42 H4'4 dran-pahi khron-pa : ५०८ वर्षे वस dban-pohi lum : व वस्य ब्रेट छेर buands grofi-khuer : \$549995 srid-pa huhelbued: Mussau muos-bued-lam: Benus BS rlans-par-bued; 95 \$41925 pad-ma chosbbyuh ; \$5.42 wx an byed-pahi yan-lag ; muk. वर्षे व्यवस्था asan-wahi hkhor-lo : मे म वस mi-sadlam : A MAK e-anah : MPR MAK mkhah-anah : में देव वस me-tog-lam ; दव ने वस rdul-gyi-lam ; NEWBS rmoke-byed : में इवस mo-rtage : में इवस mo-dicah (Mhon.).

ই এৰ mo-yig or ই এ এ ৰ mo-yi yi-ge feminine letters (acc. to the Tibetan Grammar) are ব, হ, ১, ব, হ, ব, ব, ব, ব, ব, ব, ব (Situ.)

M = mo-ra n. of a kind of bird (K. d. 4, 2).

happier is a single woman than one with a husband of ugly face. 2. a poor, destitute female, one who did not get a husband. 3. pron. she herself.

ক্ষম mo-rab (বুং মংক্ষম) a noble woman of great accomplishments and character; ক্ষমে বুজুলু ইন্মান্ত্র নক্ষম the friend of the noble lady is considered a lord or nobleman.

Fig mo-cel a cool mild crystal opp. to Fig pho-cel, crystal which affects the eye when used as spectacles.

ক্ষাৰ্থ mo-gçam or মান্দ্ৰ no-bçam বৰা। কী, ক্ষাৰ barren : টু উট্ট বু হৈ এই মান্দ্ৰ barren woman (Jig.); [also an unchaste woman, a helpless woman] S. মান্দ্ৰটোৰী mo-gçam yi-ge the letters which are said to be barren: *, *, *, *, (Sizu. 69). A mager as mo-geomcia a tree that neither produces fruit nor flowers (Maon.).

লখাৰ Mo-la-ko n. of a large country or island to the south (prob. Malacca) (K. ko. 3, 272).

ক্ৰিম্ব mog-pa dark or faded colour:
ব্যৱ্ত স্থান স্থান বিশ্ব বিশ্র বিশ্ব বিশ্র বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ্ব বিশ

स्पार्थिय mog-mog (mo-mo) 1. स्थानी; also स्पार्थिय dark-coloured. 2. small meat-patty, meat-balls in a cover of paste generally cooked in steam.

ৰ্মান শ্ৰিম Mon-gol a Mongolian, form somotimes occurring, but in Tih menally ছব্ত soy-po.

ৰ্মান্তৰ mon-rtul= মুন্দ blun-po dull, stupid (Ja.).

斯斯斯 mon-lo W. for 斯斯 knuckle, ankle-bone (Jä.).

ब्रॅंड्य mod-pa 1. to be (in an emphatic sense), to be indeed; is sometimes superadded to 45'4 or used alone, sometimes with other verbs: ٩٩ ٢٩ ١٩ though indeed you may say so. ৰ্ব্ব মৃত্ uod-mod =BE 所 bunn-mod. 「西西田 a anar ac ME at. दमास्वायावान्त्रः वृद्धेभास्य साम्रमायाकेत् मिद्राचे (Hbrom. P. 2). ব্ৰশ্ব মন মন্ত্ৰী though indeed it is immessurable: এই অতীৰ মান্ত্ৰ ar nevertheless it is not this one, ৰম্ম বাৰীৰ ৰ্মান (although not invited) yet after all you must go. 2. Acum and po many, much, abundant : ዋና ጃና ፬ wood is plentiful ; ዋና ጀምጃና ፬ abounding in tree-fruits; बॅद अ हेंद अद्याद ब्रह्म loas-spyod mod-par hayur he becomes the owner of great wealth; देश के देश कर गाँ you omit to do this, you will have many enemies; कर कर plenty of diseases; है एकर के के प्रकार के although they abounded in compliments.

mod the instant, moment—occurring only in the following combinations:

আন্তর্কার, বৃদ্ধিত at the very moment of rising; ইন সংগ্ৰাচ moment after; gen. সংগ্রাচরকারি, immediately: সংগ্রাহণ he immediately pulled it out; স্থানে সংগ্রাহণ immediately after there came also the hawk; সংগ্রাহণ with the instant with, born with; and thus may = প্রাণ possessed of

Mon fatta general name for the different tribes living in the cis-Himalayan regions and who from remote antiquity have lived by hunting. [Kirāta means one who constantly walks on the extreme boundaries. The term was known to the ancients; Arrian making mention of the Kirrhadae who used to bring musk from the Himalaya to sell to the Indiana S. 544 Mon-pa a native of Kiranti which includes Nepal, Sikkim and Bhutan but particularly the hill tract between the Kosi and Teesta rivers.

AST Mon-ko a fabulous mountain inhabited by goblins and women with horses' faces and Naga maidens very handsome and foud of music (S. Lam. 39).

Raj a small principality lying amid the mountains immediately adjoining the eastern border of Bhutan, and of which little is at present known. It is inhabited by a barbarous semi-Tibetan race engaged in trading operations between Tibet and Assam, and can be reached from the latter country via Odalgiri.

Mon Mkhab-byro-glia n. of a monastery in Mon Tawang. Eagly aways Mon-gyr ray-gran a kind of cotton wrapper manufactured in Mon Ria Wang. (Risii.). Eagly mon-cha-ra the ever-green oak; also its acorns: Eagly against ever-green oak acorns stop diarrhees.

क्षत्र mon-gru व्यवस्थित the 23rd lunar mansion or constellation.

Syn. 電質質 chu lha-mo; 資明數 \$grog-\$mad. (Rtsii.).

क्ष्य mod-dar बीमेर्स, कीमिन [raw silk stuff, a silk-pettionat or trowsers S.

क्षत्र mon-dre चनिका the 22nd lunar mansion or constellation.

Syn. अण्डल bya-gsbug ; ब्रॅग 🎙 sgroy-stod ; विवयन thob-ldan (Rtsii.).

斯な世 Mon-pa-gro the town and province of Pa-ro the seat of government of West Bhutan (Deb. 9, 21). 50年刊55年 the town of Pelde or Pare in Bhutan.

said to live somewhere in the region towards Kamaschatka and supposed to possess tails resembling those of dogs and to wear dog's skin (J. Zań. 146).

#5.3 mon-sha in W. popularity, respect, reputation; #5.3 for he is highly respected; #5.3 5 beloved, popular (Ja.).

স্বৰ্থ Mon-yul বিষয়েই মুখ্য ; the sub-Himalayan regions extending from Kashmir to Assam. But স্বৰ্ণ বিষয়ে প্ৰতিবাদ mon-yulgyi ban-de said to be: a monk from Nepal.

ৰূপৰ mon-lug দুখনন, নানৰ [a species of grass, Cyperus rotundus] S.

Syn. 資本^{Da-34} sprin mih-can ; 實新^{a.} glasgan (Mhon.). 977

সংস্থান mon-stan Indian pea; সন্মান বা mon-stan na-gu স্বয়া a species of kidney bean: সন্মান বাদ্য mon-stan dkar-bu ব্যৱসাধ [a kind of bean, Dolichos catjang] S.

ৰ্ষণ্ডৰ উৎ mon-stan hyrehu আৰু [Phascolus radiatus] S; ৰ্ষণ্ডৰ ২৪ n.on-stan-rachu অনুৰ [Phascolus mungo] S. ৰ্ষণ্ডৰ মূল দ্ব mon-stan zlum-po ৰখুৰ brinjal.

高名書 mon-sle o: 高名音道名 mon-gyi slehu a kind of striped many-coloured shawl made of the soft wool of goat and yak but with cotton interming! d.

‡ में ५ ५०० mohu-dgal सौर्गण n. of a family-clan descended from the sage Mudgala (K. du. 5, 133).

1 23 said 2 4 Mohn-dual-qui-bu (manun-44) the famous Margalyayana one of the two earliest dis iples of Gautama Buddha; his former name in Tib. was un away Pan-nus-skues. Ho at first was initiated in the Tirthila school of WESTING but afterwards he found out his mistake and became a follower of Buddha who made him one of his highest and most powerful disciples. His Pali appellation is Moggallana; and the Mongol Buddhists style him variously Motagalwani, Molontain. Motgalun Khübegün, and Ebür Etse Toroksen (" he that encircles the bosom "). See also Grünwedel's Muthologie des Buddhismus.

AT mor termin. of H = H a mo-la.

হাঁম মুদ্দ mor-span a fine kind of satin (S. kar. 179).

নু ক্রমেন ক্রমেন 1. = ব্রুলার ব্রুলার byed-pa to converse, confer upon. 2. to say, to speak, used as আন bygo-wa and ব্যুল্ড ক্রমেন bkab-risal-wa are in earlier Tibetan, and as ব্যুল্ড ব্রুলার bkab-risal-wa

ature and in C.; hence it is often to be rendered by 'to order' $(J\ddot{a}.)$.

মাৰ কাইন mol-machid = মাৰ, ব্যাহ ভু conference, consultation: মাৰ কাইন সুম বিশ্বস্থীৰ in conferring about any subject do so systematically (Yig. k. 87).

व्याप mos-pa चित्रास, चित्रोच, बुलिक, प्रियुक्त, भूति, बुन्दाचका 1. sbst. [implicit faith, devotion, adoration, satisfaction | S. 2. mostly as vb., to be pleased, to be pleased with, to crave for, to be inclined to: at ব্যাস্থাই I took a fancy to go there: Marusk aton desiring and craving for (are the origin of all the mirsery of sin). harria mos-pa-slou factoria fremoves the objects of desire | S. 3. to respect, to esteem, to venerate, to adore: BS TE TAN whom do you adore: अवस्थानप्राचीत I offer it from veneration, s.e., I shall take nothing for it; frq. joined with 344: विद्राप्तमानुबाद्वाध्य with fervent veneration: Maran & cag. mag mos-348 55 Au devotion. spuod-pahi sa-bshi पतव: पश्चिममयः पर्याभगयः the four stages of perfection in devotion:-(1) कृदःवर्षेवय आसोकसाम fattainment of light | S. (2) \$5.4 mis 4 man-wa mehed-pa चानोसन्ति [increase of light] S. (3) रे विन्दे इंदाने ब्रेंबामा कड़िकाला हेका सु । सुवासाय तन्त्राचे देशासुप्रवेश [entrance into the essential truths] S. (4) यम कर केर पर हैंद दे वहेंद में शामनायासमाधि [uninterrupted meditation | S. मधार्ष माठह spuod-pa a pious man, a devotee (Ta. 109-7). 4. = 985 9 steadfast, firm.

Syn. १९३४१९ थून व dag-guş dafi İdan-pa ; उभक्ष guş-İdan ; उन १९४३ १६ kun-tu-bəlen ; उभय guş-pa ; नवेन १९३४४ gcig-tu-semş ; १९४४ dagpa-can (Mhon.).

Maga mos-idan devoted, respectful, unflagging.

Byn. Inga gus-idan; 5x.4 dah-wa; 55.

3

শুনির mya-fian दু:ख, शेख, विधाक, विधान বুৰ trouble, misery, affliction; পুনের উপন্ধের বুরুলেই afflicted by sorrow; পুনের উপন্ধের without any uneasiness whatever; পুনের উর্থন to lament, to wail. পুনের কাল mya-fian-sel য়ালাবার্ক [remover of griefs, consoling]S. পুনের কাল mya-fian beaf-ra মালবিনীবন [alleviating griefs, consoling]S. পুনের কাল mya-fian-beal the time of mourning is at an end.

Syn. धुष्य पृथ्य इत्तेषणु-ठ्रेडनीता ; धुष्य इत्तेषणु-२० ; वेक्ष्य व्यवस्थ कलाइ-द्राप्टनीत ; विद्वास्य yid mi-bae ; ब्युट्ट व द्रुवेषान-एव ; वेद्याद्य yid nah-chud (Mhon.).

अंदर केंद्र Mya-han-med or अंदर केंद्र 1.

आर्थास, रस, समझ, नौसि, सदि free from misery, sorrows and sufferings. 2. a n. of As'oka, the Buddhist emperor of India; 3. and hence, also = the tree of that name in India. अंदर्भ देश free from misery; समोध्यम the As'oka tree belonging to the leguminous class, with magnificent red flowers.

my chen-pohi-mdo समाप्रितिचायस्य व separate section of the Kahgyur encyclopedia in two volumes relating to the passage of S'ákyamuni Buddha out from this world into Nirvana, his obsequies, and the general mourning for his demise. Is known briefly as the Myań-hdas.

প্রতিষ্ঠ mya-fiam লব a fearful sandy desert. প্রত্যেপ্তির mya-fiam-yyi smiy-rgyu লব-লব্দিকা mirage; প্রত্যেশক mya-fiam-baf বাহ্য a desert. প্রত্যেপ্তির mya-fiam-byed ক্রমর bud;,a hell.

JUNIA myags-pa=544 putrid, decomposed; to cause putrification; Sch. has said myag-pa to chew, pf. 344 myags.
3444 myag-pa; 5444 apara decomposed, putrified (Ja.).

अट'Q८N myan-hdas or अंदर्वायमावद्याय freque, the Tibetan synonym for Nirvana. the state of existence which is not only free from misery, sufferings and sorrows, but which is also void of all feelings and sensations whatever whether delightful or loving or virtuous. But later Buddhism. apparently shrinking from the awful nothingness of the orthodox definition of Nirvara, has occasionally endeavoured to assimilate Nirvana to Jewish and Christian ideas, making 35.454 equi-अर्ड १ म मनस mtho-ri-anas valent to paradise, the state of the 54 des dye-bgs righteous (Máon.). So, too, we read:-मारक वरमात के या वर वर्त मक्ता समाहे बावर वा में बहुर रहा. इंद क्रद्रश्राचेत्। इत् क्रद्र वस्त वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस्त्र वस् के कर बहुत्व सेवास मृत्य प्रमुख करें। बोर्कर माने इंक मृत्य प्रमुख TE R agarant gar D Ba H the state of Nirvapa is supreme peace and bliss; it is freedom from illusive thoughts, egotism, and anfferings: there is nothing of the three states of the damned, the sensations of heat and cold or hunger and thirst in it. Misery and transient transmigration having been exhausted, the emancipated one works for the good of others and achieves miracles inconceivably great. (K. d. a., 336). The states of Nirvana have been differentiated: (1) सुर विश्ववासन्दर वस्त्रायवे सुरूद चयभित्रेषनिकाष · [conditional 4M.424.0 Nirvapa]; (2) सुर च सुवा अओ पार्व सुर द समावद्या व [unconditional नियपधि श्रेवनिव्यक्ति (3) श्रेन्द्रशयदेःश्रुःहत्वश्रयदश्यय Nirvana S.; अप्रतिक्रितिकार [unlocalised Nirvans, i.e., the state in which the limitations of time and space vanish away |S.

Byn. 224 thar-pa; 224 thar-ca; 28 24 bohi-med; 54 24 Edul-bral; 2424 don-dam. (Mhon.). Statement of the chorten v. Stan mehod-rten v. Stan mehod-rten 1. n. of the chorten or caitya built on the site of Grautama Buddha's death and cremation. 2. the style of caitya-tombs built after that caitya.

সংশ myah-wa v. সুঁংৰ myoh-wa আৰু, আৰুন, আৰু to taste; tasteful: পুংৰুং বিংশ myah-war hdod-pa wishing to taste; সুংগু myah-bya ব্যৱসা as met. = the tongue.

भुर है myan-risi n. of an officinal plant:

5. Myah-ral n. of a village situated towards the west of Sera monastery (Loh. 3, 20).

95. Myan-ron. of a village in Tsang (Deb. 9, 8).

HEN myans for [united] S.

J5' myad-pa the older form of the word ≤5 mad-pa = ₹5.7 truth.

JK' myis the older form of the word has mis name.

myu-gu or an myug=ang name, and, name, and [1. reed, rush, flag [sprout, coral]S. an erroneous form of an are of the same blood. The myu-gu-gu-gu-que [1. a new shoot or spring. 2. the plantain tree or banana tree]S.

सुन्य myug-pa or सुन्धुन्य myug-myug-pa 1. अन्दुन्ध देश देश प alightly bend the head. 2. to run, roam, stroll about (Sch.). 3. to show ostentationally, to boast about v. सुन्य dmyug-pa (Cs.).

on swiftly: 5 % adv. quickly runs away. 2. adv. quickly, also

सुर्विष्ठ myur-wa myur-wa = वृष्य्य ५ very quickly, in colloq. वस्त्यः at once, without delay; सुर्युर्विषे वेदर् १ वृष्य १ र्म the lion goes to its den very quickly. सुर्विष्यु myur-wahi hbru बाह्य [बाइव? music, a particular note]S.

कुर ब्रेंब विवाहित myur-skyob hjig-rivn she who quickly protects the world, an epithet of the goddess Dolma (Maon.).

इ.८ myur-du adv. quickly, speedily, soon; इ.८.५ क्षेत्र myur-du bgro-ua to go quickly; ३ कुर ci-myur as speedily as pessible. इ.८.५ क्षेत्र क्षेत्र myur-du btsab-ttags symptoms of immediate parturition (Jä.).

সুমান myur-ma = শ্বমান্ত a dancing woman (Maon.)

भुद्ध myur-tsam जीवन, चपक, जवन quick [wavering, quickening]S.

চুবা myul-ua (সুন্ধাব্যুত্তী ব্রুক্ষাব্যুত্তী to roam about, to do the work of espionage, to examine closely, to search into, to scrutinize. পুৰ্ক্ষাপুত্ৰ rgyal-kham myul-ua to explore (a country).

H amyo-wa v. Ma smyo-wa.

মুনি ন myoń-ua pf. শুন্দ myań fut. শুন্দ myań 1. বিশা to enjoy, to taste, perceive; to lick; to undergo; বুলাইনে কাকেল myoń-ua to taste; আনি শুন্দ কাকেল myoń-ua to have seen before, ইন্দেইন্ম myoń-uar byed-pa to feel; শুন্দ মুন্দ মাকেল byed-pa to feel; শুন্দ মুন্দ মুক্তা-uar byed-pa to feel; শুন্দ মুন্দ মুক্তা-uar byed-pa to feel; শুন্দ মুন্দ মুক্তা-uar byed-do enjoyed, causes to enjoy; মুন্দ মাক্তা-uar byed-uar to relish by tasting; মুন্দ মুক্তা-uar to relish to enjoy the flavour; মুন্দ মুক্তা-uar to relish, to enjoy the flavour; মুন্দ মুক্তা-uar to enjoy the blise of paradise; মুন্দ মুক্তা-uar enjoy the blise of paradise; মুন্দ মুক্তা-uar enjoy the blise of paradise; মুন্দ মুক্তা-uar enjoy the flavour; মুন্দ মুক্তা-uar enjoy the blise of paradise; মুন্দ মুক্তা-uar enjoy the blise of paradise;

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33,54,53 myon ham-can a vain conceited person who pretends to know much more than he really is acquainted with.

loss of control, sensual intoxication [a kind of grass, Poa cynosuroides; the wood of the Ficus religiosa used for kindling fire by attrition] S.

र्मेंस'य myoş-pa= अर वीश्वके व सक्त, प्रवर, form, wer to become intoxicated, intoxication from wine, to be maddened, become demented: ब्रेट क्रियम क्रें बद्दा इमें में-myos-vas myo-hdug being deranged, he is demented (Maon.). Tuqa s myos-pahi ca-co noise made by intoxicated persons. भुजपर्वः ब्रेटः BA M myos-pahi phren-ldan-ma (95 25 455 an excited indecent woman (Mnon.). ajaua saa myos-pahi mishan-ma that which excites lust, i.e. musk (Mhon.). એં માલુકા હવ myos-bum-can as met. = an elephant (Minon.). IN 35 myos-byed 1. जनर जनस. नरकत, मदन, वप, नव्य, वीकपुष Kamadeva, wine, intoxicator; a cloud. 2, the number thirteen (Bisii.). Augree

myos-byed khań-pa, ac বইং কাট্টিল or ac per wine-celling woman's house, a brothel (Mion.); গুলাইংবা নিং myos-byed-bkhri-cia বিশ্ব the penis; গুলাইংবা বুলা myos-byed leagth was myos-byed leagth was myos-byed bental; গুলাইংবা myos-byed-briak myos-ma a wine-selling woman; গুলাইংবা; গুলাইংবা myos-ma a youthful girl, a damsel = গুলাইংবা; গুলাব্যবা myos-yaal-mu a youthful, accomplished woman (Mion.).

८४५ dmag 1. कडब, बख, दख, सेना, troops, army, soldiers; 45 344 rkan-dmag infantry; 5 549 rta-dmag cavalry; 49 549 vul-dmag a sort of militis or reserve who in Tibet are occasionally mustered: इस्माने dnan-mi a soldier, v. fra. इस्माने प्रमा वन्यो dmay-gi yan-lag bshi बतुरक बच the four kinds of troops: at vel elephant. नैदार रथ chariots, अद्भार पदाति infantry. 5 (see water (Mhon.). See 1 1954 dmag-gi-gtam सुदक्षा talk of war or fighting; Sun i Es 5 4 a dmay-gi shon-du rgyu-wa pioneer force, or scouts of an army; Sugage a dmag-gi rjes-su hbran-wa ally or follower in war: 544 44 dmag-chas ammunition, equipment. 500 हे देन ये हे जडेन dmay-sde chen-po sde-geig चर्चेदिनी; an army consisting of the following: -10,000 elephants, 30,000 chariots, 100,000 warriors, 1,000,000 cavalry, 36,000,000 infantry (Yaf-ti. 18).

ram-grans aco. to a Kalachakra writer the following is the enumeration of forces: के brti=इव व न दुन्दा कर कर दुन्दा विभावका हो three पणि Patti=a Senamukha (विभावका); three Gulma =a Gana (वक); three Gulma =b Culma = Vahini (विभावका); three Vahini (विभावका); three Vahini (विभाव);



Pritano (ফলা); three Pritant=one Came (আছ); three Came=one Ankini (আনীজনী); ten Ankini make one Akşauhini (আনীজনী); this last includes an army of elephants and chariots numbering 21,870. (Dusge. 343).

दुभव दुष्टः वेmaj-वेpud बना, चन्न, troops, army; also दश्य बेना id.

Syn. ५६०व ^इवास dmag-tshoys; ५व ru-pa; ६द्दर इवास dpuñ-tshoys; ६२०व dmag: ५६८ dpuñ; ६द्दर वे ५९व व्यॉब्ट dpuñ-gi dkyil-hkhor; ६००व वे बरेवास dmag-gi hjiys; प्यत्वव पवे प्रवे हे yan-lag bshi-pahi ede (ध्रांका.).

५भग ५६४ कृतवयु-वृष्ट्या सेनापति, सेनानी general commander.

Syn. इस्र्य मैं बहु इस्य dmag-gi hdren-pa ; रवः मैं विश्व के दिन प्रतिकृति के स्वीति

্মলা 5 m dmay-rum = ত্র্থ ব্রহণ darkness: মেনা প্রান্ত্র প্রত্তিকার 5 m কর করে ব the destroyer of the darkness of the three worlds. (Yig. 9).

SAIQ duats or see a duats-ica, aid. low, short; mean, humble, inferior. we see a low place, and see a low status; and see a low place, and see a low status; and see a s

(Minon.); SMATRES dmah-hdod inclination to go down, tendency to meanness.

TARN dmans = অব্য the populace, mob, common folk; বুলনা নিম্মের id. বুলনা লম beer that is given to the common people at entertainments (Risii). বুলনা সুন্ধ ন hanquet or treat for the public; বুলনা লমে the vulgar, the common people; বুলনা বুলনা কৰিবা mas=ইম উর gron-khar a town or city (Minn.); বুলনা কৰিবা dmans-no হুবা a woman of low caste; বুলনা বুলনা dmans-no হুবা a town of the common of low caste; বুলনা বুলনা dmans-no হুবা a town of low caste class or caste in India, people of degraded rank in Tibet.

585 duad abuse, cursing.

5313 dman कन, शीन, दौन, चधन, जय, चत्र vulgar, mean, inferior, of the lowest order or quality. 544 is even sometimes used for \$ 544 skye-dman a we man, common in collog as "kyemen"; 544 &K qa Ran the class of young woman (Yig. 56). 5444 dman-pa) low, in reference to quantity or quality, little: इन्द्रभू अव्यक्तिय either too little, or too much, or badly constituted: वर्षेद्र क्रम द अक्ष baving few menits: क्रेंद्र अव प blo-dman-pa having little sense (Glr.); SME de duan-hun= ac I'm a young girl (Yig. 87). 54442 294 dman-pahi-rigs TEIN the lowest people in India who are very wild and fierce; 584 dman-ma= इरम rain-pa old, stale, not fresh: वर्डम धून बद्धाय पुत्र वर्षे, के हेंबद्ध्य अदेदेव to each withered flower that was offered to the Blesced One (K. g. ч, 290). 5мл чёчы фианmdses-ma a beautiful woman; 544-45 dman-car a maiden, a growing girl.

5513 dmar 1. one of the thirty-six border countries of India (Ya-scl. 88). 2. profit, gain, good success; 5505 & a small profit (Mil.).

X.

SACE dmar-po i. adj. successful: 998' SACSAC did it go on well with your meditation, instruction, 585 finishing instruction, in religion, and in medical science (Ja.).

दबदाव ii. red : बर्देबदबद mdog-dmar red colour; SMETI dmar-po rqua-misho the red ocean, the colour of its water being red for many thousand miles it is so called (K. d. 343); 544 4 3 3 64 dmar-po rwa-can as met. = donkey (MAon.); 544-2 वैन देश dmar-po srin-skyes चोडिस, क्रमिज, a red dve produced by an insect. Amuris agalloch. 545's dmar-wa red or abst. redness: SMT-98 M red eves: F545 9 red nose. 544 Pa dmar-khe-pa & butcher, executioner (Mgyur. 246); 与歌 日 dmar-khra red stripes, as painted on Red-hat monasteries; रुअर कुल donar-grum वर्त कुल के रूपर है a square piece of red coloured rug (Rtaii.); 544 44 dmar-rayan piece of raw-meat in Tantrik offerings made to spirits (Rtsii.); SAR ME: dmar-lias greenish red; SAR 24 dmar-rjen naked; रुष्ट्र अप कुर्व dmar-chammuur-po fresh baked cakes the natural colour of which has not been changed (Jig. 29); SARAKA dmar-mdans bright ness, ruddy complexion. 545 75 dmar-sdor (24.4.54 Manual 4) minced meat or meat for broth (Rivii.); 545 A dmar-mo red. also red cow; 545 \$7 dmar-smyug blackishred: 545'444 dinar-mishan footnotes written in red ink; देव वा भर अर्थन बरेवव notes in a book written in red (Rtsii.); 545.485 dmar-hished copper-coloured, 584. M. dmarbasi scarlet-red; 544 44 dmar-yol red china ware as opp. to sassas; sassas dmarrust-pa adi. naked, also a naked person, frq. 545.54459 dmar-ru mgo-nag TE [8 small shrub. Abrus precatorius bearing a red and black berry, which forms the

smallest of jewellers' weights] S.; মন্ত্রেক dmar-beal dysentery, bloody flux (Jā.). মুন্তুক dmar-ser (1) সুন্তুক্তি the disk of the sun, also the halo surrounding the sun (Mon.); (2) reddish yellow, honey-coloured: মুন্তুক্তি dmar-ser-mig ভিত্তাক্তি the lion-eyed. ক্ষেত্ৰ dmar-ser-mig ভিত্তাক্তি monk of a red-hat work

্মিশ্য dmig-pa 1. Lex. and Cs. a hole.
2. kind of lizard, also the pangolin: ইউমইউম্বান মিশ্রই-মুইব্নম্ব্রান Also মেশ্র dmig-bu or মুখ্য skya-leo a kind of worm, i.e., "insect which has no wings" (Etsii.).

ইনী ম dmigs মান, ৰখা, ৰখা 1. imagination, frame of mind, the mind on one point. হুমিন্দ গুলাইট বু dnigs-kyis dbye-ica কিবাৰে discernment; হুমিন্দ কুলায়-can ingenious, skilful in contriving W. 2. shet. ক্রিল, স্বল্জ, ব্যৱস্থা [conscionsness, idea, attainment, perception, acceptance] S.

shquips dailys-glad object on which a mystic concentrates his vision or his mind in order to induce meditation; sometimes the object is a thing actually before him, sometimes a mental object, sometimes purely fanciful or impossible as the horn on a hare's head or the child of a barren woman. A meditator who can become absorbed without any such assistance has reached a high state of proficiency, v. Mil. 7 82, b. 2. Sometimes erroneously

that to give an idea of, to make a suggestion.

τραφισ dmigs-p2 1. as vb. to fancy, to imagine, to construe in one's mind. ξητραφισ don dmigs-ps to intend a benefit or profit for another person (Jā.). 2. abst.



thought, idea, fanoy जासका: दश्यापरे देव dmigs-pahirten prob. a thing only supposed, an object imagined (Thur.). दश्यामध्य 46 a dmigs-pa med-pahi shift-rie in Mil. is acc. to Ja.: the pity which the accomplished saint, who has found everything even religion to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistakes, opp. to केममा स्तृत्व दशिवश्य परे हिर हे and इंशाब दशिवश्य परे the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality: इधिकारकास कर पहेर वस forgetful of all the beautiful fancies, schemes, and siry notions. द्रश्रिकायायायायद्रसाय तसमायदे स्वायायायद्रसाय beyond the range of thought or imagination; द्विकायि dmins-pahi smra चपवाद excocration, reviling; 52943 dmigs-bu बंद के य चार्चम a support, gen. a blind man's leader (Dzl.).

द्भिष्य के dmigs-med निरवचन independent, not depending: क्ष्मिष्य के इंट मध्य Tsongkhapa who was free from all worldly obstacles, i.e., perfectly independent, in which sense all Bodhisattoa are independent. द्भिष्य के dmigs-hdsin dependent, depending on a support.

रिष्य क्या dmigs-gaal or ्रिष्य है न्या clear to the mind: है र 5 दे र अहे र शिष्य क्या है. र अप क्षेत्र unless it is clear that the work should be done privately or confidentially (D. gel. 12).

प्रवास करें र O, Kas'yapa these four are the spirits which trouble the Bodhisattes (K. ko. a, 213); अध्यास क्षेत्रका व्यक्त स्वाक्त कर्म क्षेत्रका in time to come even beings like Dome-rgod will have faith in Buddhism (Hbrom. 2).

५६ dmu-chu बाहोदर dropsy; which is brought on by evil demons; ५६ ३५ one who is suffering from dropsy. ५६ अद् dmu-mdo demon of the disease of dropsy etc. (Rtsii.); ५६ हिर ३५ dmu-dsiń-can बदबोद्द dropsy, dropsical.

5849 dmun-pa=345 blun-po ar an idiot; also, acc. to Ja., darkened, obscured.

5859 dmur-wa v. 859 mur-wa.

१८वाम dmul-wa v. बहुअय hdsum-pa.

্রপ্রত্তি dinus-los — ব্যাস্থ্য los-us জানোর one who is born blind : মিশ্বাস্থ্য সূত্র ব্যবহার জানার মুধ্য প্রস্তুপ্ত (J. Zas.).

र्के' व gme-wa = वर्ष्य प. के व gme-wa.

द्बाँद् 'य amod-pa 1. बाप, परिवड, जिम्बाप. Trees cursing, subduing. vb. (acc. to Cs.) to curse, execrate, accurse; 5557957 sbst. imprecation, execration. malediction: इस सेंद्र वीश्वर्क्षद् यार्वेद यवे विवक्क बीवा the twelve years on which a curse had been pronounced by the saint (Dsl.). 2. to swear, to affirm, to confirm a treaty by an oath (Ja.). 3. to address a prayer of conjuration. We to the deity (Glr.). SASA dmodmo (opp. to man-lam) malediction: वर्र भेर्मर मंद्रवर के पर although a devil's malediction is very potent (D. R.). 545 35 dmod-tahod wafu abuse, insul's.

द्भुया द्वा amyal-wa नरण, कुळ, श्रुविक, निरव, चर्चीच, भीम 1. hell, purgatory, pordition; रुपुष वर वर्ष going to hell; वर्षुष वर्षुर the eight hot hells; यूर रपुष वर्षुर the eight cold hells. १ व्हेर वर्षे रुपुष कर्षे करण the hells of praisतुष्य dmyng-pa to show; 'स्वत्युवप' dmyng-dmyng-pa or 'स्वुवपंत्रिय dmyng-pa byed-pa to show repeatedly, to boast (अंत. and Cs.).

 $\mathbf{5998} \overset{\mathbf{4}}{\leftarrow} \mathbf{4}_{myuys,pa} \text{ to drain off:}$ $\mathbf{7983} \overset{\mathbf{4}}{\leftarrow} \mathbf{5944} \overset{\mathbf{4}}{\leftarrow} \text{ to sift out fish with a fishing net } (\hat{N}_{ay}, 53).$

हैं। rma I: बच, चत, किच, चवच wound, a scar. a kind of leprosy with red spots and insensibility of the skin: Kange I was wounded or I have got a wound; अ लाव व to heal a wound; #3 # a rmahi tha-ua a wound growing worse. All rina-skyes चत्रज pus, matter; also blood; आहेम rmaries sear, cicatrix; Nic rma-rain an old wound: AM rma-sman or A's medicine or salve for a wound; #45 rma-nad we sores and ulcers: gma-nad are of two kinds (1) 智可 lhan-skyes constitutional such as an agu gshan-hbrum piles, me-dbal, gem sur-ya, na's rmen-bu. Lang rligrlugs at can rkan-hbam, wearux & ara mishunpar rdol-rea; (2) those which one contracts from accidental causes \$54.74. was rma-mishan sear; RT rma-ro scurf, soab : a a a a a a a a rma-lus hbab-pa = B9 blood (Mñon.); মণ্ড rma-çu a festering, suppurating wound; মণ্ডৰ rma-çul soar; মণ্ডৰ মুদ rmahi than-skor ৰত্মাৰ-ক্ষ the cleaning or dressing of a sore.

रे II: sometimes signifies beauty, good luck, etc. अ ५ अ मान्य-bya-can स्थित verdure, green, प meadow.

≈ \$ Rma-b; a (pro. Mahja) 1. n. of a large village situated to the South West of the district of Saskya visited by Sarat Chandra Das in 1882. #4 4 4 4 4 7ma-bya myon-wahi sen-ge n. of a Lama of learning who belonged to Mabya (Lon. 4, 3). 2. lit. the mottled or spotted bird, the peacock, commonly called शिखन, वर्षन, चक्र-सुक, कलापिन, सुकवाक, प्रवसावित, S. Lex. ABENIS rma-byahi-myrin n of a gem; MBa ga Mis 34 rma-byahi rayal-mishan-an बर्डिश्वा 'symbolized by a peacock,' an epithet of Durgá (Maon); #93 mg a peacock's tail; #5 % free a peacock's crest. #32'48'a rmat-byahi hisho-aa (lit. the food of the peacock = a\$454 herilock (Sman. 127). มอดัสตุมสุมธุญญัติ a fabulous mountain said to exist in the continent of Pürva Videha, the people of which possess blue necks (K. d. 3, 338). A mixture of was want the peacock's tile with the juice of Bhrist-gi raja cooked in cow's butter when taken through the nose will change the colour of the hair to deep black (K. g. s, 48).

Syn. ইপ্ছৰ sycy-ldan; শইব ইৰ ক্যুণানphon; প্ৰপ্ৰহাণৰ glsug-phud-can; শৰ্পাই ক ক্যুন্য-syro-cun; বৈপ্ৰাপ্ত কিছিল-ক্ষুণ্য: ব্ৰ প্ৰথ ক্যুন্য ক্ষুণ্য প্ৰশান্ধিয়া; ব্ৰুপাই প্ৰbbrug-grapi-yar; বুলাই স্বান্ধিয়াকৈ-ক্ষুত্ৰ; বিশ্ব কৰা দাৱ-yyan-cun; ক্ষ্মিই ক্ৰি-be-the-ক্ষ্মিই বুলি brian-pa-dreys; ক্ষম্প্ৰ sar-byro; ক্ষ্মিই বুলিক ব্ৰুপ্ৰাপ্ত ক্ষ্মিক ক্ষম্প্ৰ ক্ষম্প্ৰক্ষ্মিক ক্ষ্মিক ক



985

अद्रश्चित् mdoffe-ldan; वप्नश्चित्रहेस hbrugsgrabi-ries; (By sgeg or an sneg); MELW इत्य ठर् mdofs-mthah-can ; वेद क्रिये वर sen-mohinar : पर्वप्रम atsun-lilan : विद्याद्याय sprin-ladyah : aga gu sa a a hbrug-sgras malhasin ; an an lag-hyro-sa ; an In an springyi-saeg; 959944 hdub-bryya-pa (Mnoh.).

अप्रकेष्य ema-bya chen-po अकामावरी n. of s deity (Dom.); one of the five tutelar deities of the Buddhists; n. of Tautrik work glorifying the goddess Mahamayuri.

signed Rona-khams or at past n. of a petty state included in Khams (Yin. k. 18-28).

Ma Roun-chu n. of the great river of N.E. Tibet which, rising in various ranges S.W. of Barong Tsaidam and Shang, flows past waves Skar-ma-than lake and * ** Skya-reffs and then making a detour round the mountain of Mas Spom-ra flows due east keeping some 40 miles to the south of lake Kokonor; whence entering the province of Kansu it becomes the Hoangho or Yellow River of China. A Tibetan author says it is called Khathan-gol in Mongolian. the Tibetan equivalent of which term is पहुन् अवर the river in which a certain queen had drowned herself (Dsam. 32).

भावेत श्रीमद Rma-chen Spom-ra n. of the great genius of the 99 959 gshi-bday class, the lord of the peacocks, who resides in the snowy mountain of The Spom-ra of the province of Amde.

মাই প্রবাদী rma-tsho-kun-ashi one of the Tibetan pupils of Atis's: 54 454 14 14 14 **१६ देद के भेद पम** (A. 16).

IL rman 1. (FE.44.94) ground, base, foundation; AKARKA to lay foundation of a house etc.; at \ the foundation stone. 2. a dream : ME WH rman-lam = A WH dream.

vision : वर्षेय पायन्य पश्चाम अर यम द में गुला ने वरे हर क having presented his request, in a dream he saw the front of Vikramas'ila (A. 69).

भार भार grand-grand = नामिन also implies ₩X different (Hbrom. 131).

AR BE rman-tsher also ME BE 1. pincers (generally made of silver or iron) to plack out hair; acc. to Cs. instrument for cleansing the nostrils. 2. a rake (Sch.).

३१५ rma f= अडेन excellent, very good. MISE round-bying or MISER become excellent, marvellous, admirable, grown excellent: AND THE MY STEEL OF MET SEE IN this portion of the marvellous age (Vig. k. 21: KMERINGS REET to wonder, to be surprised at (Ja.); at Tak but act बद्दे बचा दें भड़र बुद ए दृद्धा । बद्दे बच श्रद 5 पुद व बुद all these are in their nature void-what is more wonderful than this and what can be more sublime ! (Lam-rim). as 5 95 as 2 rmad-du byuh-wahi sde the orders or classes of Buddhist dignitaries such as Cravaka, Bodhisattva, etc. (J. Zafi).

man-pa wounded.

May Rmar-smut n. of a section in the monastery of Sera (* T) pawed (Lon. . 17).

中 회사 다 rung-pu 1.= [회학 to usk, to inquire. 2. mention is sometimes made of a verb wa with pf. wa rmas to wound. BAN rmas-ma an animal that has been wounded but not killed.

D' I rais-ica pf. an rmis to dream. क्रे वस rmi-lam (resp. अन्व वस) सप्रदर्भन & dream: श्रेजभञ्ज कश्लम vision-like, to see in a dream; क्रेबल क्रियम सहान्तरगत dreamed in a dream; भेषभ हेर्य अक्षा dreamless; a quis a troubled dream;



where x = rmi-lam with of-ca = x = 1 to dream; x = rmi-lam by a d-pa to interpret dreams $(C_{\mathcal{E}_n})$; where x = rmi-lam with of-cashi graffs n. of a distant on dreams (K, g, s, 56); where x = rmi-lam midrafica a portentous ill-boding dream (S, g, s).

মি miy-pa ছব the hoof of an animal: মিল্ফেন্স্ৰমিল্ল miy-braga cloven hoof; মিল্ফেন্স্ৰমিল্ল cloven-footed; মিল্ফেন horse's hoof; মিল্ফেন a silver ingot shaped as a hoof (=130 rupees); নাল্লমিল gyag-ruiga yak's hoof; মিল্ফেন্স্লাল an undivided hoof; মল্লম্লাল-sum an undivided hoof; মল্লফ্ন্সলাল-sum an undivided hoof; মল্লফ্ন্সলাল-sum animal, hob-nail.

होन्स्य rmigs-pa lizard of a small kind (Jä.).

Trmin=HE rman (Ja.).

\$ rmu=58 dmu.

a Ku rmu-ryod-pa the lowest class of people in ancient Tibet.

flags are attached on roofs of convents, houses, etc. 2. a rope by which the ancient kings and queens of Tibot were reputed to ascend into heaven there to live with their ancestors.

Rmu-li a place in Kham province (Los. 17).

মৃত্যা ব mung-pa pf. মূল্যাল mungs-pa 1. to bite; occasionally used with a the tooth: প্রথম মূল্যাল: the dog bit him. 2. to sting, of bees, etc. W.; to gall, e.g. the feet by friction of the shoes W. 3. to bark in W. (Jä.).

स्वासाय rmuys-pa rarely क्ष्य 1. a denso fog: अनुभवत्रे देव rmuys-pahi na-bun id.; अनुभवत्रे rmuys-pa-can foggy; १५ अर्थ, Sura and hin-methan-du yul rmuga-pa the place is foggy day and night. 2. be-fogged mentally, stupid, inert, languid, sluggish; Aragan yid-rmuga-pa depressed and melancholy (Borom. P. 22); sagaran rmuga-thib-pa dense fog covering, enveloping. nawata rmuga-bdsin mida 'the chief of waters,' the sea, that holds the vapours.

at a rmur-wa to growl and bite each other as dogs do.

ই ব pme-ma (ৰুমপ্ত) also ক্ষাণ dme-pa sbst. spot, speck, mark, a natural mark as a mole, birth-mark; any blemish or impurity: ফ্রান্টেই pme-gisan-med or ন্টেই ফ্রান্টেই gisan-pme-med making no difference as to clean or unclean food (Mil.); ফ্রান্টেল-po stained, defiled, mouldy, spotted; ফ্রান্টেল-po stained, defiled, mouldy, spotted; ফ্রান্টেল-ফ্রান্টেল-ফ্রান্টেল-ফ্রান্টেল-ফ্রান্টেল-ফ্রান্টেল-ফ্রান্টেল-ফ্রান্টেল-ফ্রান্টেল-ফ্রান্ট্রান

75 Rmc-Lad n. of a very old monastery in Lhasa in front of which a stone monolyth was erected bearing the inscription of a treaty between the king of Tibet Khri Ital-pa-can and the Emperor of China (J. Zan.).

\$\sqrt{\chi}\$\sqrt{Rmc-ru}\$ n. of an ancient monastery in the N.E. quarter of the city of Lhasa.

+ ইনিশ্ব rmeg-pa = ইব root, also = প্ৰস order, series, row; ইপ্ৰইণ rmeg-med-pa = প্ৰস্কীণ gtan med-pa disorder, not regulated; অধ্যান প্ৰস্কুৰ the religion became disorganized (J. Zaf.).

Figure () 12 12 15 rta-synhi-rmed) crupper attached to a saddle.

हो दें प rmed-pa pf. केल rmes 1. = नाम देव gtam dri-ua to ask, to inquire: वदवर्षा হন্দ্রেশ্রেশ কর্মান্ত্রনার if you asked if there are rich people in Tibet. 2. আইন, to plough and sow: জন্দ্রন্থ rmed-du Ajug-pa to cause to be ploughed and sown (Ja.). 3. to study.

+ 23.53 rmen-dan= \$4.54 bad sign, ill-omen, foreboding.

মন্য pmen-pa or মন্ত্ৰ pmen-bu = প্ৰক্ৰম (A. 44) a goitre; also an induration caused by a sore or wound: প্ৰশ্বীশ প্ৰয়েশ্যম মন্যমান ইংমান্ত্ৰিয়ালীয়া he dreamt that by simply having covered it with the hand the induration was healed (A. 44). মন্ত্ৰিন্দ্ pmen-buhi-nad an indurate sore or ulcer or a swelling on the skin.

हैं। य gmel-sea or हेब व gmel-sea 1. to pluck out; प्याप्तेय a bal gmel-sea = प्याप्तेय to pluck out hair. 2. to summon, to call, to invite.

মান process কৰিব, pf. and imp. জন process to plough: ইং জন shin-process to plough fields; মাজেনেইডিয়া mar-processpath lo-toj a fabulous kind of grain in the mythological age said to grow without cultivation; also, maize. মাল্য pro-mkhan ploughman.

है। अ rmo-ma 1.= क्यू an old woman. 2. प्रतामकी father's mother.

জন্দলত-yas 1. জীপুৰ n. of a number. 2. steel helmet; also, perhaps, full coat of mail (Mison.).

মৃত্য rmoy = বি or ব্লিণ a helmet ; ন্নণ মান khrab-rmoy coat of mail and helmet (Jä.).

Syn. MAS rmog-thur; Ind tshem-shu; MAS rmog-shu; 5444 dmag-shua (Maon.).

Marka Rmog-cog n. of a place in Tibet (Los. 2, 32).

মূৰ্মাৰ rmog-brisegs-man. of a heretical sect (Fu-scl. 45). ইনি বি mon-wa (= শার্কাণ) pf. মুন্দ mons

1. to be obscured; also, as subs. obscurity, chiefly in spiritual sense; মুন্দান কৰি be mar mons-pa or মুন্দান mons-med a mind lively, unimpaired; পুন মুন্দান descuration of mind; মুন্দান বুলি ক্লেন্ডি che-ua general obscuration of mind; মুন্দান বুলি ক্লেন্ডি লেন্ডি ক্লেন্ডি
कॅट हु mon spu hair of the abdomen and the pudenda: दश्यकेट मुक्कियार्थिक the belly-hair of a he-goat heals cancer.

NEW rmong = 9394 copulation (Maon.).

होट्स पा: emoñs-pa चर्मक, पासर, बाज, सोचित, चन्न, मेच्द्र, सन्द, एधन्जन, सूर्य, चन्न 1. a fool, stupid person, ignorant or untrained person. श्रेट्स खूब इन्नार्जाइ-bētul= धुव्य blun-po fool, idiot. 2. adj. obscured, stultified (Sty.).

Syn. क्ष्र के blun-po; क्षेत्र a glen-pa; खण्डूर धुण्याय lug-ltar-lkuge-pa; अनेक्षय ma-çes-pa; अन्यक्षया ma-bşlabş-pa; भिमार्ड्य mi-mitshonpa; भिरेष्य mi-rig-pa; धुत्र mun-pa; ब्रिक्य ldohs-pa; (श्रितंगा.).

ইনিংশ II. এই মেথ mods-pa নাৰ delusion: প্ৰথম মন্ত্ৰম (confusion, ignorance, alarm) S.; মন্ত্ৰম নিমা-modis কৰা stupid, deceitful (A. K. 1-14). মুন্দাইমেণ man-modis-te বিদ্যালয় entired infatuated, fascinated. মুন্দাইম্বাৰ্থ কৰা কৰিছে কৰিছিল কৰিছে কৰিছিল কৰিছে কৰিছিল). মুন্দাৰ charms for causing mischief to others.

시

\$\sqrt{1} fmod-pa to plough: \$\sqrt{2}\sqrt{2}\sqrt{1} fmod-glas a ploughing ox; \$\sqrt{2}\sqr

মূৰ্ম rmon-pa 1. the act. of ploughing মূৰ্ম rmon-pa rgyab-pa to plough (Cs.). 2. a plough-ox; মূৰ্ম্ম rmon-dor or মূৰ্ম্ম rmon-pa-dor মূল a yoke of oxen.

bend towards; to stretch one's self, to stretch forward the neck as if to hear anybody speaking or whispering: \$353 byo-rmyan byed-pa to stretch, to yawn (Cs.).

+ 51 7 mya-nca 1. sickness, nausea; panen khame-fmya nausea (Lex.). 2.= 3mmu to degenerate, grow worse, decay.

हैं कृतव = दूसन कृतका: ह बनेयम प to humiliate, cast down, humble; ह बनेयम येन व्यवस्थित के humiliating word or phrase expressing an insult.

grass Sma-khams = grass Smar-khams n. of a district where a Jong-pon from Lhasa with the designation Ma-kham thalchi holds office (Los. a, 5).

Nama-ra=pag khahi-spu um beard; grass bearded; grass smu-ra-sus scanty beard.

इ.म şma-sa बीज्य [suitable]S.

Manag a sort of medicine of an astringent taste; and smag-rgyu black pepper.

हन्म qmag-rum = 84 वन चन्नकार dark, darkness; to keep up or light a lamp in darkness: हन्यह्वंद्रे कोन्य (Site.); सन्यदे हन्द्र dense gloom.

#5 smad 1. that which is lower than some other place or thing; a comparative adj.: the lower—usually opp. to #5 stad

the upper; both terms being often attached to place-names to differentiate two near localities, e.g., Jang-stod upper Jang and Jang-smad lower Jang. 57 downwards, awls the lower part of the human body. make a stretching forth the lower parts. away graduate to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e., to prostrate one's self (Ja.). 2. with regard to time the latter part, the second half, of the night. 3. children, in relation to their mother gen. preceded by # or 9 thus: 25 # # I and my mother (Mil.); 44 Mar 185 ages the old woman with her (two) sons, three; also of animala: 45.4.454 the mare and her foal, the two (Del.); 45 45 2 25 the sick man's family; 5 35 34 my wife and children (Ja.). 武衛斯科 smad-rgyas-ma=引作文明等 a woman in full sense (Mion.).

#5' and *mad-hchal degradation, shamelessness, prostitution; #5' and \$5' ato indulge in dissolute habits, to practise *mad hchal.

সংখ্য smad-hdogs a subscribed letter, the letters অ, ম, ৰ and u are subjoined as in 3, 7, 7 (Situ.).

শ্লুৰ্থি, আ smad htshon-ma, নাৰিকা, বিহ্না, বিবৌ, আনা, বাহিকা a prostitute, harlot, a self-willed or unchaste woman. শ্লুৰ্থিত্ব কর বুনৰ smad-htshon-mahi gnas a prostitute's house, a brothel.

क्षा वर्ष वर्ष कि क्षा and his hon-maki giso-mo a chief courteran. Syn., \$ 18. Equipa, skye-hohi tehoge-can; tunking res-mohi-hteo; Kunkinga grok-pahi chos-ldan; Yuya lcug-ldan; quanggin agangs-kyi sha-ma; anagun tus-heyyuu-ma; kunkye-hoe hekur-ma; anagun skye-hoe hekur-ma; anagun skye-hoe hekur-ma;

ন্ধ্য ৰূপৰ smad-gnogs nether integuments, breeches, trowsers; ন্ধ্য বাধ under-garments; নুম্মি ক্লাৰ্ড lower garments, petticoats.

মুণ্ট mad-pa I: or ক্লেণ্ট্ৰ blame, reproof, reproach, disgrace, contempt.

Syn. ga i aalf dhyin-ci log-bijod; aa ala by-hdeen-tehiy; aa by-emra; aa ga loy-eyrub; ga ala ekur-pa-hdebs; aa ge-ra; ga emod-pa; ag aa byyadbkay; mer aa mud-pa; ag aa byhyal-hig; ga af a kyon-bijod-da (Mhon.).

क्षार smad-ra abuse, reviling language: क्षार विकास do not slander or blaspheme.

हुर १ वृक्ष şmad-riyş low or inferior class,

ইন্দ্ৰ II: vb. 1. to lower, make low:
স্থান দ্ৰুম্ব to lower one's eyes, to be abashed;
স্থান দ্ৰুম্ব to humble one's self; বুৰুদ্ধুন্ব
to be lowly, meek (Del.): অব্যুক্ত কুলি when Magadha had been brought low, had decayed in its prosperity. 2. to abuse, revile; to blame, to chide: ইব্যুক্ত ব্যুক্ত বুৰুদ্ধা (to abuse) the venerable-man with base words; ব্ৰুক্ত বুৰুদ্ধা (to degrade) the highness of the excellent, to blaspheme the doctrine (Glr.). 3. to dishonour, violate, ravish: g ক্ষ্তি বুজ (Pth.).

 lations of the Vinays as introduced by the Kashmirian pandit S'akys-S'ri into Tibet, having come from upper Tibet, i.e., the Ladak side (Yig. 3).

সুংশাদ্ধ হ'ব Smad Mdo Khang Sbahdruy the really only five districts of the lower Do-Kham province: हुँ द Skyu-ra, মুল Rab, প্রেইন Spo-bbor, মুল-কার্ম- Dmar-tsha Syah, and সামান স্থান স্থান্ত হালাভ্যান হ'ব সুংশাদ্ধ স্থান স্থান সংগ্ৰাম কৰিব সংগ্ৰাম কৰি

ইবি I: sman benefit, use, good (resp. of ধৰ্ম) অনুব্ৰ বৃদ্ধান্ত্ৰীৰ for the good of religion and living beings; সুৰ্মন্ত্ৰীৰ কৰা to be useful. Sch. has: সুৰ্মন্ত্ৰ a beneficent mind, a mind intent on doing good.

মূব II: খীৰখ, মুখুখ the common term for : medicine, physic, drug: 24 34 45 4 to gather medicinal plants on the mountains (v. Huc's Travels, vol. 2). Ens são-sman vegetable medicine.— \$5 mg liquid medicine, oto. | medicine taken internally:- 2434 metallic and organic drugs: वकेर, ५६व, घटम, सुम्मम, मुस, साहेन, अक्कियम 55. 95. 8 MA &c. - TEMA medicinal stones, श्रेवाद्यः सवः कृतः, द्रामानः कृतः, द्रानानः कृतः वदः वदः वदः वदः व paragra digas as Ka etc. -- a ga mineral medicine such as soda, salt, saltpetre, sulphur, etc.; 25 34 barks, roots, medicinal herbs, leaves and fruits. 3 55 medicinal oil, lard; 3785 skyug-sman emetic; 785 shi-sman soporitic potion; and scal-sman बुंब-श्लबन:सर erog-chaye-eman purgative. animal medicine, &c. PI [de-gu electuary, syrup; अन्यवाकाने वेदाव sman bkus-te bor-us पृतिसुक्तभैषण a medicine well purified. may different medicines, also various spices mixed up together; #4 29 smanpounded or mixed up (Rtsii.). AABG a sman-ggi bya-sca the effect of medicine; AABG a sman-ggi bya-sca the effect of medicine; AABG a sman-ggi sbyor-gds medicinal compounds; A decention; A decention; A powder; ABG pills; ABC gray syrup, AABA sman-mar; ABB liquid mixture; AABA tincture or wine; ABB a supphates or carbonates of metallic medicines.

#44 *man-sku an image made of the six medicinal metals, namely, gold, silver, copper, iron, brase and zinc (Rtsii.).

man-gyi-ljoAs a country rich in medicinal plants; is used as met. for Tibet.

medicine is taken: 375 934 the three vehicles which are two kinds of molasses and sugar; 374 777 374 375 white and brown molasses are the vehicles of removing flatulence.

man-ducan or mail १९६८ में चोवपीय met.=the moon believed to be the presiding deity of officinal plants.

BAR Sman-bla RAWNY, Man-la the Buddha presiding over the healing art; who is often figured in temples and who at Lhasa is the presiding deity of a famous medical college built on the Chagpo Ri in the south-west suburbs of the city. His analogue with the Mongols styled Otochi. BARRAWAY was sman-blabi mdo ryyas-balus two Satra of the Bhai-shajya guru one abbreviated and the other extended (K. g. 4, 453).

man-rise incorrect spelling of set is a kind of yellow silk scarf, with red spots impressed on it, manufactured in China (Risii.). Sana sman-yug = 24 th a roll of man-ise scarf.

man-tehos a kind of dye (Jig. 14).

smar or still smar-kyan ready money, cash; In Aqua money and not goods.

हर्तिक smar-khams = हर बरेन्स, anything fried or preserved in butter; असमहाव बरेन्स dried fish preserved or cooked in oil (Rtsii.).

ক্ষম smal-po = জ্ব ম মন্ত্ৰ skar-ma-ngo আন-জ্বিং (Maon.) [lit. "deer-head," the fifth star]S.

if \mathfrak{F} smi-gu (old Tibetan) = \mathfrak{F} \mathfrak{F} smyi-gu a reed-pen.

রিশাৰু smig-rygu मरोभिका mirage, visionary illusion, reflection.

Syn. वृद्धवे २ झं वर्षे पर्वे दंद ; सब द्वेव धूर व दूर १८ छ; १ द्वाया श्रेद बुद वहर वहवाय ; वद धूर ७ दुवस (Mon.).

हेन्द्र smig-bu small lizard v. सेन्य rmigspa (Jü.).

ীশুশ şmig-ma or ঐশুশ şmyig-ma= শুশ্ন smyug-ma reed; bamboo.

क्षेत्र रहुम smin-dkyus = भेषणे हैं म चपाङ्क (Maon.) the outer corner of the eye.

15.9394 smin-hkhyoy-ma=55.25.934.16 (Mion.). a fierce, frowning, fretful woman.

ন্ধৰ্মীৰ min-grol-la or ন্ধ্ৰমীৰ প্ৰথম বৰ্জ্য to lead to conversion and salvation (Glr.); নুধ্যমে নুধ্য বিদাৰ v. নুধ্য gram-pa (Jä.).

of Mindoling, a famous establishment the head-quarters of the Dukpa and Dzogchen sects, situated 35 miles N.E. of Lake Yamdok and 8 m.S. of the Tsangpo. The constitution of this monastery is peculiar. It has two head lamas, one of whom is vowed to celibacy and rules the monks, while the other is permitted to marry and if he has two children one

succeeds to the celibate headship and the other to the non-celibate position. Should the lay-head die, however, without children, the sworn celibate is then expected to marry the widow in order to raise up heirs to succeed to the government. In case of a total failure of heirs, war, famine or other dire calamities are to be looked for.

third lunar mansion, having fire as its regent; this constellation, containing six stars, is represented as a flame or else as a razor or knife. The stars represented as nymphs are said to have acted as nurses to the goll Kārtikeya. As 594 and auto-drug zla-ra October-November or the month of Kārtika in which the moon standing near the Pleiades is full.

Syn. मह य हुँ भ man-po-skiyes स्न तिका, का चिकी ; म दुवा ma-drug-bu (Moon.).

মিন এইৰ smin-bdun or के এইৰ smc-bdun also এই ই বিশ্ব আনুৰ এইৰ byah-gi skar-ma spun-bdun the seven brothers of the North who move round the star व्यवस्था, otherwise the Great Bear.

होत्य smin-pa प्रम, पास, जोर्च 1. ripened, ripe; developed, perfect: वनुष्यक्षित the fruit is ripe; क्षेत्रव्यव्यक्षय or क्षेत्रव्यत्य the growing to maturity of an animal or germ. 2. vb. to become ripe, to ripen: क्षेत्रव्य quite ripened. 3. to be converted; also as abst. conversion: क्षेत्रव्यव्यक्षयम् those destined for conversion.

મેર્ગ માંગા-ma થ 1. the eye-brow; also ફ્રેલ મળ કmin-phay. 2. a girl who has reached maturity; ફ્રેલ મહેલ લુખ કmin-mahi હેલાક મુખ the breast of a youthful woman: ફ્રેલ મહેલ લુખ જેવલ ન દેશો ફેટ દૂધનું મુંબલ દેશાં; ફ્રેલ એવલ મ smin-legs-ma www with good eye-brows, a handsome woman (Moon.).

Syn. **L**^{**} rdsi-ma; **A**4*Z** smin-dkyus; Andy mig-gi-graea; **A**4*Z** smin-dbrag (**M**40n.).

15 smin-tshica = F5 kha-ru-tshica.

Tibet (Jiy. 6).

Macrotomia) with which cakes and flour offerings intended for spirits and sacrificial utensils are painted.

aggs smug-phur a dagger-peg made of acacia wood (Etsii.).

মুখ্য smug-phyur purple-scar produced from bruises or from the effect of a blow on the skin: মুখ্য পুন্দ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য বুদ্ধ মুখ্য মু

####### Smug-ma Bu-khur n. of a country of cannibals (Yig. 8).

अवस्य इमात्रुइ-pa प्रमीख, तन्द्रा indolence.

A FR smc-khab prob. an incorrect spelling of \$47000 an under-garment worn by Buddhist nuns so that their religious robes may not be defiled by menstrual discharges (K. d 5, 424).

시

#14 sine-sea free white or black mole or spot on the skin.

'954 pine-bdun = collog. for #4 454.

2. the nine astrological diagrams or figures in geomancy of the Tibetans used in imitation of Chinese astrology; out of these, three or the 1st, the 6th and the 8th are white being symbolical of the element of iron; the black and blue i.e., the 2nd and the 3rd diagrams represent the element of water; while the fourth which is blue represents wood and the fifth figure being yellow represents the element of earth; the 7th and 9th representing the element of fire.

in the sure-ça-can = 4-95.4 dçan-pa a butcher (Dag. 16).

if a smo-wa pf. and imp. if a smos, occasionally used for: to call, to name, to remark, assert.

ऑॉ smo-smo बातावची mother's mother.

and a self.

Ryn. of 1. 严与4 kha-kan; ²可以4 tshiy-kan; 严电就吸4 kha bishaks-pa; KuPiK kan-brjod; 置44 sara-kan; 可以24 gnod-tshig; 就24 smod-tshig; 如25 就es-sdyod; 包424 sunbbyin; g\$P\$大河 shum-byed-tshig (**M**kau.).

ৰূব amon-pa ৰাষী:, আজি, মৰিছিল benediction; to bless, to wish, to desire (others to be happy and prosperous); টুংলাৰ্থ্য হৈ দিব for other happiness I do not wish (Mil.); more from with termin. of the infinitive = to pray for. ৰূপান্ত্য আন্তাহিকা

passionless, not fixed on: 15 ca and the object of a wish or prayer (Ca.); 95 ma vid smon frq. a wish, desire, prayer : R. 5 44'48'#34'94'94'B4'B4'B having long ago entertained this wish (Stg.); 45 74 4 worth-wishing, desirable: #4989 a wish and its accomplishment (Jä.). Maralla smon-harin or #4.454 smon-haren (forti STATE & sincere friend or associate (K. du. 5, 27, also Nay). 1434 mon-drin नेक्सक praised, landed. हेंब्लम smon-land प्रविधान, प्रविधान, meditation, prayer, supplication; as a prayer it seems to be rather for the enjoyment of the fruit of one's merits and seldom for a favour or a necessity undeserved. Is an ayaga a suonlam blah byan-te ufaure faure after having made a prayer or supplication (A. K. 1-161. Ma an Sarux a con a mion-lam log-par hd bs-pa to pray for an undesirable object such as the ruin of an enemy, the performance of an unrighteons action, etc.

ৰূপ্তি বিশ্ব pmon-lum blu-ma n. of the chief luma of the monastery আছুমাইছ U-cum-chiń monastery in Mongolia.

ausq smos drag loud voice.

+ \$15'Q smyak-wa = 935 9 bekyak-wa.

I: smyan= গ্ৰহণ্ণ match-making, intermediation between a disagreeing pair; দুৰ্বইণ্ণ smyan byed-pa a match-maker, an intermediator in settling a marriage; ব্ৰইন্টাল্ড বুইন্টাল্ড বি Buddhist monk should not be an intermediator in marriage (K. du. ব. 159). দুৰ্বইণ্ smyan-byed-pa (বৰ্ষট) doing the work of a match maker. দুৰ্বইন্থ smyan-byed-pa to act on such business.



¶ 3 pmyi-gu (pron. nyi-gu) a pen, of any kind.

ৰু ত্ৰী smyi-gri অভিনাতি a pen-knife. Also in W. দুৰ্ভী smyug-gri.

4. होना स smyiy-ma or ह्या smyug-ma संस cane, hamboo; a pen of reed; ह्या स्वाप hjoy-pa to make a reed-pen. ह्या विश्व gmyug-thog; writer, one who carries a reed pen to write with.

Syn. 第4 sa arin-can; 电影电音 abus-fdan; 能工资:Ar glin-bu-çin; 电影电影电 abras-bus bchi-ua; 真工程5 sa glun-hbud-can; 真工剂質 質明 glun-gi sgra-sgrags (Mhon.).

mayug-khrog 1. tube of hamboo; pen-case. $2 = 3^{-3}$ a small churn (Cs.); man house constructed of hamboos; 青雪雪雪 snyug-mkhan a worker in chest made of reed or hamboo; wicker work क्षुत्र का umbrella made of split reeds or hamboos: #42 smyug-sder dish or flat basket constructed of reed or cane; 實明單 smyug-phon=調明形 and and and a shift purpose of the same of [Rtsii.]; 異甲類 smyug-phran reed; 異甲形 ողուց դարաց-та mdah-rgyu reed-bamboo of which arrows are made. Market smyugtshigs knot, node, joint, of reeds (Rtmi.); हुन्द्रित smyng-hdsin क्ष वेन a clerk, lit. a reed-pen holder, scribe, writer; an ince smyug-sebs wicker-work box recembling a trunk (Rteii.); #9 9-75 smyug-bead comb made of bamboo used in Sikkim; smyug-slom plate made of wicker-work (S. kar. 179)-in Sikk. dialect called # ## ma-slom.

∰ ¶ smyn-gu a pen; not used in C.

हुन कर इलाप्रधानुत्रीमें (musical) reed-pipe. हुन केन हुन Smyug-tshal shug n. of a holy place in Tibet (Deb. न. 44).

+ 원미리 smyngs=르막다 beug-nus.

Signature of the Indian to fast, to observe a scant diet (Med.); often in a religious sense. Bratusmynd-gnas = "" Religious observance. Bratusmynd-gnas a religious observance. Bratusmynd-gnas-kyi cha-ga will ut the practice of fasting on prescribed days and also of keeping silence according to the rules of the Dulwa.

#X" myur-pa to stretch one's self safter sleep (Sch.).

anyur-rea = agr. u fun to be quick, expeditions, in a hurry, to hasent.

子 別 U smije-pa = Ma shen-pa.

মানুন কৰাৰ ক্ষিত্ৰ ক্ষাত্ৰ কৰাৰ, আনহাৰ কৰাৰ, অনুনাৰ প্ৰাৰ্থ ক্ষাত্ৰ কৰাৰ ক্ষাত্ৰ ক্ষাত্ৰ কৰাৰ ক্ষাত্ৰ কৰাৰ ক্ষাত্ৰ কৰাৰ ক্ষাত্ৰ কৰাৰ ক্ষাত্ৰ কৰাৰ ক

ME'D smyon-wa = age a brkyan-wa.

हुँद्व amyon-pa चन्नम, चमस्यु intoxicated, ineane, frantic, mad; के हुँद्य mi-

21

smyon-ps a madman; BJ4's khyi myon-pa a mad dog, R*24J4's glas-chen smyon-pa an infuriated or mad elephant.

#4 smra-wa pf. En smras imp. In smros, to speak, to utter, say: #4'4" Bartis." spoke pleasantly: 445 #7 speaking well; SERETE ST they grew speechless, did not know what to say: 45 45 11 9 phantahun amra-wa to converse. REANE to speak from a distance, 45% to give a reply ara to speak again; su au w oes smras-so thus he said; a saying these words; Hase I loguscious, voluble: Hase sourcebead dumb ; As as Ba med-par smra-wa to deny it altogether: # 955'45'45'4 to be cut off from speaking, to have impeded speech; #99 smra-wa-pa spokesman, a speaker. Is heard as an elegant form in C.T.

ह्न १ smra-bdod विविधित, देवन [desired to be spoken, desideratum]S.

हुबरे कुन हmra-wahi rgyal-po जक कोन the king of speech, an epithet of the Bodhisattwa Jam-yang वस्त्रप्य (धूर्मकाः). commencement of speech, an exordium.

Refine surva-wabi-sgo kha (lit. the door of speech the mouth) n. of a grammatical work by Sakya Pandita Kun-dgah Rgyal-mtshan (Deb. 7, 29).

हुन्दि प्रकाशिक्ष smra-wahi babs-stegs as met.=रक्षण the tongue (Moon.).

ह्य विश्व smra-mahi-lha = वस्थ ५०० that is तक योग the god of speech (अतिका); ह्य विश्व क्ष smra-mahi lha-mo सरकारी Sarasvati the goddess of learning (Maon.).

+ শ্বিমে ymran-sca or দ্বীমাৰ spresh-wa = ত্বা to speak. ত্বা spresh-shig speech, word, also, esp. mystic speech; দ্বীমাৰ ymran-gsol-wa to beg a word, to beg leave to speak.

है व surre-wa 1.= हुन वश्व misery, distress 2 = = ६६ वर हु व san-par surra-wa to speak ill (of others); है इन्य surre-shage bewaiting; इन्याद्दं व surre-shage, hdon-pa to utter lamentation.



\$ tsa is the seventeenth letter of the Tibetan alphabet, and acc. to Tibetan grammarians represents the Sanskrit খ ca.
1. num. fig.: 17. 2. in mystic Budh.:—
ক্ষিত্ৰ আইন বিষ্কৃতি কিন্তু কি বিষয়ে বিষয় বিষয়ে বিষয় বিষয

Syn. 44% tsa-ko-ra; #45% sla-hodhthuh; 45,454% hod-la-dgab (Mhon.).

‡ গ্ৰন্থ প্ৰকাশন ba-ka or প্ৰক্ৰিক্ষণ hkhor-lohi rkan-pa আন্ধান red-grose, Anas casarca.

‡ ⁸रून *tsa-tu-ka* चतुन a mystic word conveying the meaning : इस्थनेन इस्यानिक् he said do hold it, do bear it (*K. g.* म. 27).

रें दे tsa-na an idiomatic term = while: देह्द त्याचार्टन while so thinking; देवह त्याचार्टन in the event of arrival there, while arriving.

‡ हेन्स Tsa-na-ka 1. जान्स acc. to Tibetan authorities, n. of an ancient king of India whose works have been preserved in translations of the Tangyur: १ नुक्षित्व स्वित्य के जुन्म विश्व के उन्हें त्या (Tan. d. त. 1.2), Chāṇakya's Rājaniti S'āstra in eight chapters. Acc. to Indian authors he was prime minister of Chendra-gupta who reigned at Pātaliputra. 2. जुन्म chick-pea.

Cicer arietinum; \$4.793.49 tea-na-kahi bbru the grain of chick-pea.

iqu tsa-nas from the time, squartque slebs-passi tsa-nas from the time of arrival, since coming.

*3、本の、新 Tsa-phu-gas shur-mo n. of a place in Upper Tibet, the birth place of the Karma-pa hierarch Ras-byus rdor-je (Los. 229).

र्वेष tsa-big, v. बंधेष tsha-big.

‡ क्षिक्षिय tea-mahi क्ष्रांत-po चनवार a kind of cake.

suge tea-mun-dea = ** un s eo-ma ra-tea flax, or jute.

together or smoothly (mystic) (K. g. ৰ, 215). 2. n. of a religious school of the Torthika people in ancient India: অন্তর্গ বন্ধু কর্মার বিশ্ব নিজ্ঞান বিশ্ব কর্মার বিশ্ব কর্ম

** Tra-ri (also spelt ** risa-ri) famous sacred place far to the S.E. of Lhasa (Deb. ¶ 44).

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‡ 5'5 tsa-ru 1. in W. = curled, frizzled, as hair and similar things. 2. meatoffering to the manes of the dead (Jū.).

154 ™ tsā-ru na-ya च्याचाया lit. fine eyes,
a deer or antelope.

* 5'74 tsa-la = 55 gluß wind (mystic) (K. q. F. 26).

† 8. 9 tsa-ça or 8-97 tsa-ça-ku पाप the Indian jay, Coracias Indica.

र्देष भी tsag-ge in W. the black mark in a target (Jü.).

क्षण दे १ tsap-sgra di-ri or डेल श्र ९६ व also न्य न्य ९६ व to make a clucking sound by touching the roof of the palate with the tongue: व्यविश्ववदेव व हुन देर डेल हु रे ९ छवा दब रे अर्थ र जा clocking to another made sounds by clucking with the tongue to express his wonder (A. 151).

\$5.73 Tsan-kun n. of a sa-fdag king, a monster; \$5.74 a 3.7 the crawler, n. of another sa-bdag.

† 53 & tsan-cu vy a grain from which oil is extracted (K. du. 5, 346).

† ইন্নি tsan-dan অংশ, বছৰ, ব্যান, ইন-বুল, সম্বাস 1. Sirium myrtifolium, sandalwood, used for images of gods, perfumes, medicines; হৈন্দ্ৰ বুলু হৈন্দ্ৰ কুৰুত্ব inferior sandal-wood (Moon.). 2. fig. something superior in its kind: মহন্দ্ৰি কুমুজে: the elder and younger sons of a distinguished father perform menial services (Jā.).

Syn. naws ma-la ya-dsa; nawigu mala ya-khyes; Last deihi shis-po; saa Fung spal-gyi dum-bu; um tassan bass-pohi-dpal; don'ggunas tahim-byed gos-can (Uson.).

44 54 T Tran-dan jo-wo n. of an image of Buddha made of sandal-wood alleged

to have been taken from Gaya to Bactria in the third century B.C. and from there to China at the end of the first century A.D. It is now kept in the temple of Tsandan-sec in Peking and was there seen by the compiler of this dictionary in 1885.

ৰ্ব্য ৰূপ টুল্ল tsan-dan strut-yyi shin-po অবসমান্ত্ৰন্দ; দালীৰ, ভবিত্ৰনা lit. snake's heart sandal-wood, so called on account of snakes' attraction to it and because they often remain coiled round the tree (Lon. 4, 6). Is the finest sandal-wood growing in the Malsyan mountains and valued even by the gods for its fragrance.

Byn. इंद ब्युक्ट दे के ब्युक्ट के विदेश stongeum rin-gyiş gehal-du med-pahi-çih; १४ व्यद्ध इत् til-hdab-can; अश्वेष eu-mehog; यञ्चा व्यक् ba-glah-myo; पॅनिष्ट goçirş; अववेष tmu-yeo; १९७५ इत्रुक्ट के प्रमुक्त प्रमुक्त के kyed-diuyskyes; व्यक्तिर के hybroy-byed tean-dan; १००० प्रमुक्त के प्

ইণ্ডান্ডান ই tsan-dan dmar-po, ছালিবছৰ, ব্যাহ্মন red-species of sandal-wood; ইণ্ ব্ৰ্থেম ইণ্ডিব tsan-dan dmar-pohi fibru ব্যা-হুমনাৰীৰ the seeds of red-sandal-tree.

Bya. के मृष्द् ४ वन mc-toy don-can; का क्व का tram-ga; विकास वन til-mar-can; व्यवस्थि bdab-mahi-lus; विकास विकास chos-byed snumldan; कवे देन द्व sahi tsan-dan; रण १ वेद द्व rakta tsan-dan; विकास द्वा hus-dmar ral-yri (Mon.).

६५ ५५ वेर व tean-dan ser-po चलच, पीतचन्दन the yellow species of sandal-wood.

१५ हुआन tean-raing-ma imitation sandalwood (द्वितकाः.)

14 1 tean-solof sandal-wood tree.

50 30 taab-tsub sun= 2029 rtsubrtsub or 2029 taab-tsob in a hurry, 2026-224 hasty; 2020 ng don't be in a hurry! 2020 taab-tsa hastily, in a hurry (Sch.).

ইন' সুথান tsab-hral-wa = মুণ্ট ভাইন্ধ্ৰ to clamour. to raise a cry (K. du. গ, 114 also in w, 33). 2. loose, dissolute course of life (Sch.).

500.5 tsabs-ru 1. sour curds. 2. a kind of salt=500.5 tsab-ru-tsha (Jä.). 3. a tube of horn (Sch.).

ठैंडी turn बादब, बाब, प्रति we extract from Ja. for convenience: [mostly affixed as an enclitic, = \$5 said. 1. as much as, as much as this, = so much, so many: भेवदेशन्यद्य to kill so many men Glr.; 354 de-tsam so much; also emphat : अबदेशक्षाच्याच्या after having given you so much religious instruction; by way of exclamation: 3 50 how much! W. 3 54 54 how much have you done! 2 \$4, ₹\$4 how much...so much (as much as) Cs. 2. denoting comparison, as to size, degree, intensity, like, as-as so-as, so that: 230 54 ri-rab tsam like Sumeru (in height) Co.; MENICO SM as big as a grain of mustard-seed; 54 \$ 500 even to sinking in up to the knees (knee-deep); 3 4 4 34 4 54 so much that the sun was darkened; Magida Elekta dat 2.42 ma. gn Br. Pe pecame so (powerful), that he could also subdue, or could have subdued, the neighbouring kings (Glr.). 3. denoting contingency and restriction: perhaps, if need be, almost, only, but, all but: 495 (Vai. sf.) this may perhaps be used instead, this may, if need be, supply its place; we a saverage un la a swage if I let him loose, he might almost catch a bird in the air. squiffy a क्षाच = इन्यादर केंद्र व व to every one that has

the mark; 5 5 4 and the nothing but muscles and bones; a far an ar. if one knows but a fraction of it, but a little bit: केम्प रंग क they exist only in our fancy; \$35 tsamdu denoting extent, degree, intensity; as far as, about so far, nearly up to, even to. till, so that: an 35 ton lam-phyed team-du about half way. Frq. with verbs: 48 48.4 usw5.144 he was so frightened that his hair stood on end; 3Mgs ass a suggest of the party of क्ष्याची अन्तर्दश्या tormented by a pain as if he were out to pieces; gwwwikt asu 5. 599 as glad as a child is when beholding its mother again; sometimes to a stands for swand swa: lass a in the shade Ja. la gu team-guis instrum .: 24 Eq la gu Xq Awa content with everything poor as it may be; \$45 added to the inf.: E44 \$45 as soon as it had been said. SHUKE with a following negative = not the least: Marg to may not the least respect; 3 m () a comme gand neither sun nor moon is to be seen at all $(J\ddot{a})$. 4. tsam also = about, just about: 2 4 lflaben about fifty. For tog-tsam in C .= a little, a few; somewhat, rather.

SA'LI tsam-pa 1. adj., about or of the size: R'artsu mi-tshad tsam-pa man-sized, about the size of a man. 2. flour from parched barley. 3. n. of a country to the east of Kashmir, the native state of Cham-ba on the Ravi (S. Lam. 17).



4. the ancient Bhagalpur. 5. the ancient name of Cambodia.

ঠিয়া না team-pa-ka ক্ষাৰ the magnolia; Michelia champaka, the fruit of which is called পুৰুষ্ক ka-li-ka: ক্ষাৰ প্ৰথম ক্ষাৰ্থক ই Campaka (as a medicine) removes fever.

Syn. १ अधान थ he-ma puş-pa; वर्षः इसमा वर्षः bood-nams beuk; अध्यक्षि mchog-thob; वृक्षः क्रिकेष्ण्यः geer-gyi me-tog-can; क्षेष्ण्यः me-tog-gyal (Mhon.).

sea ক্ষাৰ্থ Tram-pa kahi yul, one of the 96 provinces of S'ambhala (prob. the Greco-Bactrian Empire situated to the north-west of Kashmir) (Dsom.).

sa i team-po whatsoever, such, such an one as: মিন্দ্ৰেইন্ট্ৰেম্ব্ৰী উপন্তৰ্বৰূপ I shall enter into the soul of whatsover man I meet with. Cs. has besides: ইন্ট্ৰেম্ব a comparing.

कार व team-po-pa one who is contented, has no ambition, no desire to improve himself; a mere one, i.e., one in the possession of only one thing: श्रेष्ट्रभाष्ट्रभा केला प्रमेष p possessed the mere body not the intellect, so he was called Team-pa-po the mere one (Khrid. 19).

ઇંકી દેવા team-teom or લા લા લા લા doubt. કું, લાલાલું કું ૧૬૧ you are in doubt (about it).

SX'SI Tear-ma n. of a place in upper Tibet or the monastery of Tear-ma in Liyul (ix all appear).

‡ 5x'U'd' U Tear-pa fi-pa n. of an Indian Buddhist saint (K. dun. 5).

3 tsi num. = 47.

‡ 8 h 7 Tei-tra-ka fund several plants, cep. Ricinus communis called 55 34 34 5 the

prince of the digestive stimulants, and termed in China: gras pur-pan-la (Sman. 57).

रें । tsi-stay a purgative medicine.

2. acc. Cs. The and acc. to Sch. The signifying cancer. The side and acc. to Sch. The aignifying cancer. The side to the aignifying cancer. The side as a kind of leprosy: 45 The substance was laid up with toi-doi tain disease (Yig. 35).

3'ৰ Tsi-na ৰীৰ; China or the eastern country.

રે કાં-tsi 1. mouse; દેવા tsi-chuh any shrew; લા મેડિક thah-gi tsi-tsi field-shrew; લા મેડિક sa-yi tsi-tsi id. 2. a kind of millet grown in China: દે દેવાન વચ્ચે વર્ષેલ he took (ate) a quantity of tsi-tsi millet with ginger (A. 90); દેવાના લાક વ્યુક્ત વ્યુક્ત પ્રાથમ માના કાંગ્યાના કાં

ਨੌਂ ਕੈਂ ਨੌਂ tai-l a species of fish (Man.).

t दे श्री में Ti-le kd-kean. of a Sthavira (but not one of the sixteen) who visited China and preached Buddhism there: अव द्वाप्त प्राप्त कार्य

1 35'5 tsit-ta (mystic word) the heart.

‡ \$4.50% tsin-da ma-ni (\$4.544.45.8) framefic the chintamani, a yellow gem of fabulous virtues with seven shades of colour appearing in it at different hours of the day (Maon.). It adorns the crown of the king of the Nagas (Yig. k. 12).

देव देव पूज Tein-dhi-li-kra-ma n. of a border state of Magadha: कुल्य-अन्य वृद्धिकेत क्षेत्र सम्बद्ध व द उभाईद बहेब शेषा सुन्द वहेन्य वर्षे in the barbarous border-country of India called Tsin-dhili-kra-ma a Buddhist uninister erected a temple.

§ tsu num. fig. = 77.

र्के कि tsu-ta चुन, चुन n. of a gem. 6 क्या चेन्य चुन कि कुम स्वादित प्रतिकृति के क्या कि gem tsuta removes the malignant influence of evil spirits and stops disturbing dreams. ६ ६ कर बहेबपये दुवा म्याच tsu-ta rkañ-geig-paḥi rgyal-khanış n. of a fabulous kingdom of the class of Asura who have only one leg (Yig. 6).

ইনী tsug= ইপ্লং adv. interrog. and correlat., how, as, in what way: ইপ্ৰ বিশ বি do it so! ইপ্লং বি বিষয় where she is going, and what she is doing? In W. com. in the form হ্বন, ইপ্ৰ for ইপ্ৰ, etc. (Ja.) প্ৰস্তুম tsug-byas= সংস্কৃত্ম how it was done, how he did it: ও বিশুম্বৰ স্কৃত্ম ক্ৰিয়েক যে it is not known what or how much he did in the river Ganges, etc. (A. 137).

র্বী বিষয়ন da মুখা n. of a goddess not often referred to: ন্ত্ৰী মুহ প্র মানুহ আনুষ্ঠা বিশ্ব হ' । ক্লিমান্ত ক্লি

dose, little: \$35.55 a tse-gur ptan-ra the repeated administration of medicine to a patient (Sman.).

S'A tse-po or tas tsel-po a basket or panier carried on the back; in W. 243 cag-tse a wicker basket, 343 myug-tse a cane basket, 34c tse-lus string or strap for carrying it.

3.8 teo-iei=38 tei-tei millet (Ca.).

IR fac-re 1. song, tune. 2. = IR take-re.

र् उँ पु १४०-lu prob. चेचा a disciple: ५वे ६व देव्य इक्षेत्र वस ३ वृद्धित वस भवत्र ३ वेव्य वस्त (A. 56).

39.39.4 iseg-teeg-byed-pa or 34.34.4 iseg-teeg ser-wa to rustle, to make a noise like dry hay or dry leaves.

 \overline{SQ} \overline{SQ} tseb-tseb sharp-pointed, of needles, thorns, etc. $(J\ddot{a}.)$.

34'3 tem-tee=34' small scissors.

3=3=954 tser-tser byed-pa to shake, quake, tremble.

हैं। य tsel-po = इस tse-po a basket.

X I: tso num. fig.=137.

II: or \$5 tso-ra (\$7 m \$2 Ac.) a medicinal plant which yields incense. Acc. to Ja.=in Kulu a sweet-scented white lily.

Syn. A4% sgin-mo; A5m fetum-mo; A5 A4m nor dphrog-ma; A5B5A5 bde-byed bu-kan; Kanaas tehog-dehad (Mkon.).

‡ উ যোগা Tso-la-ka चोच n. of a country in southern India : ५५वा अ ভূম এই মুখ টুমে বিশ্ব কুলা কৰি (K. d. ব. 272).

ইৰ্ছ tsog-pu or ইৰ্ট্ৰুছ tsog-tsog-pu জৰ-ইৰু the posture of cowering, squatting crouching: ইৰ্ট্ৰুছ ই, বৰাই ইন্ট্ৰুছ he is squatting down; ইৰ্ড্ৰুছ বুলুং বাং ইৰ্ছুছ বন্ধুৰ্থই the lord having gone to the edge of the lake Manasarowars sat crouching (A. 74); ইৰ্ছু ইন্ট্ৰু he cannot even cower, of one very sick. ইৰ্ছু a tsog-pu-pa নিৰ্মিত্ব one cowering or sitting down.

En teofi vulg. WEL o-teofi uning the onion.

ઠ

\$5. Took-kha lit. the onion-bank, n. of a district in Amdo in Ulterior Tibet where Tsong-khapa the founder of the Gelug-pa school was born. \$5.79 Tsok-kha-pa lit. a native of Tsong-kha, but the term now signifies the great reformer himself whose real name was \$4.50 Taylor.

En En tsun-tsun on a level, even, straight.

हैंव हैंव हेंद्र व tsob-tsob sdod-pu to sit in different groups, not in rows.

₹₹ # tsor-mo a five-finger pinch (Cs.).

प्रकार प्रकार pa 1. मतान [मतार a goad, a long whip] 8. 2. vb. to thrust in, poke; pierce, prick: ह्य क्षेत्र व khray gisagpa to bleed with an instrument, क्षेत्र व gisag-pa-po one who does the operation; कृष्ट्य श्रृ gisag-pu=ह्याकृष्टिक विशेषा (Sitn. 81) an instrument (lancet) for bleeding.

প্রতি Gissai 1. n. of a central province of Tibet of which the chief city is প্ৰত্য (Shiga-tee) adjoining which stands the grand monastery of Tashi-lhunpo (বা নিযুক্ত নি) the seat of the Tashi Lama. It was anciently divided into two districts called Rulag and Çan-hyyed (Lon. a 5). প্রত্যান gissai-suum, woollen cloth manufactured in Tsang (Ritsii.). 2. = প্রত্যান gissai-num, accept.)

वृद्धः glsan-khun तसवूदः, तसदः temple, sanctuary.

কান কাইন প্ৰপা glausi-gi gyer-yay one of the 37 holy places of the Bon (G. Bon. 58).

estanger and present the description of a monastery situated on a mountain-top overhanging the Tsangpo in Thobgyal in Tsang (Jig. 3).

ब्राह्म अव देव देव gisan-chay reel-shib a stone used to cure obstruction of urine (Med.).

ৰ্ষ্টৰ gisuń-chu দ্বী any fresh water or river. In Nikk applied to the river Teesta. In Tibet the Tsangpo is also called Tsang-chu: ক্ষেত্ৰ প্ৰসংগ্ৰহণ ক্ষিপ্ত ব্যৱস্থা প্ৰস্তৃ হ্বা ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ ক্ষেত্ৰ (Lon. a. 5).

 \P \$5.465 gtsuh- η ghod = \P \$5.48 H\$5.4 (Yiy. 116).

শুकेट 3 gtsan-na river-fish, fish from the . Tsangpo.

বার্তম প্রার্থন কর any river, but usually a large one; esp. the great river of Tibet flowing through the heart of Tibet from west to east and called the Yeru Tsangpo. This river is believed to enter Assam as the Dihong where it presently joins the Brahmaputra just below Sadiya. "Rising from the eastern range of Kailas (== =] a) and receiving the waters of the streams coming from Byan, Nage, Tshane, it flows eastward past Lhar-tee and Phun-tsholing and then being joined by several tributarios such as Skyid-cha, Myan-cha and others in Lhokha, Yarlung, Kongbu, etc., it enters the mountain gorges in a southernly direction" (Dsam.).

वृद्ध व gisan-spra प्रति purity, gen. external purity in living; वृद्ध कु sa gisan-spracan बोचव possessed of cleanliness, clean, pure; वृद्ध कु वृद्ध क्षा-sprar spyod-pa वोचवब्रवाच moral purity, pure conduct. वृद्ध कु gisan-spras = वृद्ध क pure, and अवस्थ handsome: ५७१ वृद्ध कु वृद्ध कु वृद्ध कु वृद्ध कु by practising asceticism with his purity of living he adorned this grove (A. 6).

प्रोट न gran-ca 1. द्वांच, परिच, द्वार, वीच vb. to be clean, pure. Also sbet. cleanliness, purity; and adj. clean, pure. Most frq. las sbet. with negation: विचार impurity, foulness, filth, human ordure. A make a ser a gradual mass of corruption, sometimes applied to the human body. Occurs as the the pure; an epithet of Buddhe (M.V.). Make as make great great-war gray-pa one who leads a religious life; gradual may one who leads a religious life; gradual may an a khrus-kyi breut-shugs-can (Mhon.), make unus great great washed, cleansed, stainless; attacks; a great-war-byed-pa to cleanse, purify, by sweeping or by dusting.

पाउँ प्रवास-bu screen, parasol (Sch.)

क्ट हेर gisan-byed 1. एतमा, कावा, पविच. 2. a log. क्ट हेर क्वॅंच प्रांतन-byed myon-po प्रमण-गाप; an epithet of Indra (Maon.).

क्षर म gtsun-ma सेथा, पवित्र pure, clean; sanctified, celestial: व्हरू प्रचीमवित it has become clean and pure. In colloqtsangma is the com. word for "clean," opp. to tsoy-pu dirty.

48. * 454.55 gisuh-mu gisuy-phud=54.

न्द्रस्त क्षेत्रः gtsan-ytson steep, rugged, mountainous (Jä.).

বাইন'ন gtsub-pa to detach with a crowbar (Jä.).

ৰ্কিই htsah 1. rust, blight: প্ৰথম ট্ৰাণ্ডৰ rust of iron; উপ্ৰাথ কৰি বুৰুৰাথ the corn has been spoiled by blight.

ৰাউ বা gtsi-wa pf. ৰাজ gtsis 1. to delight in, set store by, be fond of: ৰাজ বা কাল্যকাৰ by one who was very fond of pretty things, earthly goods and pleasure. 2. vb. to invite, summon, call, appoint (Sch.).

বারীনা gteigs 1. prized, of importance; ব্যব্যাস্থাই very important; ব্যব্যাস্থার হ'ব to prize, value; ল ব্যব্যা unimportant; ব্যব্যাস্থ gtsigs-che-con=व्येष्ण adj. and adv. affectionate, dear, lovely. 2. in Mil. व्येषण व व्येषण to subdue, to force, compel, also with supine, वयर वर्षु प्याव्येषण to compel to obey. 3. in Sch.: व्येषण व्येष्ण quick comprehension, retentive memory.

ৰ্তন্ত্ৰ qtsigs-pa 1. = এই মান্ত্ৰ ব্যৱস্থা to show one's teeth, to grin. 2. খৰুল্য [Ficus glomerata] S.

বাউশ্'ব gisir-wa, to press out, extract;
মুখ্য মুখ্য বৃত্তি মুখ্য মুখ্য ক্রিয় ক্রেয় ক্রিয় ক্রেয় ক্রিয় ক্রেয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রেয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রিয় ক্রেয় ক্রিয় ক্রেয় ক্রেয়

বাঙুবা gisug বুৰা, ইবাৰ creet, the crown or top of the head; ইবাৰ crown of the head; বুৰাৰ বৈ fasten on the crown of the head; বুৰাৰ head ornament, বুৰাৰ মৃত্যু তা কৰিব কিছে most high, supreme, pre-eminent: বুৰাৰ মৃত্যু বুৰা কৰিব কিছে আচাৰ কিছে

শুর্প দুং gisug-tor অভাব, কিনৌর head-cover, head-dress, crest, etc.; but, chiefly = flame-shaped taft or growth on the head of a Buddha; শুর্প দুংবার (শুন্ত বুলুবার মার্) a Sūtra on mysticism (K. d. s. 404). পর্বশ্ দুংবার বুলুবার স্থান বু

TETES girug-iden as met, the peacock (Maon.).

ৰূপ্ত মুহাৰ gtsug-na nor-bu লখিছা n. of a mythological king, believed to have been a former incarnation of Buddha (A. K. ch. iv.). প্রপূত্র ব্যাহর n. of a yakaha (L. Kah. 26.); প্রপূত্র ব্যাহর n. of a yakaha (L. Kah. 26.); প্রপূত্র ব্যাহর n. of a yakaha (d. Kah. 26.); প্রপূত্র ব্যাহর n. of a yakaha (d. Kah. 26.); প্রপূত্র ব্যাহর n. of a yakaha (d. Kah. 26.); প্রপূত্র ব্যাহর n. of a yakaha (d. Kah. 26.); প্রসূত্র ব্যাহর n. of a yakaha (d. Kah.).

वर्ष प्रध्यपु-phud पुदा विचा, पुरुष=ध् hair, the crown of the head, वनेर दे पुरुष ় বার্বা থবা gtsug-lag defined as: बह्ब बब देश व है। रक्षक्र वर्ष बहुब दश वहुँद । व हुर बब 5'99 9 9 15 (Vai. kar. 144) that which has come out of the head of the most holy. i.e., the result of his intellect, and has been placed in the hands of the inquirer; hence sciences, sacred literature, etc.; agarage and agarage the eighteen separate sciences; also, seems = \$75 sde-suod Pitaka class. व्यक्तवाची देवा वा भद्र अवस्थ व जीत है he was learned even in the learning of the Pitakas (A. 34). আৰু আৰু all tsug-lag-bahi the four sciences: (1) अवेद वहवाबन the science of letters: (2) # 15 3 74 7 47 the science of language and words, i.e., grammar; (3) क्षा वर रेज के र के जब ज वर्ग the science of supreme enlightenment; (4) बरेबाइन वरे बढ्बाबन the science of worldly object and usefulness (K. my. 9, 423).

, শ্রেপ্তার পুলাই utsug-lag kun-kyi mamo the alphabet, lit. the mother of all sciences.

ৰূপ্ৰস্কাশ girug-lag-khan সুহানাং, বিশাৰ a monastery, a temple; but in the present day most commonly applied to the chief hall of tworship and assembly in any large monastery. In this sense a Tibetan remarked lately to one of the editors: ৰূপ্ৰস্কাশ পুষ্ঠি হাল্য ইপ্ৰথম কৰ্ম বিশ্ in the congregation hall there are many poloured pictures on the walls. In Liasa com. appellation of the Cho-khang or chief temple of that city.

Byn. व्याहेन gan-dho-la; हैन्द्रां तराgtshah-khah; अर्थ-राजनम mehod-bos-gnas; ब्राह्म- lha-khah; श्री-व्याहम को lhayi gnas-gshi; यु-द्वार प्रधा-dgah ra-wa; ब्राह्म- bdu-khah; द्वार अर्थ-व्याहम है स्टब्स- dkon-quehog gsum-gyi pho-brah (क्रिका).

MANUAL General description of transmigratory existence (MANU.).

মুখ্য যে gisugs-pa 1. = বশ্বৰ to plant, লব ব্যুক্ত to put in the ground; ই দুৰ্ভ্যুক্ত বহু কৰিব to plant crops (Nag. 56). 2. to bore out, scoop out, excavate (Sch.). 3. = বশ্বৰ ব

ৰ্ত্ব শ্ৰা temb-pa pf. বৰ্ত্বৰ hissis to rub; বৰ্ত্বৰ কৈ gisub-pin ৰংকি wood to make fire by friction.

न्द्रियस'य gisubs-pa = व्युवन bsrubs-pa to churn.

প্রতি gise-ua, pf. শুইম gises, v. এই ব htshe-wa.

गुर्देर व gtsrk-wa= वृहे व gtsi-wa (Sch.).

সুঠ্ ব giser-wa, 1.= জ্ব bishe-wa (A. 97); সুম্বস্থন (Situ. 81). 2. আম্ব disagreeable, offensive to the ear, not pleasant.

মুঠি giso-to 1. = আনা or প্ৰশাস self, and even: the soul. 2. মুখ্যা, ব্ৰণ্ড বিলাল, lord, master; সুঠ বিল and সুঠ বিল adv., sepecially, chiefly, principally; কংল্পমুন্ত বি the chief of men, Buddha (Dsl.); টুন টুন্ত বি the chief of all symbols, the principal one in a shrine, the deity to whoma shrine is consecrated. সুঠ as a title = sir, Mr.; মুন্ত স্থান কুলি কি six (gentlemen) ministers (Jä.). 3. = সুক্ষ বি excellence in

reference to গুইনাই substance, reality, আছ, দখল, মন্ত্ৰ, কুলাবে। Also, — শইল or ইন্টাই. পুইনাই. পুইনাই পুরত-তি-নির্প ইবার superiority, excellency. পুইনাইবার পুরত-তি-নির্প্ত হবৈ, the highest in perfection, the most excellent of its kind; পুইনাই or পুইনাই, ব, বন্ধা to place foremest, to consider the first or most excellent.

ৰুই u giso-ma or এই u 1. refined, pure, without any alloy or mixture of base matal: ক্ৰমেন্ট unalloyed purified gold.
2. hemp (Sch.).

ৰুইল giso-mo lady; the most distinguished, the noblest (of females): ৪ ল'ৰ্ড জ the most beautiful girl; ৰুই লাম বিশ্ব ব

The stood or at the best of the standing close together and at a distance imparting the appearance of a single horn; hence Hue's appellation of it as the unicorn. It is the cho of provincial Tibetans, and occurs throughout the country from Ladak to the borders of Kansu and Szechuan. The standard of the standard of the standard of the standard of the standard of the standard of the standard of the Sutley and one branch of the Indus; styled in maps Cho-chho Thol.

হাইবা bisag নীৰে, নীৰেন্দ red ochre.

হাৰ্থ্য bisag-than, এইব্ৰুই bisag-ri, এইব্ৰুই:
bisag-lung plain, hill, valley, of red earth.

হাৰ্থ্য bisag-yag mineral substance of
several colours, generally = red ochre.

হাৰ্থ্য কৰিব্যুক কিন্তু গৰ বিশ্বালয় of the bones.

पर्देम् प bleag-pa, v. वर्डन् व ; also = वर्डन्व ; क्षेत्र व स्वाप्त क्षेत्र (Situ. 76).

वर्षका मु bleage-be in ब्लूम ब्रेड्य कार्यका हु हूँ ५ थ । बर्फ कर (A. 29).

दर्भवाक bisage-ma fine wheat or barley flour that has been well sifted or passed through the sieve (Risii.).

ঘুৰ্তন ঠান্ত্ৰ bisaj-mo a certain beverage, = ge ম (Jä.).

বাইনে বা গ্রেন্ডের pf. বাংল গ্রেন্ডের; to press forward or into, squeeze one's self in: ব্যক্তিগ্রেন্ডের pushed one's way, into the assembly, in between the crowd (Situ. 76).

মতী bisan or মান্য 1. a species of demon, inhabiting a given locality and sometimes entering into a person visiting the place for a brief period and causing thereafter serious illness. 2. strict, secure, binding : and ass strict orders, grass a strong Jong or fortress (Nag. 55): 549.4 artis ger | \$5.4.a.mac.usa.a to be long in merriment and secure in comforts and happiness; 484,44 at o enforce strictly; दब् वर्डन Aag-bisan a firm promise : वर्डन व btsan-sa=544 444 a safe, inaccessible retreat where no robbers or enemies can easily penetrate (Hbrom. ₹ 3); also place of purity and eminence, exalted position: द्रेस ४ वर्षेय वर्ष्य में भू व मेन अ हम व (Said.) if here in the present life I have not held an exalted position, i.e., unless I have betaken myself to the pure and sanctified life. Frasque Francia a strict and strong Jongpon.

মধ্য বৃদ্ধ ব Bisan-dgon-pa, n. of a monastery in Gsah-phu (Deb. ন 45).

অই১ ব btsan-po 1. puissant, mighty, powerful, strong, violent: অই৭১৭ a virulent poison. 2. early name for a king. It is said that while Tibet was under the



early monarchy the laws were enforced with the greatest severity and rigour, and because the kings administered them so well they were called quality (Mag. 55).

afe মান্ত ম Bisan-po No-mon-han one of the incarnate lamas of Gser-khog monastery in Amdo whose position as a holy man was recognized even by the Emperor of China. He wrote the geographical work called Dann-ling gye-she (ৰাজ ট্রাইন্ মান্ত মুখ্য মুখ্য মুখ্য মান্ত মান্ত মান্ত মুখ্য মান্ত মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্য মান্ত মুখ্য মুখ্

night disan-po ya-med= in 1921 the black species of acouste (Sman. 109).

মানী bisab-pa pf. asam bisabs to cut small, to chop, to mines, in C.; বর্গন্ধন chopping block C.; ইন তান বর্গনা to pulverste, to reduce to powder; হুমানার্থন pounded the bones (Situ. 56).

DEN'U bisam-pa or atmaid v. atma.

মৃত্যু চুচ্চন-দ্ৰে 1. pf. মুক্ত চুচ্চনায় to be born to, to bring forth: কুল্লেম্বর্ড a son was born to his wife; মুম্বর্থ মুক্ত মু

বহঁৎ স hisah-ma ripening of corn in autumn in Tibet; harvest; অধ্যাদ্ধ to harvest.

ata bisai-wa, v. ata hishoi-wa: Anata i seeks for wealth; ana ata ani g gshan-la bisai-nas riied having sought elsewhere, he got it (Situ. 76).

nter a bisas-pa, v. ate a.

वर्डमृड् hisas-ston जातिकच festivities and religious ceremonies at birth.

name bisas-ma 1. also swe harvest, name or to reap the harvest; \$45.2 % or 1840. 2. wages, pay; \$75.6 ferry-toll.

asta bieir-wa v. asta, Abt. A.

obtained; planted, established. 2. विष्य, अवार, obtained; planted, established. 2. विष्य अवस्थित स्वाचित raised. 3. वृद्धस्य वृद्धस्यकान्त्र कार्याचित reared, grown, produced. व्यवस्थाने वृद्धस्य वृद्धस्य वृद्धस्य कार्याचे कार्

প্রতি বি gisud-pa = প্রতি ব bisug-pa to put, insert: শিত্ত পরি কাল্ট-du bisug put into a vessel (Situ. 76).

Da d btsun-pa 1. respectable, noble. (of race, family). assuas as noble lady, a lady of rank. 2. 441, gq. stem: in 2 444 reverend: 444 4 244 the ecclesisation. priests; even aga a guaras wicked priests. Gelong and Getaul who are of pure morals and learned are called as a. Buddha is also called as the reverend one. वर्षेत् व वर्षेभ केष वर्षा वर्षा क्यारम वर्षा केषा केषा वर्षा केषा केषा वसमायादेशायर दमावर्तका वसावर्थको (K. d. f. 304). वर्षक वर्षे प्राच्या क monk's vell. 3. creditable, honourable, faithful in observing religious duties, frq : अवस्था वहन वार अवस्था learned, noble and good-three qualities; Tagaga a creditable discourse. Mil. even says of his cane: ब्राइटिकाचेन्द्रवाच्युन परे this cane of quite a serviceable quality (Ja.). btsun-chuff a boy monk.

ସ୍ଥାସ bisun-po = ସଥ୍ୟ ସ, ପୁରି ସ୍ଥାସ the noble Emperor of China ସଥ୍ୟ ଅଟ୍ୟୁ ପ to reverence <math>(Cs.).

বৃত্তি disun-mo honorific term for a woman of rank, a queen: htsunmo-dahpo chief wife. বৃত্ত্বাল htsun-ma is applied to designate a Buddhist nun; and sometimes the nunnery itself is designated বৃত্ত্বাল htsun-pa. বৃত্ত্ত্বাল ক্ষ্ণাৰ বিষয় htsun-mo dun-gi thor-tsugs-can = ব্যাল (Sman. 77): বৃত্ত্ত্বাল ক্ষ্ণাৰ htsun-mo rin-po-che the ideal

Syn. कुष रेनाम हर भ ryyal-rigs chuh-na; कुष रेनाम ryyal-rigs-na; भिष्म रुन्न मा-yi bilay-mo; ५०६ विषुर भ dicah-bekur-ma; भँ पुर-र्वेष भ pho-brah hkhor-nu; बर्ड १ व में haren-pano; भर्षे ६ म sa-spyod-ma (Mhon.).

aga # ε y Btsun-mo Chu-feam the wife of the Bon patriarch Sans-μο who gave birth to eighteen sons and daughters (G. Bon. 25).

बहुत इंद्या इंद्रांक क्ष्म himm-mo dpal-mo hod-zer-can S'rimati Prabhavati, n. of the mother of Dipafikara S'rijfiana or Atis'a (A. 26).

বৃদ্ধনী বৃদ্ধ htsun-mohi pho-brafi female sanctum, a lady's mansion.

Syn. बॅझ्ट वृष्ट वर्षे कि pho-brak bkhor-uuhi khyim; अर्थे अन्यस्थ sa-spyod ma-gnas; शुरू अर्थ syuh-mu-cun; इन्यारिश्वव स्त्र dag-pabi mthahcan; गुन्दस्थ व्येष्ण kun-nas bgcgs; वर्ध्य मुद्दस्थ gtsah-gnas; वर्ध्य केरियाद btsun-mohi khuh-pa (Mhon.).

মুঠান bleum-pa নিদাৰ to wink with the eye; also মৰ্শব্যান্থ (Nag. 56); pf. বর্তনাম bleums (Silu. 76).

DECN'U biseds-pa was interchange, barter, shift. ন্ত্ৰমান bisem-pa pf. আনম bisems: শ্ৰ অইনম sewed the clothes.

নি কান bises-pa, pf. of ৰছ hishe: ব্যং ক্ষেত্ৰত troubled by danger or misohief, troubled by persecution (Situ. 76).

ই biso or বাই ব biso-ma 1. to dye. 2.
(হল বাই ব) distilling; also refining, v. বাই বে; বাই ল তা বাই লাক purified substance, কাই বাই ল purified gold. বাই আৰু লাক biso-lag-লাক han বাইল বাৰ কাৰ colloq. — ইন্মান্ত বাইল বাক বাইল কাৰ bleacher, washerman (প্রতিন.).

DE A biso-ma an warm, boiled. as a biso-raisa a kettle, cooking pan. as a biso-zan, residuum of cooked wheat and millet (which is thrown away as refuse or given to cattle): মুলুম্বে ক্ৰাইন্ত্ৰিক জ্বাইন ক্ৰাইন কৰা twould be like one suffering from nausea and taking iso-san as food (Khrid. 3.2).

বৃষ্টি চুনিংগৰি acc. to (Kag. 56). = ইম কেন onion: বৃষ্টমুখ্য ব্যৱস্থান বিশ্বস্থান বিশ্

पर्टि bisod किया = कुण्या रेट प leng-phra rih-pu a creeper; syn. रेपार ४० dri-bsah rim-sea; कियुन्स chubi leng-ma; प्रदानस्थास yun-day lug-ma; ६०व्य केर्या, dpag-lahadhdab; analism skal-scahi ko-ma; diaps hi-brgan; analissaya hkra-scahi hdab-idan (Mon.). alisy hkoof-bhra needs of this plant. alisk hkoof-bhid plantation of madder, field wherein madder is grown.

यहिन bison or वस्तान्यः bison-khan वसामस्य prison, jail. In Mil. alate blson-don is asa btson-ito provisions for a prisoner, which, it seems, are supplied by the friends of a prisoner in Tibet : certain kind-hearted people also furnishing funds for the same. In Tibet the state does not give food to those whom it imprisons. nga a prisoner; } a a ga ao nga ag a convicted criminal; as 5 as a or again to take prisoner, to put into captivity; ata awata a to set free from imprisonment: am ale hostage, fig. people that are snowed up (Ja.); ata it btson-rdsi or ata un btsoneruft jailer; 454 44484 btson-rar-beift with imprisoned in the jail.

Syn. aca theorem; As khri-mun; as ac ac An holid-each khyim; Inuxu til-mar ra-sa; as as as as a khrul-bkhor-khyim; 55°C dug-khah (Maon.).

DEN'O hisol-wa, pf. atau hishol-wa.

বৰ্টন bisos, হজিল, pf. of ইন; ইনটুলহান dyed coloured. বৰ্টনান bisos-ma হজিল any thing dyed.

asua bishos-pa cooked, boiled (Maon.).

है rtsa I: विशा, समनी, सम 1. vein, artery, देश, कृष्ण, ५६ म the three principal arteries, which are however of a mystic nature; देश्योदेशपुर्ध muscles. It is mentioned in Kab-gyur that there are 1072 smaller and larger veins in the human body. 2. intestine, bowels: ह्यानुष्या अनुष्या rtsa-la rgyug-pabi sman drug the six medicines

which move the bowels. 3. the pulse: **T%** rfsa !ta-ca to examine or feel the pulse. Tibetan physicians always feel the left wrist of a male patient using their right hand to do so, but feel the right wrist of a female patient using their own left hand. They also examine the pulse or circulative force in other parts of the body. **S%*** rfsa-chus in C. **S%*** cramp.

Syn. नाको वयपक्ष hbab-hlan; दुश्रय विक्रः दुद् rus-pa hchih-byed (Mhon.).

rtsa-khrid=25.4 lineage or 54.25 family extraction (Moon.).

5 a 3 a again tran-funt raya-cher harelpa n. of a Buddhist Sanakrit work on the principal sins or moral corruption (A. 136).

rtsa-phus n. of a place in Tibet (Bon. ch. 5).



never go again: "tanda khorafi nga-la tea-wa-ne lep-kyi-ma-re" he never comes to me now. 2. origin, primary cause, source, also भी है, e.g., बॉबर वरे भी है नहें प्र cut off the cause of transmigration, to deliver a soul from transmigratory existence: \$743.454 or \$5.4554 to examine closely, to investigate thoroughly. Water Is a age are the three primary moral evils, viz: axx and atta and atta. grartsa-bral without origin, without beginning or end, unlimited : 5448 84 sauge a virtuous deed, as a cause of future reward; उपवेदिक्षण original sin 'sin inherited from former births' (Sch.); इनवेच्य स्वतन्त्र an original treatise; इन्याप age a commentary of the original work : gradu the Prains-paramita the real mother or producer of all Buddhas; \$'43. TE 494 the real nature; \$34 original words, original of a letter or document. In the sense of "really," "in its very essence," "from the very root or core." \$9 is prefixed to certain adjectives as an augmentative. Thus in describing great sanctities as the Dalai Lama, the Panchhen Lama, etc., they are said to be; galas essentially great, gasaa really holy, etc. This augmentative is said to be not applicable to laymen however lofty their rank. Also, in gen. \$24 rtya-chen= very great. 3 4 44 44 4 1tsa-wa-nas bsharua wan to shave or sorape entirely away.

+ 542 rtsa-ba-laa, the five cardinal virtues said to be the roots from which

the Mahayana doctrine springs: (1) இவன ኔዛሽ love; (2) ያዩ ት ዛሽ compassion, mercy; (3) ናላ ባል ያ ባል ክ ድመ። ትር የተመኝ ያ ባልመ መድረ መ መርመያ መጀባ; (4) ያመጣ ባል ግመነ የተመመ ; (5) ቅርባ ማልተ ክ ላዲና not wishing to imbibe faith in any other school of Buddhism.

इष्टः rtsa-va-mah=दुःदेः blu-çiA नागद्वच lit. the tree of numerous roots. (MAon.).

च्यान प्रचार risa-gsum kun-hdus the assemblage of the three principal ones in mysticism: (1) If the deity represented in the In Guru; (2) च्यान the scripture existing in the In The Interior of the Interi

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598): guild rieg-maken was the best or holiest of grass, hence the sacred Kus's gram: golde to malened the town of Kus's where Buddha died (Maon.); 374 rtsathan or \$ 9444 grass-rope (Risii.); \$34 rtsa-thun grass-gatherer: \$550 gtsa-durbhe or 54'4 (Maon.) fine green sward grass called went: it is included in an Augustanas or eight auspicious objects of the Hindus; \$755 rtea-gdan grass-mat on which Brahmans generally sit. \$ 444 rteaaskon-nu fresh shoots of grass; 574 rtsason चाद्राचित्रिरःश्रच : हरि महेम्बाम rteabi quegema. www (A. K. 2-55) is fragment or piece of grass S.; & alfq q rtsu-baod.pa in दे क्रिया कर बाहु कॉर्य प्रवेश व केस् वर्ष । विवाह क्रिया से संसर TREE in the Himayet mountains there is a kind of grass which if the cow eats she yields the best milk for making butter (K. my. F. 129); 88 pe a rtsahikhad-pa a straw-house, a house thatched with straw, gra Barq gtsa-khahi sil-ps the dew on the grass blades; \$'954 rtsu-bdum == 94.5 marsh-grass, grassy swamp, the grass belonging to the government of Lhasa growing in the swamps of Rhyanthat Naga in the N.W. environs of Lhass.

\$'4\$ rtsa-hbyo n. of a large number (Ya-sel. 57).

535 resa-phud one of the thirty-six border countries (Ya-eel. 38).

इ. व्ये rtsa-scapi-ado the four earliest divisions in the Buddhist society: (1) वसमा अन्ति ज्यक्ष सम्माणिकारी; (2) वस नेन हे य समा-काश्चित्र; (3) अध्यक्ष वसुदय समामिकीय; (4) वसमा-काश्चित्र; (3) अध्यक्ष वसुदय समामिकीय; (4) वसमा-काश्च व्यविद्

\$50 म rtea-dou-ma समाना।

#A rtsa-mi principal man.

gin; " rea-med-ma wer without basis.

I'd risa-rise, abbr. of I'd and I'd (Jig. 29).

電視器 rtsa-yi snish-po=6年 the banana plant (Mon.).

इन्द्र ftsa-ra, punishment under law given in a court of justice. इनेद्य ftsa-len-pa

3 Au resa-pes primitive wisdom.

\$445.4 rtsa-brad-pa with lit. he who has explained the fundamental doctrine; an epithet of Naropa the Tantrik sage who lived in the tenth century A.D.

রশাস্থ risa-geum-pa, পিলিয়া: [the three headed, a demon of fever] S.

্ঠিপান Risags, a celebrated lama of the Rdsogs-chen sect of the Räin-ma school (Deb. পু 19).

FK rtsaff (Example) a kind of thorn, bramble.

gr. 4 g. 44 rtsak-pa ryyu-ryun, v. gr. 414.

grand resade-pay the skin of a lizard.

KKK rtsah-rtsah n. of a sa-bday monster.

the chameleon, a kind of lisard; stard: star

Syn. या व hkra-wa; द्विष्ट skyin-gor; ड विट्ठिट्टा-gig-dyid; विव्ये क्ष sog-le-can; व्याचे क्ष ral-gri-can; व्युक्ट का क्षतीय-can; विश्वेष khyimldan; विव्या का mig-snan-stea; विश्वेष व्या-sowa; व्याव्या gçol-ldan; दुवा वृद्धी syyal-wa chuwo (Mhon.).



35 I: risad=\$4 root, \$5,44,455,4 to root out, to eradicate.

II: track, place of being, actuality; chiefly occurs in phrase \$7,45,47 rtad geod-pa to track out, search after or into, inquire for: \$7,45,7 rtad ma-chod mable to trace one's whereabouts; \$45,41 and \$2,45,1 and \$2,45,1 and \$2,45,1 and \$3,45,1 and \$4,45,1 and though sought for, and though saked for everywhere he could not be traced; \$4,44 and \$4,45,44 an

ga u rtsab-pa or ga ga rtsab-rtsab, v. sa ga.

हुन हैं [tsab-mo बाबिक, बाबिक acidulated rice-water.

gaffa rtsab-rtsob was fickle, unsteady, not firm: gaffa in a gaffa rtsab-rtsob-tu sofbdug he has become very fickle.

দ্বিষ্ঠান treate-pa 1. (বিগাণ্ড ব্রুবি কুন্তুব (মিag. 56) vb. to chop or cut into small pieces like meat. 2. ferment, barm, yeast, prepared from barley-flour; ইন্সাইন a sweetish sort of bread, made up with it; ইন্সাই a beverage brewed from roasted meal (ইন্সা) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called ক্রেম্ম (Jā.); ইন্সাইন traba-ru taka a kind of salt in appearance like burnt treacle: ইন্সাইনিয়াকি ক্রেম্ম ক্রিম ক্রিমাইনিয়াকি বিশ্বান ক্রিমাইনিয়াকি ক্রেমান ক্রিমাইনিয়াকি ক্রেমান ক্রিমাইনিয়াকি ক্রেমান ক্রিমাইনিয়াকি ক্রেমান ক্রিমাইনিয়াকি ক্রেমান ক্রিমাইনিয়াকি ক্রেমান ক্রিমাইনিয়াকি ক্রেমান ক্রিমান ound into meal, the staple food of Tibetans in country places and eaten in large measure by both dwellers in town and country. Is usually sopped in soup

or tea into pasty balls. 3"Rq rtaun-khuy bag containing flour of parched barley (Mon.); 3"qq rtaun-yāer keeper of parched barley-store; 3"qq rtaun-phoy wages or allowance in parched barley flour, given to monks and menials in Tibet (Rtsii.); 3"qq rtsun-shib the finest parched barley flour which is taken by the highest class of officials (Rtsii.).

TAR rtsam-çin=gu 8 (mystic) (Min. rda. 8).

\$7 rtsar=89 or 4945 near, close to.

XQ rtsal,= | (Nag. 56) skill, dexterity, adroitness: 99 59 84 a skilful, practised hand W.; # 5 magical desterity; #9455 #34 strength and dexterity (Glr.) : ह्य वे सर्वेद स gtsal-gyi mehods gymnaetic feat ; gaage a real-horast-pa to vie in skill: \$4 14 rtsal-sgrub, business-like and expert. इया है व risal-che-wa or इया देव विकासी, जवादिकर दान 1. very powerful, prowess; adroit as a gymnastic wrestler, etc.; also sbst, athlete, juggler, etc., (Dsl., Ja.). 2. =54 a couch shell trumpet (mystic) (MiA. 3). 24 Mis 4 rtsal-mthon-pa, efficient: Mis यर देवभाय बाम के देश वाहबार्य a versed in the metaphysical work Lam-rim; also one who is an adept in the ascetical meditation on Niroana (A. 118.). 84 24 gtsal-gdan famim skilful, expert, adroit; 89'4 stsal-pa 444 powerful: 34 1 rtsal-sbyok bodily exercise. nimbleness, agility; at \$4 14 nimbleness in running; 49 84 84 agility in flying; Take a real-shyon-wa to practise, or improve one's skill (Mil.); \$905 resul-med unskilful : 59 4 rtsul-cor all skill is gone (Jä.).

중시시 gtaug-mu, v. 대체 bisag-ma.

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A risi 1. varnish, paint= 348; 448 black paint, see & red-paint : 44 8 gilding, 55% silvering. 3 8 m rtsi-khra-ma, appliances of painting (Rtsii.); & w rtsisgum, paint-box (Rtsii.); है वेद rtsi-sob fading paint colour or varnish (Jig. 21). 2. all fluids of a certain consistency, such as the juice of some fruits, certain secretions, etc.: 34x fruit-tree; # 3 honey, inice collected by bees : # secretion in the bag near the navel of the musk deer : 453 33 mad-kui rhuen-risi a medical draught, potion; 9558 nectar; 5758 white-wash.

\$ ntsi-khu or \$ 1 fruit-stone, also the kernel.

\$ 955 resi-beud = 18 8 lit. juice-elixir; honey (mystic) (Min. 3); \$ 750 \$ 7 rtsiboud said-vo butter churned out of milk.

\$ 43 risi-wo-che or \$ 34 = Ar Is assicotida (mystic) (Min. 3).

rtsi-ma-ghi n. of a medicine which is said to possess the virtue of making all poisons including snake venom ineffectual: के महिनेमा हारा द्वा कामा अर के वर हैर व केर दे। दुना है व है. देवेदे केर य देश केर केंग्यर बहुद र there is a medicinal oil called rtsi-ma ghi which destroys all poisons; a venomous snake at its smell will go away (Hbrom. 5, 312).

\$6 and rteibi rayal-po lit. the prince of medicinal oils or sap; n. of a kind of tree, prob. the Garjang from which a medicinal oil is obtained (K. d. s. 117).

33 risibu n. of a plant, = क्रियक. (Vai-A.) [Panicum italioum] S.

3 "I rtsi-un (or gray 8 4) pf. 84 rtsis, or alm betsie, fut. al betsi, imp. alm betsis 1. to count, to reckon, compute: 3544 44 er ef all ju. et fa.en paving computed which day would be auspicious for setting out; 57533 and and please reckon the time by the clock: attack a was and the counting the seats on each side: 5.48 mm. स्वी कु देश the number of boys ought to be reckoned. 2. to estimate, consider. in general judgments: প্ৰায়ে কৰ্মান কৰ to consider good qualities as faults; इ. 3 he may be reckoned to strike, i.e., he is very likely to strike (in C.); 4 4 was ryyu brisis-pas having considered the cause.

हैन ने rtsig-ge=हैन a mouse. हन वर्ष हर विश्व वेश्व वृद्ध वर्ष on the flour bowel sat the mouse Sung-chun (Rdea. 4). 3434 rtsig-rtsig, squeaking of the mouse.

है ना'ध rtsig-pa vb., pf. वहेना brtsigs or डेव्स, imp. डेव्स rtsigs 1. to build, to erect : देव पचित्रक rtsig-pa brtsige built a wall (Situ. 70); वेज्यायः हेज्यानेज build it well! बेडेन्य ago rtsig-pa to wall up a door. 2. sbst. a wall; masonry, stones, horn, etc. piled up: डैन्यक् रेजिंद्र्यक्र अर्क्यक्वभाविक those pictures painted on the wall; grad-र्वेगमायदेर हैगायास्त्रदेशामासदेवादेशादेरः phyogs bshir rtsig-pa-can de Lha-sa-mthil shes ser the walled portion of Lhasa is called Lhasa Thil. 373 rtsig-gu=374 rtsig-pa; \$4 \$4 rtsig-flor side of a wall. face of a wall; 37% rtsig-rdo stone for building; foundation stone; \$4555 rtsigdpon master-mason, architect : 34050 rtsigbso-nea faffant brick-layer, mason.

3959 rtsig-rlag the house-martin (Rteii.).

ঠ শৃষ্ণ ম rtsigs-ma grounds, tea-leaves, sediment, the turbid matter of a decortion; and thus in gruel made of barley the fluid portion is called 5000 and the thick sediment is called the two of the gruel.



ইন্দান-po আৰু (বিশ্বস্থান d) adj.
and sbst., gritty, coarse; unrefined, rough,
rude; coarseness: বিলাইন or ইনাব্য abbr.
of ইনাব্য and বিশ্বন (Risii) fine and gross;
গুলাইনাব্য rissin-physe coarse meal, grits;
গ্লিইনাব্য de manners or behaviour (Gir.);
ইনাব্য rissin-chos coarse doctrine, a religion which has become mixed up; ইনাব্য
rissin-thud coarse sort of cheese.

हैं पारंग्र-pa, or बुड्य spu-rteut-po पास, coarse hair; पास्त्री के the rough long hair of the yak; देवन rteif-thag a rope manufactured of yak-hair; देव tent covering made of yak-hair; देवन rteif-phyar, पास-राज, yak-hair rope; देवन rteifphyin felt.

\$73 rtsig-bu a kid: \$733 \$ \$4579 rtsigbu chu mi \$dog-pa the kid that does not like water (Lo. 7).

हैप बेब्ब rtsib-bigs (पश्च) जबर n. of a great number.

RUN'S residence we 1. the spoke of a wheel, frq.; in ornamental designs the residence are often fanciful figures, supplying the radii of the circle. 2. the sticks or ribs of a parasol, canopy, etc. (Gir.); the spars of a felt-tent, the ribs or stretchers of a hide boat (Schir.)

ই ৰুখ টু মিনু হ' rtsibs-kyi mi-khyud that which composes the rim of a wheel; also = ব্যাসি n. of a king of the past Kalpa who is said to have had a thousand sons destined to be born as the one thousand Buddhas of the present age (Yig. 16.); ই ব্যাস হ' rtsibs-ri spurs of mountain radiating from a nucleus.

देवस वेंग्रम gteibe-loge पाने side.

हैं rteis मचना, गवित, खेबा 1. counting. reckoning, enumeration: Awawaswa inumerable. 2. account or accounts: 24854 or adams to make account; 3 mgass to calculate, to compute, 34 5 2 3 accounts added up; to count together, to sum up. (Dal.); \$459 an account cleared or settled; देशप्रेय or देशहंभवस्त नेसप to find by computation: 3 HE rtsis-khra or 3 HT EN table of figures or accounts (Risii.) \$4444 rtsis-mkhan नव a computor, accountant. 4595844484 or 44484 Chinese astrology. 3. estimation, esteem: \$4434 4'85'4 to value, to make much of, 44'34" 43 one that makes much of his own body by indulging and adorning it (Thgy.); \$4 BUT 1 4 4 55 he respected her beyond measure (Jä.).

ইম্পন risis-khañ a government account office; ইম্পন সুক্র বিজ্ঞানীত্ব n. of the accountant-general's office at Libras, this being the central office whither all the Government accounts of the various districts of Tibet are rendered and there audited.

\$44 field-bkhris making over or returning the articles of dress, official robe, 8

weapons, hat, etc., to government treasury taken as loan by an officer of the state for his personal use during the time of his incumbency, also his replacing them by new ones if he has damaged or lost the old ones: ইশন্ত্ৰামান্ত ক্ৰিয়াল ক্ৰিন্ত ক্ৰাম্বামান্ত ক্ৰিয়াল ক্

ী শৰ্মণ্ড rtsis-bjog-pa = ক কণ্ড to reckon up.

Two rtsis-rta government ponies lent to certain officials.

3NU rtsis-pa also sweet stee accountant, chronologist, astrologer.

Syn. कॅनेशय lo-çeş-pa; ५ अनेशय dus-çrşpa; पश्चायनेशय bskal-pa çrş-pa; स्ट्राप् skar-dpyad-pa; प्रकार स्ट्राप्य bzah-şkar-mkhan; प्रभावन [tas-mkhan; क्षानेश [tas-çrş; अर्थ-भावन प mtshan-mkhan-pu; प्रदासनेश grahs-çcs; प्रदास यू grahs-rig (Mhon.).

है अप्ये rtsis-dps गणित account book; an astrological or astronomical work.

ইশংশ্ব <u>rtsis-dpon</u> a treasury officer and inspector of jong-pons' accounts; they go on tours of inspection, e.g., the tsi-pon stationed at Shigatse visits periodically Gyang-tse, Khamba-jong, etc.

Respiration of the standard work on the subsidies, pensions, allowances, &c., that the government of Lhasa makes. This work has been largely quoted in this compilation its abbreviation being noted as "Risii."

ই আৰ্থ বিং নুধ বাং আহি <u>ftais-gahi</u> nor-buhi bah-mulsod another account code of the government of Lhasa.

304 rtsub-pa I: 44 1. vb. to revile, abuse, as in ≥ \$40. 2. a javelin.

Syn. Par's belah-wa; 4984 she-gehod (S. Lez.).

rough, rugged, coarse: *** *** rugged ravines; also applied to anything of a stinging pungent or acrid taste, such as onions and similar strongly-tasting things. \$\frac{2\pi^2 + 2q}{q} \text{rtsub-bg ynr-tshat} \text{ my q} \text{ thicket, wood, forest. } 2.=\frac{2\pi^2 + q}{q} \text{ rough in temper, biting (in remarks)} = \frac{4\pi^2 + q}{q} \text{ thicket, wood, forest. } 2.=\frac{4\pi^2 + q}{q} \text{ rough in temper, biting (in remarks)} = \frac{4\pi^2 + q}{q} \text{ thicket, wood, forest. } 2.=\frac{4\pi^2 + q}{q} \text{

saŭ rtsub-po বুলম rtsub-mo বার্ত্তর, অব adj. rough, rude, wild. বুলমিইবল্ড rtsubmohi rey-bya ব্যৱসাধি an officinal thorny plant (শ্রমিলা, also K. d. অ, 214).

है rtse or है में चया, मीचि, विचा 1. the uppermost place or rank; point, tog., peak, summit. PAS house-top, TS pease of a knife. " " lap-tse" summit of a moutain pass; 598 tog-rtse in colleq. = a little, a few (opp. to ME Z); 38 RE hat with high crown or conical top; के वृदेव a to break off the point, to blunt. 2. any point, or particular spot, point as an object of thought: 3 989 5 8 4 to look at one particular point; also adv., to look steadily: रहानी निवास वाक्षेत्र नहिना हुई। य to सेसस के नहिना हुस पर्वः हैद दे वश्च कुल्बा having entered into meditation he concentrated his mind on one particular object (of thought): 3434 बुहैब this life's only sim, (Ja.) : है केंद्र rtsergod w ft [a sharp-pointed knife]S. 3. sometimes = edge. 3 459 rtse-mchog wan: [in the front]S.

\$'&r' rise-chun the arteries which pass from the head on either side of the neck.

Rise-than a large town, often known as Chethang, situated on the south bank of the Yeru Tsang-po just where the Yarlung Chhu flows in, in lat. 29° 14' N., long. 91° 43' E. Is accounted the third largest town in Tibet and has many Chinese traders resident in it.

\$ 55 rise-phrun a crown, a head-ornsment.

Svn. Mag prog-shu; Mag ngo-rgyan (MAon.).

के rise-mo चर्चन, विकर top point: म्प 3. The point of a needle: The risemo-gag a bent point; \$ 5% rise-mo-nid pointedness.

TARRET rise-mor-haro-wa want to advance, to come or move forward reaching the climax; \$ Marks rise-mor-soft reached the climax, gone to the top, attained to the highest perfection.

TSM rtse-diman = SMC Q low; also, apparently .= 95 7 thun-uen short (Minon.).

1 35 549 24 4 rtse-shift daah-ldan-pa af with iolly, fond of play.

है जन्म rtsc-gmm पिनान, चिद्रास a trident : the weapon made use of by ***** (or Ganes's), by अर्ज्य प्रमुख्य (or Mahakala). and by sur affer a peru (a form of Samvara).

BRIQUE place-haro or BRIQUE HER WER H. चव सः principal, chief, superior.

+ \$ 3 9 44 rtser-physics = 444 94 perfected. thorough, finished.

देश प्रमुख्य etser-behage-pa विश्वराद्धक nitting at the top, mounted high.

हैर वेंदें rtser-son बत, चव, कोड़ि in front.

3 7 rise-wa, pf. 34 rises, mier or \$5 \$ \$ a reged-mo rese-wa to play, frolic, disport one's self, take recreation, play games: Awar \$ 4 to play at chees; \$ 9 ME a to skip about; \$ \$ 549.0, \$ 540.150 = to divert one's self, to take recreation : 44 3 42 3 54 42 they went on a pleasure party into the garden. Seems to be used also in obsesses sense: alignment I mean to enjoy her. The resemblan

player, gambler, gamester; \$599's risedgah-ma a skipping playful joyous maiden: \$ 44 rtse-grogs or \$5 44 playmate: The rise-rood mirth and laughter: B's rtse-ma frolio, playing: & dam's rtsesems-can giddy, mirthful, light-hearted.

Trise-hio play; theatrical performance, any amusement in dancing, singing, and playing.

Syn. 3433 rol-rised; \$5'4 riven-pa; विषय bro-gar; द्विषय slos-uar: बक्रमक प्रवर्द hchams-pa hdod (Mhon.).

\$ 7 rtse-shwa, the hat worn by Rtsedrud (chief clerk or secretary) of the government.

हैना ध riseg-pa pf. वह वस briseys 1. to amass: to be avaricious: \$ 3 9 4 44 4 4 4 44 क्षेर पाम है व देव do not covet (also, do not count upon) gold if Dharmapala is to be invited here (A. 64). 2. to arrange, to lay one thing on another, to pile up : PK 43 944 an upper storey of a house, an apartment built on another; balcony on the roof of a house: a gan a gan a a shait ua which has been built upon two dorje placed on the ground like a cross or with a cross on the top. 3. to pulsate, to gasp; successive action, automatic movement: ५९वम देवमा , बेन ५ ५६वम देवम short-breathed, panting, gasping, from fright, etc., or as a sign of approaching death.

हैनवाप rtsegs-pa. पंक्ति row, stratum.

I was 48 Ff rtseg-pahi shon, mine the green or mose growing on the side of a wall which is exposed.

+ \$4 44 rtseg-log = 34 344 case, less trouble := \$5'44'3'4 sped-shen che-wa, carnest desire or longing for; one very eager in love.

1014

3.5.4 rtseft-un pf. aben britseff, fut. are brised, imp. area brisods or Fr risod. to tuck up, truss up.

35'4 rtsed-pa also \$54 rtsen-pa = \$4 play : 35 3 4 to frolic.

Syn. XxX rol-mo; \$ 9 rtse-wa; \$54 rtsen-pa (Mnon.).

हैं र र rtsed-mo 1. जीवा play, game: 544 48 35 4 to engage in mirthful sports: 如本書与新書写4 to sing, dance and play. 2. any toy; \$498 \$5 child's play, children's tov. \$5 7 84 rtsed mo-can playful, sportive, merry; न्यूर \$5 play, amusement diversion (Ja.) . \$5.45 itsed-skuod = देर दन्य नन्त्रा merriment; हेर ग्रॅंबर प्रेम etsed-grogs-kyi ma-ma मीहाधात्री, पश्चधात्री a nurse employed to play with an infant or child, to keep it engaged and sooth it: \$5599 rtsed-dyah merriment; हैद्द्रब्दम rtsed-dgah-ma, मन्द्रिमी a darling. she who gives delight.

\$5'AE rtsed-hio or in collog. \$4'AE rtsenhjo public amusement, popular pleasure, नवी. विद्याल, कौतुक, प्रेमन्, कत्व; हैंद्विं हु व rtsed-hiohi chu-ho नमेदा river Narbadda, according to some, far, a name of the Indus (Mfion.).

35 A resed-ma the disagreeable feeling in the teeth produced by acids, Sch. (Ja.). Proper resed-am a shivering, cold shudder (Jä.).

है द rtsen, रमने playing, making sport or diversion; enjoying (A.K. 111-4.); बेशवार्वि सहावी वेंबा हा सरा श्रवधासा है व enjoying himself after his own fashion to the very utmost.

क्रेंब Page risen-min Chinese name for the Yoga-carya school.

344 rtsen-pa 1. as met, the sun (Maon.). 2. v. 354 rised-pa de alla joound and careless.

33 rtsehu 44 [1, a thorn, 2, a shower S. \$3.45 rtschu-chuf = wik un \$3 นจิ 🛭 (Khrid. 116).

🕈 प । rtsoy-pa, v. प\$ व व brtsoy-pa. 2. (बुन्ध वेंच) एवा, मिलिया. 3.= ह्व-वर्ष व इर्तालाharo-wa water pioneer, one gone ahead or going on shead.

FCH rtsod-pa I: vb., pf. 985 brigad to contend by words, to dispute, wrangle; हुर्देर अपूर्वायाँर्य to use bad language in quarrelling: \$5.4347 a contention, great quarrel; 4343 \$54 a metaphysical debate or discussion ; \$ \ \assau \ and \ 45 45 (Hbrom. 120.); \$5.49 the besis or the subject of disputation. Fruma rtsod-pa sura-un to provoke, quarrel by worde: \$5.49 ax 35.40 &wasa rtsod-pa shiwar byed-pahi chos-bdun the seven virtues or qualities for putting an end to quarrelling.

ईं ५ वर्ष १ tsod-oan = के वे प्याप्त an epithet of the river Yamuna (Minon.).

First stood-Idan one who is frequently quarrelling, a quarrelsome person. Also = ्रदेवभावते ५ विद्वा the present age which is full of disputations; \$50000 rtsod-mkhaspa clever in disputation; earnest, zealous; नहन a province in ancient India bordering the Indian ocean south of Orissa.

इंद्यों नेदः rteod-pahi-çid कविष्ठम, चन (453) [the plant Terminalia bellerica or the tree of strife, being supposed to be the favourite haunt of imps and goblins]S.



\$5.448 and rtsod-pa-la shugs-pa one involved in dispute, litigation, controversy, etc.

স্থাপু ক্ষিত্ৰ rtsod-pa lhur-len-pahi lta-na inviting controversy or rushing into fight or disputation.

* The resof-byed-ma = * (Mnon.). [the tree Pongama glabra] S.

** rison or **4" rison-ma in Purig = nauses, vomiting (Ja.).

ੈਂਡਾਪ rtsom-pa vb., pf. ਬਝਘਥ brtsams or FAM rtsoms, imp. FAM rtsoms 1. to begin anything, to set about an undertaking, to start : वर्षे पर वहुमभाष being about to run away; Munungang FTE it was about religion that our dispute began; Kanaguaran beginning, stirring up an insurrection; 3 44 4844 beginning, from here, from that time FN 43 MES to begin to do a work (A.K.). 2. to practise, to accomplish: वृष्य विवय विवय में so he will not accomplish the business of healing. 3. to compose, to draw up, in writing: 784 atarya a the writer of a religious work, author: Four or Fourdament a clever writer, an elegant composer; 5555 अनुस्क के कि क school in which religion is taught and explained combined with disputations and written compositions. 4. as shet., war, a beginning, commencement a doing, undertaking: For 4 55 5 the first beginning.

yb. to endeavour, to take pains; हिंदीन क्ष्यां के प्रतिकृतिक क्षयां कर्मिक क्षयां के प्रतिकृतिक क्षयां क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्षयां के प्रतिकृतिक क्

acquisition of wealth or learning (spiritual or worldly): aas Fage Rectagange. however enterprising you be in the acquisition of worldly things (Khrid. 51). Sages Itsol-wa-can with one who takes great pains; Fages Itsol-war adv. diligently, zealously.

수 다중 의짜 니 brtsags-pa = 현기의 sin.

USS I brisad-pa or usuu brisam-pa, v. Tsu risod-pa and Fuu risom-pa (Situ. 76).

aswas and been undertaken; aswa commencement, an undertaking; aswa (ga) with commencement.

पहिन्य bread चण्यकाय care and assiduity; इंद्रण्यकानुद्रात bread mathageto byon-ea त्रयाच्याचे that which comes just out of careful work, outcome of care and assiduity.

यह पान bṛtsal-pa 1. पर्युद्ध [prohibited]S. 2.= हुवश्य इस्प्रयुद्ध-pa बाक्तीभाव vomiting, nausea.

4 brtsas, = \$5 4 at 4 (Situ. 76).

এই bṛtsi arithmetic, reckoning : এই অন bṛtsi-yaş (মুম্ম) আলআ uncountable, innumerable; এই অন্ধ আল মন্ত্রীন অ চুঁংtsi-yaş-laş bəşreşpa আন্তর্ভাবিকী .

মুক্তি বিশ্ব চূৰ্যান্ত চুৰ্যান্ত কৰিছ (1. ugly. 2. n. of a god) S.

বৰ্ষ bretais pf. of ইমাধ: মুন্দেবইম (Situ. 76).

yelcome and to receive (a guest).

De de betsub faux.

al 34 brige-chen most affectionate; loving; parents: al 34 34 344 (3 3 4 4 5 5) र्ड

સ્વ તર્દેવ મામિત વર્ષિય છેવે છેવે સ્વાપ્ત પ્રાપ્ત પ્

AT A brinc-sca 1. vb. to love, usually preceded by as or sam: as an out of love. kindness, e.g., 4554 to give something out of love : at ma words of love, kind exhortations. 2. sbst. love, affection, kindness, mercy : 4 4 34 brise-wa-ran affectionate, loving, kind, warm, gura, awn (Maon.); at an brise-wa-ma ver the beloved one. or spouse : al aut a brise-un nied-va weit. निरंड, अर ruthless, unkind, unmerciful, ungracious: 93 84 brise-ldan murg, care kind, gracious, loving, affectionate, merciful: 4 44 45 3 3 4 44 0 (Yig. k. 86). at ga dem ga de: brise-ldan sems-kui melof a complimentary address to a friend; al na gada brine-wahi phyag-bris your very kind or affectionate letter; a at a reep. gaway a loving, affectionate; as aw In between skyon = gun an gara affectionately exhort or treat (Mfion.); agravala brine-scas-harin = SMM QM QEC. (MAon.)

বিশিষ্ট brings pt of ইপাৰ q. v.: দেব বস্থ ৪ কং এল কং সুবাইৰৰ built up one storey upon another; ইং সুবাৰৰ piled or built upwards (Situ. 76); বইলাৰ ব brings-pa one above another or piled one upon another; a masonry wall.

TH brisshe or usem brisade a short robe or dress (Nag. 57).

pf. of ana.

रहिन्द्रिक heteon-herus बोर्स industry, diligence, assiduity; वहुन व्यवस्था समानीके great industry; वहुन व्यवस्था to use diligence, to show energy, seel, etc., वहुन वहुक्य कर्ष heteon-herus deag-po intense application; এইব্ৰয়ুখন orteon-ogrus-can zealous, assiduous, diligent; এইব্ৰয়ুখনাই breon-ogrus-name-te having lost one's emergy, zeal having diminished (Jā.); এইব্যুখ্ডার orteon-ogrus byed-pa to be industrious. এইব্ৰয়ুখনা orteon-ogrus orteon-ogrus orteoned by Kshemendra in his introduction to Avadana Kalpalata.

पहिन्य between 1. vb. to strive, to aim at, to exert one's self for: अवस्था in the accumulation of merits, learning, or wealth. 2. subst. धुर endeavour, effort, care, exertion: अवस्थित a lacrity, readiness to act; विश्वपादिक between the industry or zeal in any work. 3. adj. = विश्वपाद के विश्

\$ বা stant 1.= বেলৈ স্থা সন্ত বেল সুল সুক্ দুক.
2. in অপুন = resp. said, commanded, ordered; also used alone: অইন্ট্ৰৰ commanded to do.

문이'다 steel-wa = han eel-wa.

क्रियास'य staogs-pa सिक्सिकार [a neighbour]S.

ষ্ট্ৰনীত stant-ra = শ্বং ব to give, grant, to bectow, confer; also, to rectore: कृष्ण अवस्थ please grant, etc.; বংৰাইবিজ্ঞান কৃষ্টি ইন্
pray, give me provisions for the journey;
বন্ধ কৃষ্ট্ৰ ব hkah-stant-stant = শ্বং শ্বং ব to command, to give expression to; ব্ৰেগ্ৰাল কৃষ্ট্ৰ ব
to bestow spiritual gifts and miraculous abilities.

न प्रमाण sceumulated, hoarded; earned.

म प्रमाण betal-pa any message; also = he spake, commanded; he bestowed.

*

tsha the aspirate of \$, and the eighteenth letter of the Tibetan alphabet; are, to Tibetan grammarians it corresponds with the Sanskrit w.

ঠ I: tsha I. num. fig.: 18. 2. for া 3. when d is preceded by a ইব্যাব্য qualifying word, as in বিশ্ব Tibetan salt, it is not correct to write বিশ্ব though d singly signifies salt.

ಹ II: in Budh. 1.=the general protection that the Tathagata extends to all living beings against worldly miseries (K. my. ન, 207). 2. કે વેલ્લ્ય એક વર્ષો વ્યવસ્થ અને વિકાસ કર્યા કર્યા (K. g. ન, 42). Tsha represents the state from which there is no passing away, also that which being indissoluble delivers all.

** teha-kha target, the black spot on it where an arrow should hit; the object aimed at (Rtsii.).

*pc tsha-khafi place where ** are kept.

the mountainous country to the east of Khams and bordering on China (Los. 2, 6).

≠ an teha-hkhru diarrh∞a.

#40 tsha-ga-pa locust, called #40 in Khams which acc. to Jä.=#40 grass-hopper.

*The taba-grafit temperature, the degree of warmth of anything. *The sunstroke, the diagnosis of this disease whether it is based upon heat or cold so as not to mistake the origin of disease being very difficult (Mag. ch. 15).

** Tsha-sgan one of the six Sgan provinces of Khams (Rtsii.).

के जुडेन्थ tsha-geig-ma thick blanket, quilt C. (Jā.).

#90 tehn-ļeib, v. 90 ļeib.

* tsha-rhas lunch: ক্রমন্ত্রিক lunch and the afternoon meal (Rtsii.). ক্র tshaja the tea that is taken as soon as middayhalt is made by travellers for refreshment: অন্তর্গ ক্রিটাক ক্রিক্রিটাক করে (Khrid. 17). v. কর্মা tsha-phog.

* tsha-tis or * ex tsha-ldis morning time between 8 and 9 a.m.

*54 tsha-drag (3473.). 1. very busy, making haste, hurrying about; *545 tsha-drag-ts quickly, without delay. 2. any article of food made saltish.

teha-glus 1. with afflictions from disease; sufferings from fever. 2.

were we shade, umbrella. **Tx ** teha-glus-can the spring season; fire.

#45 teha-nad v. post #02.45.

*# tsha-ma anxiety, solicitude; *#ea tsha-ma-can W. solicitous, careful, attached; *##x:### tsha-ma med-mkhan W. indifferent, unfeeling, callous (Jä.). taha-phan-tse C. dresser, kitchen table.

****[4 tsha-phog the midday-halt; travellers in Tibet and upper China halt for their morning meal a little before noon. In such countries travellers begin their day's journey after taking a cup of tea early in the morning, sometimes an hour or two before day-break.

あるI: tsha-usa 1. vb. to be hot: 単章章 I MARK IN THE SINCE IN SUMMER the rave of the sun are very hot. 2. sbst. heat: #949559 tsha-was gduh-wa to be tormented by the heat of the day (8.g.); अवदेत्रमञ्जू during the heat of the day, at noon: #42 aller 45 35 the heat changed into coolness; #944 4 tsha-was rmya-wa to lose one's appetite in consequence of great heat (Sch.); # 974 tsha-wa-nid sum heat; #475 teha-wa-ldan water possessing warmth, bot ; # 4 teha-wa-med = \$ 5 4 45 without heat, or warmth, cool: 4 4 54 tshawa team was slightly warm. # 48 m tehawahi-ma waw pungent. #4434 tsha-wassen drought, want of rain. 3. adi. warm. hot. In C. colloq. the adj. used takes the form 4 5 taha-po: 9484 4 95 it has become hot. 4. n. of the 6th hot-hell.

that shades from the heat of the sun.

Syn. 3 4544 ñi-gduge ; 45 gu tead-skyob.

ा अन्य teha-wa-çis रक्षार a medicinal tree, Terminalia catappa.

Syn. 44'3' Lan-bu-can; an hazar char-sphin-can; godku lha-mishuh; hau ta sprin-la-rdeg; ag hauguan bigya-byin bbrat-bdag; tush ho-ma-can; dug'i ih-gudi (Uhon.).

48 45 teha-waki-nad fever, the different kinds of which are: (1) 94 45 gal-mdo.

(2) Russian ri-thak-ntehans, (3) nhada ma-smin tsha-sca, (4) guid gryas-tshad, (5) hund stoks-tshad, (6) quid gab-tshad, (7) hid stik-tshad, (8) fund stogs-tshad, (9) agund bgrams-tshad, (10) agund hkhrugstshad, (11) kund rims-tshad, (12) agu bbrum, (13) gaid gryu-gaer, (14) and gag-pa, (16) and thog-pa, (16) suid champa (Sman).

19 19 tsha-big-big a comfortable warm place of residence.

#44 tsha-wa ten a popular medicinal plant.

Byn. A fin pi-tou-la atwin an deam-po-besin; sun fin apal-gyi to-ma; gas an humad-can; and humad-can; and humad-can; and humad-can; and humad-can; and humad-can; and humad-can. The white species is called and sun-po-bing (Mon.). The red species gas and byun-po-bing (Mon.). Another species: Syn. Byn hip-dan; sun apal-dan byun-dan; sun apal-dan-dan. The yellow species is called an and as an humad-land yellow species is called an humad-land and as an humad-land

sku-taka C. 1. grandchild, grandson. 2. nephew, brother's son. 3. and great grandchild; acc. to Jā. aki yuk-taka great-great grandchild; acc. to Jā. aki yuk-taka great-great grandchild; and grandchild; and grandchild; and grandchild; and grandchild;

াৰ্ছ tsha-mo শব্দী; 1. grand daughter. 2. niece.

कंद्रभुषाबुद teha-dmyal-bryyad the eight hot hells (1) धर मेंब yad-sos बच्चीयन; (2) वेष दम thig-nag बार्क्सप; (3) दुस्तावीक्य bedus-hioms बच्चान; (4) ६ वर्षद du-blod गीरन; (5) ६ वर्षद विकास र्मान्तिक क्रिकेट केंद्रभी र्मान्तिक क्रिकेट केंद्रभी र्मान्तिक क्रिकेट केंद्रभी र्मान्तिक क्रिकेट केंद्रभी राम्तिक क्रिकेट क्रिकेट केंद्रभी राम्तिक क्रिके

₹

सपम ; (7) प्राप्त क्षेत्र rab-tu taha-ua प्रशापम ; (8) अदर'केद gunar-mod च्योषि (M.V.),

र्क teha-teha साथ ministure conical figures, moulded of clay and used as offerings, placed in large numbers on the ledges of chortens: १९७० हम् १९०० हम् अन्य अवस्था स्थापन प्रमान कर्म अवस्था स्थापन स्यापन स्थापन
& & a teha-tehahi-ehag rust.

Syn. **gang Zan**u kage-kyi drege-pa (Mhon.).

***qq** tsha-gehug the stage of remission in fever, also convalescent state after fever has left.

and teha-rag = 454 teha-drag.

\$5 teha-ru lamb-skin.

र्के प्राप्त taha-is also called दर हर a salt which is mixed with ordinary rock-salt to colour it white, also a salt purifier अवस्था अवद्वासम्बद्धाः वर्षेत्र ।

& G tsha-lu 1. red; \$4 * g bya-po tsha-lu red-breasted cock. 2. v. * 4 * a tshal-sea.

र्द्ध tsha-lum a sweet orange grown in Sikkim.

र्के वे tsha-le borax; इंबेरेड्ड tsha-lehi skyur-rtsi boracic acid (Cs.); इंबेड्ड्य to solder.

of there salt, in such words as \$\(\pi_1 \), \(\pi_2 \) is the subjoining of \$\pi_2 \] we-sur (4) to the letter \$\pi\$ is not necessary but sometimes it is done to avoid mistakes. \$\pi_1 \) there have har-ru for \$\pi_2 \] black-salt. \$\pi_1 \) theorems har-ru for \$\pi_3 \] black-salt. \$\pi_1 \] theorems har salt-pit, salt-lake; \$\pi_2 \] theorems have salt is \$\pi_3 \] theorems place where salt is

Byn. 44 * lan-teka; Brzunda gyyiddus-ahags; 42 Lau byyur-raan-bo; 49 * chu-yi-ro; 44 \$2 % chu-yi süik-po (Mhon.).

किया tshug = चन्य the yak; अन् न yak beef, अन्य dried beef of yak; अन्य yak's head; व्याप्त क्षेत्र क

and smaller joints of the arms and legs.

2. acc. to Ja. dark spots or speckles on wood, etc., as in Mil. := freekles in C.

* tshag-tshe bruised barley or wheat.

देन tshag-shwa skull-cap lined with lamb-skin; देन्द्र tshag-shu a robe lined with kid or lamb-skin; देन्द्र देन्द्र देन देन्द्र प्रत्या देक रेन्द्र देन प्रत्या देन प्रत्या देक रेन्द्र देन प्रत्या देक रेन्द्र देन प्रत्या देन प्रत्या देन प्रत्या देक रेन्द्र देन प्रत्या

देनीस tshags 1. a cap. ध्रेंप नेवच coat and cap (Dal.) 2. = बेचान sieve; वेचान क्रिक्ट के sieve made with a sieve; भू बेचान ko-tshags a sieve made

3

of leather, the one most in use; and dea to sift or filter with a piece of cotton rag Maraya khrol-tshaqs= an Lex. ; y and weel, for catching fish C. 3. thin-split bamboo, for making backets Sikk. 4. Sch.: the right-cort, a choice article: Aquitar guique having made a good choice. 5. as 49435.4 or squigraggio or \$5'd to save, spare, lay up as provision for the future : 33 mg gon? we see made any provision yet for the future life (Mil.); बोर-प्रेर-प्रविद-क्वान-वेब (A. 69) take care of the gold, keep it in your charge; वे वेदे अवध a stop to divide a sentence; क्ष्य दश्र व tshags-dam-po strict care, vigilance ; dense and strong, as of stuffs; ** dang quilt. the teeth standing close and firm (Jä.); ৰন্ধ ক্ৰ'ৰ tshags thod-po বিভিন্ন loose, not compact; saug tshags-bu = agraqualin abru-tshags sahi-suod a vessel in which the grain, &c., passing through a sieve is deposited (S. kar. 180). 494 65 4 tehage-tehudpa to be sure of a thing, an 5 sque 5 a to test a thing properly by the hand (Yig. 98).

tshań freu, yene, fee habitation of any kind whether for men or for beasts, birds, or insects; abode, dwelling, den, nest. 4544 f. gnag-tshań habitation, inn, lodging-house; ac 222 to build a nest, to establish a house-hold; \$\frac{7}{2}\text{sc} grwa-tshań monastery or college, the dwellings of the mouks in large monasteries; ac 25 tshań-bań. Ac 3 fellow-students, comrades. Ac 5 tshań-bań nust, a cradle; ac 444 a small bird or child that is in the nest or cradle; \$\frac{2}{2}\text{sc}.

कर रेम tshan-rham=वरिक्य हर अयस्य fearful.

+ 4c.49 tshad-nag a woman to whom no son has been born, a mother of girls only (in Sikk.).

&C'A tahan-wa vb., pf. 454 tahana 1. to be complete, full, entire : 2 444 44 44 alawadon tshaf-wa-nas when the nine months were full, completed ; # 9 ex 5 3 au towards the end of the months of pregnancy (Dal.); क्ष में बहेब (बेब) म कर या as one king was still wanting, the number not being yet complete (Dal.); sc quidq they are complete (in number) (Jä.). 2. adj. complete. entire; or having things complete: 44.54. Tak a girl in full possession of all these qualities (Pth.); FKqgsca kha-dog Ina tehan-wa having all the five colours complete (Glr.); SOR TWEET dwan-po matshad-wa one of imperfect faculties; 45, 40 tshaft-skam perfectly dry; 429 tshaftbyrig complete arrangement of everything (Rtsii. 68); # 4 tshun-po forming a whole, full; not one less or left out.

than-ma 1. whole, entire, perfect (the usual adjective form): 5 3 4 4 4 4 a perfect young bird, i.e., perfectly-developed (Dal.). 2. often = all, for any 5.

子 あために tahah-man 1. v. 可有の (性的の). 2.=99 は thab-tahah kitchen.

केट केट tshan-tshin= धुव एवं न्यूय (Maon.).
a dense copse, a thicket; acc. to Sch.: a
wild, diamal place; कर बेट बेट बेट बेट बेट बेट कर करोते.
borrible existence in the external world
(Ja.); कर बेट केट केट बेट बेट बेट बेट बेट बेट बेट केट
it is asked: what is most horrible in this
world to be afraid of, (let it be answored)
it is the behaviour of women; वस्त्र व्यवस्था केस बार पार्ट दें। केस बेट केट बार प्राची क्षा कुस बुध प्रकेस बार पार्ट केट कर worldliness have
been repeatedly burnt by the wild-fire of
Dhyana (contemplation).

&C'U tshafi-ya double-barrelled gun in W. colloq.

7

E. Z tehan-ra 1. From the hinder part.
2. v. ak : htehan-ra a sheep-fold.

A tshafts = 44 m purity, pure; & a a a fit tshafts par payed purity of life, gen. in reference to perfect abetinence from female company; & w = 5 tshafts shud holy thread that Brahmans wear.

क्षण thanks skyes 1. an epithet of the planet Saturn अनेपर (Moon.). 2. a term for birds in general (Moon.).

density is that is the second of the first Dhyana heavens v. The second of the first Dhyana heavens v. The second v.

ac स प्रदेशका tehafit-become सन्तर्य an epithet of Kāmadeva (Māon.); being pieroed by an arrow called पुरुष्ट्रेस हैं, kun-tu rmoās-byed Brahma became enamoured of his own daughter, so he was called the vanquished of Cupid (Māon.).

कि सामा ! tshafs-ps adj. purified, clean, pure, holy: क्षेत्र प्रमुद्ध become clean, be pure! (Dal.); क्षेत्र द्राव्य क्षेत्र प्रकार क्षेत्र क्षे

men chu-skue-maal: 1 538 4545 skue-dauhi bdag-po; gangs lha-las-rgan; And mespo; ब्राची adon-bahi; केया lte-wa-skyes: भे अबेद प्रमुख mi-mjed bdag-po : 585 में हैर. dbyid-gi-sāih; \$49954 rna-wa bravad-pa; RABE rig-byed-adon: alare Bet hijarten byed-po; Figu 35 sna-tshog-tyed; 24 STEET rig-byed shift-po; RASTIGE rigbued-dwad; aka gu maon-shues; ak qa Ak s faf-pahi cif-rta : 544.4.45.4 daah-wa bravad -pa; Rangs a mig-brgyad-pa; 2435:4485: rig-byed rnam-byak; BTB5 sbyin-byed; 24 35344 rig-byed dran-po (Moon.). It is stated in Maon, that the body of Brahma was so lofty and large that Vishnu looking upward and Mahes vara looking downwards were unable to see his extremities.

Active by Buddha at the request of Bodhisattva Teaks-pa khyad-par-sems (K. d. 9, 35).

aturu देव व tehane-pa chen-po नहान्छ n. of the 4th Dhyani heaven.

star की दूर बूँद t:hafts-pahi drafi-srofi wurld the highest class of Brahminical sages, a Brahminical saint.

deurif g tehans-pahi-bu 1. syng Brahmana. 2.=a poison (Maon.).

अध्यापने पुर्व tshafts-pahi bu-ga युद्धारम् =

the voice of Brahma, the intonation with which the Veda is read by the Brahmans [prayer-sound]S.

an epithet of the godden Sarasvati (अतिका.).

demund As. tshan-pahi-cin annu [the Indian mulberry tree]S.



Byn. deutge tehahş-byuh; deutakullığı Ac tehah-padi mehod-dbyin-çih; UTS skulbyed; ATS geo-byed; ATS byro-byed; A E-Ac her-sbyor-çih; Luu'da rim-pa-can; deutakş5 tehahş-padi da-ru; deutakşçih (Mhon.).

स्वयंत्रकेतृ Tehang-pag-byin or स्वयंद्वत्र Brahmadatta, the Buddhist king of Benares who was greatly devoted to Buddha and his religion. स्वयंत्रकेत्र विश्वक्र भेदेश्य the sermon that was delivered by the Buddha at the request of king Brahmadatta of Benares (K.d. 4, 16).

son of Kamadeva (Mnon.).

the second sovereign Dalat Lama or the sixth hierarch of that line (Len. 11).

den'n tehans-ma मात्रक, माता.

eswing tshade-mtsho l. Manasarovara, Brahma's lake; 2. দহিলী [a woman of high rank]S.

द्रसभ्यवास tshung-rigg Brohman caste traditionally originated from Brahma (Mion.).

क्षा thang-ris अञ्चलाविक the first mausion of the first Dhyani heaven.

ঠিৎ tahad or শ্ব 1. measure, size, measuring in general; খুব টু শুল measure or extent of a country; মুখ টু শুল measure of time, its duration; ক্ষেত্ৰ tahad-can having a measure, dimensions; ক্ষেত্ৰ tahad-hial-ca — ক্ষেত্ৰ বি লাভিয়া আৰু ক্ষেত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ ক্ষিত্ৰ ক্ষেত্ৰ
dimension, to fit: AWT AN THE WATER TO IN measure it fitted (A. 29). 45-17-45-4 according to the size, in size (Glr.): At size of a (full-grown) man : W4 size of body, resp. stature. 45 tshad-du v. frq. = up to, as far as, as much as : #पमानुद #पमादा डेवे के दु कि है hi strength was equal to that of a nowerful athlete: Para 5 7 7 5 7 4 to cut even into bits: En 475 age a to drink one's fill. man direction how the pulse is to be felt (or pressed); By saw 3 areas according to your view of religious studies (Mil.); 455 140 tshad-du skyes-pa grown up, fullsize, as adj. (Jä.) As vb. 455359 or क्ष्रचाय to measure (Ja.); अवस्य वार्क्ष्यार्थित्व to observe the proper measure in cating and drinking: squarequa, sau to exceed the proper measure: as us un stances. 4 Mar the dejection will increase to an excess (Mil.). 2. sometimes we find 45 apparently=all: #45 various, of every kind, of all sorts (Glr.); at angugate all the beggars that show themselves here (Mil.); মাজ্য মাজ, all the people that have come; #5. 44. Margar all that happens appears as Kara (Gir.); age all that is ordered, proclaimed (Sch.): * qu'es all the people assembled (Sch.). 3. enough, esp. with a negation: 95 wards not having enough of the comparisons, not resting satisfied with them. 43.534 tshad-kus dbur-wa men differentiation in the messure.

कि 'I tshad-pu चित्रकार 1. heat, in gen.; क्ष्मिट tshad-paux id; क्ष्मिट when it grows hot; क्ष्मिट to suffer from fever, to be tormented by the heat; क्ष्मिट or vulg. क्ष्मिट विकास चित्रका to be struck by the heat, to receive a sunstroke; also to be taken ill with dysentery. क्ष्मिट tshad-skyes= ह्य rhulsweat, perspiration (Mon.);



**Ja tshad-kkyob==7544 gdugs an umbrella (that protects from the sun's heat) (Méon.). 2. morbid heat of the body, fever, 454447444 tertian fever (Schtr.); 45445 tshad-paḥi-nad fever, but also dysentery (Ja.).

±६ परे नेहः tshad-pahi-çin = १९४४ नेहः इtay-pa çin the birch tree.

*5.99 tshad-hbu grasshopper, locust (Sch.)

ঠিনি tshad-ma সনা, নানা the measure, a rule, model, argument; ক্ষেত্ৰ বা tshad-ma-rig-pa or শাস্ত্ৰ ইন্তৰ্থ কৰে বুৱন-tshays rig-pa the science of Pramaya te. evidence. হল দ্বাৰণ কৰিব কুল perfect measure, proof, evidence, so that there may not be any deception (Ya-set.); মান্ত্ৰ ক্ষেত্ৰ ্ষেট্যার tshod ma-sde-bdan title of a work on logic by Acharya Dharmakirtti শ্রুব্রু ইন উল্লেখ্য অভাইর এই অনুস্তর the seven classes of Pramāņa by Acharya Dharma Kirtti (A. 33).

এং এই হুই বৃদ্ধি কৰা tshad mar-ruh-wahi she-yrogs সমাবিদ্ধ মন্ত্ৰায়ক [help of authorities] S.

क्षेत्रके tshad-med-dge व्यक्तावद्यम=the second mansion of the third Dhyani heaven.

measurable light; n. of the second mansion or stage of the second Dhyani heaven.

क्षेत्रक tshed-med-gaum the three immensely great and important virtues:—
gअवन मेदी love; देशों करवा compaction,
mercy; ५वर व द्विता joy. The term seems
also to comprise the virtue of क्ष्र क्षेत्र or
वर्षक indifference both to pleasure and
pain.

ক্ৰ্মি tshad-sha = দুগা sbun-zlo a brother: শ্রাপ্তিক্সি, তার্কি উপ্তেশ্য সংগ্রাপ্তিক I had a brother who on the occasion of having come to transact business (A. 50).

*Summa tshad-yahs-pa spacious, commodious in reference to houses, &c. (Hbrom. 131).

अर्थम tshad-yas भारत, बेमच [1. a particular high number. 2. a loom, weaver]S.

र्केंद्र Islan I. a party, a band : क्रद्रपाईक बहुबार वह वस का देश व he proceded in the company of a party of traders (A. 47); क वस वर्षेत्र व नेद महिम यस दश मेंद the boat procoeded taking a party of passengers (A. 67). 2. or 45 % tshan-mo adj. hot, warm; a 44 hot water, warm water, 44 54 44 # warm food; 437 in W. fever; 4 hot, the sensation of heat. 3. = # descendant, relation: 4:55 cousin by the father's side; at by the mother's side C.; 445 = 4점 pha-spun; 면 4 = 면 5. 4. series, order, class, 2 sq id.; als a set of four class of four things; 59 45 5 200 4 to put together in groups or sets of six (Mil.): \$5 55 a certain class of ideas (Schf.). 5. as termination of certain collective nouns: 434 44, 3'44 kindred. relations के देव पर् दे के प्रमुख बदेवस चीव relatives are devil's procrastinators. 6, 45.44 part. of a country, district (Ta. 90, 20). 7, or da many, a number of: da man tshangraffs a great number or variety of things

ಕ

(Yig. 187); মুখবুৰ nobleman, a greatman (A. 187); ক্ষেত্ৰ taken-po-che a great many, good deal: আইলংক্ষেত্ৰসুৰ্থ বুলিব মুখবুৰ ইতুৰ wife by fighting I make him retreat, a large number of men will get into misery (A. 27). বিশ্ব taken-cen not soanty.

tehando= 14.4 phrest-ps garland, resery (mystic) (K. g. P. 26).

& tekab a deputy, representative, proxy: Nataras he has got a representative; in reference to a thing, equivalent, substitute; देव बाइद it may be replaced by this; 475% this may perhaps be used as a substitute (Vai. sd.); 44 \$54 to represent. supply the place of; suggest that agrab-pa to give a substitute for, to replace a thing. god or and representative of a superior, delegate, commissioner, agent : garde vicercy, regent; especially applied to the regent who rules Tibet in the minority of the Dalai Lama, who is also styled and gram adopted shild, foster-child; Arm acc. to Scatr. negotiator, mediator; hostage: 47484 tehab-bjug substitute; replacing : at aleg Ac Pat aleg A 35 a representative under a false name should not be put (Rien. 61). 44 tekab-tu instead of, in the place of: said day instead of a lamp, for a lamp; sq ca tahab-tahub 1. with 95 to be ruffled, disturbed, agitated : केल्ब का दिवादित to become agitated in mind. 2. = Will sa-eros or Will sa-rub dusk : हवान्देवान्त्रानेवाह्य हैन one evening as soon as it became dusk (A. 137). #44464 smyo-tahab-tahub= temporary occasionally becoming mad.

distribution intensive usually conjoined with he very great, very much: herefully and the proves a very great sin;

and a spectrum of when much dissinces superrenes, should take be close or should deeply, dangerously; and the state of mining heimonaly. I whome is the match the cooper a daring robbery; I would plus match the cooperate this or robber; a should a desperate this or robber; a should a serious illness or disease; a should a very bad news; a should an unscrupulous man.

The state of the s

र्कर taker 1. occasion, instance; अपनेव =व्यापनेव once (श्रीताः); अपनेव twice; अपनेवव=श्रीव परेवव srib-geig-la in one moment. 2. rosary, a garland.

क्षण्यः teher-bos n. of an officinal plant: भूतरे अञ्चल्लिक्ष्म cures disease of the gullet or lungs.

र्देश tahal वन, पण grove, a garden, park; व्यव्यक्ष id.; ने मृत्येक्य flower-garden; क्याच्य g herb-garden. क्रिप्तिक skyid-mos tahal pleasure-grove; क्याने क्येन्ट्रां के tahal

录

Re-wahi rin-po-che is the ideal of a garden the possession of which gives to a Cakravartti Rije many peculiar advantages, in consequence of which it is called, fig. Ψητης Έχινηδικά Vai-duryahi tshal the grove where lapialasuli is found in abundance, Έχινηδικά thickets of the tree called tala patintu-ka; Εψηνάδικα, Εχινηδικά and Εψηγία are said to exist in the abodes of the four guardian kings i.e., the Catur Maharaj Kayika deva (K. n. of d. η, 71). Δενίνης Ε΄. Tshal chop-luπ rdson a fort in the district of Tshal situated to the west of Lhasa (Rivi).

રુપા tshal-pa 1. a native of Tshal 2. = ૧માલ a pieces, chip, splinter; a patch. ત્યાર tshal-ra pieces: ૧૧માન વાત માનવા માનવા માનવા પ્રાપ્ત માનવા માનવા માનવા પ્રાપ્ત માનવા માનવા પ્રાપ્ત માનવા માનવા પ્રાપ્ત માનવા માનવા પ્રાપ્ત માનવા પ્રાપ્ત માનવા

**** *** destal-boy-pa = \$ 359 4 dro-blabpa to make a morning-halt on a journey for taking a meal.

breakfast: *** vulg. for \(\) and \(dro-sag\)
breakfast: *** vulg. to eat break-fast,
*** vulg. vulg. for \(\) and \(dro-sag\)
breakfast: *** vulg. for \(\) and \(dro-sag\)
breakfast: *** vulg. for \(\) and \(dro-sag\)
breakfast: *** vulg. for \(\) and \(dro-sag\)
breakfast: *** vulg. for \(\) and \(dro-sag\)
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breakfast: *** vulg. for \(\) and \(dro-sag\)
breakfast: *** vulg. for \(\) and \(dro-sag\)
breakfast: *** vulg. for \(\) and \(\)

Tshal-se n. of a village in the district of Stog-lun mtshur-phu (Rtsii.).

AN tshap 1. used in W. for an a garden; an fix garden-bed, an and gardener.

2. of a woman in child birth (Ja.).

& I tshi-ye or 193=33 with the kernel or nut contained in a stone-

fruit; perga and the stone of an apricot;

I tshi-wa in C., filth, viscous sticky matter, esp. clammy dirt, e.g., in the wool of sheep; *Tank solid dirt; ***Tank sticky, clammy, filthy.

tahig arel, atu 1. a word; a remark, a speech: 4 192 an interrogativ word; 34 14 to connect or arrange words; the order in which words are to be placed: 5'85'3'34 the present tense; 34'4'44'44'4 skilful in selecting words (Cs.); বংশ অনু truth, or and falsehood, and sale a tship-ye wshon-cha words which hit at the heart, i.e., which give pain or offence (Rtsii. 7). देव इंद्रेश tshiy-grogs an auxilary word, a helping word; 3944 tshig-rayan wa word used to emphasize. Acc. to Buddhists words are of seven kinds:—(1) 42 34, 33 बाच्य ; (2) बन्नभ द्वते अव्यु, (3) मुन्दर बन्नभ द्वते अव्यु: (4) द्वेदे अन् चयमा ; (5) श्रुवदे मे देवश पदे अन् (6) हेल हेद गुरु देव मदे देव ; (7) कि मदेद में देव (K. my. P. 845). 39399 En tshig kyal-wa spon-wa सम्बद्धप्रवापनिर्ति abstinence from speaking unconnected or irrelevant expres-Bions; 34 Para tshig-khu skoń-wa susismis a further enumeration 8.: 3445454 tshig-hkhrun chod-pa=3999 \$59 to speak definitely, to give definite orders : अन्ये अपन tshig-gi ming बाकाबेद the last word, the conclusion of an expression; 39 955.59 tshiq-qi qtafi-ruq u-aus thanksgiving words of thanks; 349 45 tshig-yi bday one who is skilful in speaking, a speaker, an orator: 19 7 35 tshig-gi phrad faun [accidental occurrence; a grammatical term for adverbs, prepositions and coniunotions S. 29.54 tshig-fan no unt rebuke, unpleasant words or expression. Marage to insult, abuse; Marage aways. 55.4 speaking unpleasant words produces



quarrels with friends: foolish speech: Na esa, Nacea Banga Burg lightly speaking brings on scoffing, makes one ridioulous. Imaku ma tshig-hjam-ldan as met. = a parrot (Mhon.). Iqua tshiq-ldab redundancy; one who repeats the same word or expression twice over or more (Mion.). अक्षा tshiq-sdud-pa समास combination of words, compound word. 398598 tshig bla-dbugs "flags [denomination]S. इक्ष्य tshig-horu sbyor-wa प्रवासन. to put together letters and syllables: 29 ag am & tshig-hbru baah-po. Laustun a gr tshig-mishams-la shyar wawww [the syllable after which the separated part of a compound word occurs |S. THES tshig-rdsun untruth. falsehood. lie : अन् इत स यस र्व में यहन by speaking untruth one's object is not gained, it is lost. 1994 tshig-gshi basis of a word, expression or speech. 399 tshig-gshi also=39 नेहें or इव the chief items or articles in a treaty or agreement or document (Rtmi.). देव हर वीमा वृद्ध tshig-zur gñis-su-sbyar warfw Is secondary sense hidden in the obvious one S.

Types takig-name = gq ukug-pa a dumb mute person; one who cannot express himself well (Mnon.).

विष्य tehig-rtabs निरम [refuted, disallowed]S.

19 155 tehig-tha-dad The [answer] S.

ষ্ণু ব্যৱ tshig-dor-ua = মিল্পুণ অস্ত্ৰীয় indecent language.

देव अपूर्ण प्राप्त tehig-mdahi mgon-pc an epithet of Indra (Mñon.).

Maken-me a dancing girl (Mon.).

In an epithet of Vrhaspeti the teacher of gods (Maon.). 2. one who is skilful in speaking.

মৰ্থ tshig-rtsub বাৰ্ম harsh words, rude or rough language, unpleasant expression: ইবাৰ্ম মুম্বাৰ্ম উৰ্ম্বাৰ by sponking a rough word (one) invites counity. ইবাৰ্ম হৈ নিয়ে-rtsub suma-wa spost-wa বাৰ্মাৰ্ম কৰিম্মাৰ abstinence from using rude or rough expressions (M. V.).

‡ 3 q q = * q a stone or kernel of

Lan tshig-ma a sinew, tissue.

ळेंपास tshigs 1. sometimes ५वा अन्य सनी a joint, knuckle; tissue or muscle between two joints; 24439 pain in the joints; Managera to put out of joint, to dislocate. to sprain ; Iqu'agq'q to reduce a dislocated joint; Iquipan tshigs khebs ornament worn above the wrist or elbow, also finger ring. क्ष्य and knot of a stalk of corn or straw; and a smyug-tshig knot of a cane (Cs.). 2. anything that connects, a joining, junction, link; also interlude: 54 344 or 344 gow that which joins times of occupation, i.e., a holiday; 3 Iquagus conjunction of cause and effect; 244 gq q reasonable, logical ; ইব্যস্থ ক an intellectual reasonable woman. 3. metrical division, or rather, metrical connection, train of verses; and



देवस हैंद tshigs-sbyod पर्वत [a Brahman]S. देवस a tshigs-mu विष्कृ sediment, residue, dregs, husks, chaff.

Manage a tshigs-brun-uca the ceremony of Bdun-tshigs brun-uca at the forty-ninth day of a person's death.

Inga ₹ tshigş-ro= Inga et tshigş-ma (Ja.).

विद्या tshin-ga (ह्रव) विद्यानी n. of a medicinal drug.

35 Tshin=China (Grub. 4, 1).

There's tshim-pa-nud=544 Hero, champion (Maon.).

ঠিউনি tshim-pa মুখ্য, মুলাৰ to be contented, satisfied, satisfied, consoled; also, as adj. frq.: মুণ্ড ক্ষুত্ৰ দুল was satisfied, কুমুল with the girl; মুলুমুণ্ড কি satisfy, মুলুমুণ্ড কুমুল কি soothing speech which appeases. মুলুমুণ্ড কুমুলুমুণ্ড কিলানাতি, মুলুমুণ্ড কুমুলুমুণ্ড কিলানাতি, মুলুমুণ্ড কুমুলুমুণ্ড কিলানাতি, মুলুমুণ্ড কুমুলুমুণ্ড কিলানাতি, মুলুমুণ্ড কুমুণ্ড কিলানাতি, মুলুমুণ্ড কুমুণ্ড
The Island tehim-byed-dwar = 3234 saffron (Maon.).

Torax tshim-med=55.403.4 or \$5.3 (Maon.).

It takir in order, course, succession, in turn.

Is a tehir-way, also

किया tshil=अप or क्षूत्रच fat (not melted) अवस्य id.; स्पूत्रच mutton-fat; स्पूत्रच pork-fat, bacon; निष्यं अ, क्ष्रियं suet, lard; में के bacon-fat; क्ष्रच wax (Ja.) अस्त tshil-khu liquid fat, melted fat (Pth.); विवर्षः tshil-gof सोलनेंद्र, the fat of the breast; विवर्ध tshil-cun or विवर्ध fatty, fat. विवर्ध tshil-cun buman fat (Sman); विवर्ध tshil-med lean; विवर्ध tshil-mar melted fat or lard (Risii); विवर्ध tshil-ror remains of lard after melting.

তিখা tahis 1. nec. Jú.: prob. secondary form of rtsis. 2.= ইংকাট্ট আন so-nam-gyi has work of husbandry. 3. ইনান্ত tahis-su= ইব্যান্ত groys-su in friendship: অন্যত্ত ব্যান্ত টিটান্ত বিশ্বন্ত ব

\$\frac{1}{2}\text{ tshu}\$, as \$J\tilde{u}\$. remarks, the contrary of wha, a root signifying hitherward, on this side; & \tilde{tshu}\$-kha this side (prob. for & \tilde{tshu}\$-kha); & \tilde{d}\$ tshu-bi one of this side, where the inner of the other side (Cs.); & \tilde{d}\$ tshu-rol = & \tilde{d}\$ this side (opp. to wide pha-rol): & \tilde{d}\$ tshu-rol-na adv. on this side, postp. with genit. & \tilde{d}\$ this way, to this place; & \tilde{d}\$ tshu-rol pa one on this side, one belonging to this (our) party; & \tilde{d}\$ tanks on this side or this way.

\$\frac{3}{3}\text{tshuhu}\$ [prob. Chinese, for the Tibetan \$\frac{5}{3}\text{skyu-ru}\$, acc. to some = vinegar, acc. to others: a pulpy product prepared from various kinds of fruits mixed with vinegar, sugar, and spices, and having been left to ferment is used as a condiment] J\vec{a}.

র্ক্ 'N tshug-sa, v. next para.



full takugs = R u uyu, the shape or form of an image or statue, constructive form: an amage of takugs legs-pa (Jig. 15) the appearance or form of his person (or of an image) is good; full proportioned, ugly.

or station; gequal chinese mail stage; con station; gequal chinese mail stage; equipment or equal caravaneary, or merely a level open place near a village, where travellers may encamp, or where public business is transacted. 2. vb. to do one harm, to hart, to inflict, mostly with a negative: an example of the hard matchings-par without having hurt me (Mil.); and an example of the state of the

र्दुर्भ tshud-pa 1. = वर्द्ध्यः सुद्धः रुप्यः रु रुद्धः वर्द्धयः सद्धाः स्थापः (A. 126). 2. to dig; द्धाः स्थापन् tshud-mo-mkhan = क्रेम्यम्ब इंस्ट्रेड mkhan a digger, excavator.

কুমিনা tehub-ma or ৰ্ধাণ htehub-ma a storm: দ্বি a snow-storm; হুবি gust of wind, জুৰ্ইছাৰ tha bdrehi bu-tehub whirl-wind; fig. পুৰ্বৃত্তি tha bdrehi bu-tehub whirl-wind; fig. পুৰ্বৃত্তি mind (Cs.); ব্ৰহণ tehub-cheb=কুম্বি rius-tehub a gale, hurricane: হুক্ত্বে ব্ৰহ্ম ব্ৰহ্ম ব্ৰহ্ম (A. 95).

At takur hither, to this place, hitherward (opp. to at phar thither), and this there, come here! At takur-tog come hither, come here! At takur-tog come hither, come here! At takur-tog come histen here, to this (Ja.) At takur-tog come here to this side of the river-hank declivity, etc.; At takur tog come a returning, At Jau this direction.

tshur-rgol plaintiff (Yig. 16).

e Mishur-mo or অধুন স্থানিধাদ-mo ব্যুক্ত আৰু, paint, pigment: বশুর্ব black-pigment; a mineral found for instance in Nubra used for dying black; কিং গুellow-pigment, ব্যুক্ত বি red-paint.

क्य tshul जील, चाकार 1. method. manner, fashion, way of doing anything: किं है अ बार अप हवा दू व देंद जिंद ' in whichever way you may desire; विभावत करेंब देशका वे हर पुर परे Ear 5. E4. 0. 20 24 a. he shall be rewarded according to the manner in which he has fulfilled those duties which were entrusted to him; अद्रक्षाभाव देश के देश के this way of speaking is high flown speach; & a a two to put on a manner, to assume a style. also = to mimie; funtuses tehul-boosmkhan a hypocrite, mimicker. East tahulma=aga # bisun-mo a nun, aga # 52 ga n a nun who is of good character (J. Zafi.). MANGE Quas-tehul and greet sunfi-tehul being and appearing, philosophical terms for reality and semblance: The atontshul the way of giving, i.e., a certain quantity given, a dose; (本文) [4] tshul de-kho-mas by that very same way of proceeding; hence film tshul-quis = in consequence of, by means of: # # # 44 44 44 snad smras-paki tshul the character of his last speech (Dal.); ₹ ५ \$ 4 \$ 4 gya-bodkyi bbrel-tehul the mode of intercourse.



relations, between Tibet and China (Gir.): इन्ने द्व phyag-gi tehul-du in a way as if he were saluting (Mil.): 34343 445350 to make gestures of reverence: Barda देश देश glast-chen-gyi tehul-gyiş (Buddha came down) in the shape of an elephant (Glr.); 55:40 gu dad-pahi tehul-gyis because of faith (Pth.). 2. way of acting, conduct, duty, course of life: Publica sha-mahitshal your former conduct (Mil.); रेक्टविद्वेदवेदवेदवेदवेदवेदवेदवे hearing such an exanule of virtue related (Jä.). Also= proper way, right method: \$955,4954 tshul-dan mthun-pa orderly, regular: 94" €9'MEATHEREN if but once in a hundred cases something sensible is uttered: ह्य के irregular, unjust : ह्य वस अभव tshullas-sams growing remiss in one's conduct. 3. species, kind: 45 49 nad-tshul species or kind of disease; swaw zag-tshul species of food (Ja.). 4. joined to the root of a verb in W=when: Mac & mthon-tshul when or as he saw.

ৰ ট্ৰন্থ tshul-khrima মীৰ, তুল religious or moral behaviour; moral law; regular duties, monastic vow, moral observances: da Ban BE KS SK SK 24 a tohul-khrima-kui dri-And-dan Idan-pa one possessed of high and pure moral conduct; & But 34 bound by monastic or moral vows (Sch.); (4) Barar In tanga 4 tshul-khrime-kyi pha rol-tu phyin-pa als undern the highest moral Durity (v. ब.दबार बेदय बदुव); इंब ब्रेसब के बुद व tehul-khrime-kyi phun-po बीवान्य Bugregate of moral laws : 40 But 3 ager tshulkhrims-kui balab-pa चांच्योच्य one of the three kinds of ageq (M. V.) [higher morality 8. : 4 Bourgaard tahul-khrims behal-wa T: all immorality ; 44 Bon alara tshul-khrims hjig-pa to break one's vows or moral purity: (a Bourgout takul-khrims same-p: बोबविया one who is immoral; द्वां क्षेत्रकान्त्र tehul-khrime-gter an epithet of Buddha (Moon.); इन्हें क्ष्या व्याप्त र स्थानिका क्ष्या क्ष

Syn. acuis tuhah-spyod; कायावाडी thans-par-spyod; क्षां प्राप्त yteah-war-spyod; वेषा वर्षे legs-par-spyod; क्षां sdom-pa (Mhon.).

(4) Nq (3) 24 the words of an unscrupulous man, expressions or assurances of a dishonest insincere man (Mon.).

ह्य वर्षेत्व tshul-bshin-pa 1. adv. ६४ वर्षेत् इ tshul-bshin-du mannerly. 2. साचिच one who assumes fine airs, shows himself as if very great or high. ६४ वर्षेत्र वेत tshulbshin-min irregular, improper.

but rarely heard in colloq. 34 ak × phyin-pahi tahe at the time of starting. Hence I is often used in mod lit. as=when: 55 ak yod-pahi-tahe when it is, when it was; ak ¥ yod-pahi-tahe when it is, when it was; ak ¾ yak-gi-tahe at which time, when, k ¾ dehi-tahe at that time, then; definite time is rendered by ¾ dus not by ¾.

TI: was life, but chiefly in an abstract sense, any being the proper term for physical life; nevertheless we find age. long life, and take-physima a future period of life; and age. week age is the proper term by which to render: "eternal life."

3

adily abbr. of NaR and Nigm. New tahesha-ms an earlier period of existence, a former life relative to the transmigration of souls (Jä.).

उभागम tshe-skabs समय; v. भागम skabs.

ই বুইৰ নুমাৰ the going lus-gais a worm which is used as a curative in plague:
বুমু ব্যবহাৰ ব্যবহু ক্রিল-নার্য hjoms-par-byed.

Tridy ar Tshe-muhog-gliss n. of a palace with a monastery and park situated on the southern bank of the river Kyn-chu near Lhasa, the residence of one of the four incarnate lamas of Lhasa (S. Kur. 180).

I April tshe-gäis-pa of an amphibious nature (Cs.)

* ** tshe-ltogs a poor starving vagrant, beggar W. (Jä.)

Isman, tshe-mthabi-mdo n. of a Sutra in which the length of life in the six states of existence is explained (K. d. a, 218). In a grange against (K. d. a, 228) Sutra on the transmigration of the soul, etc.

ইন্দ্ৰ শ্ৰী কৰা tahe-dah ye-çes আনুষ্ঠান longevity and spiritual knowledge.

I was tshe-mdans = \$5 man byad-mdans healthy appearance, fresh complexion.

ZMC ZMSCM tshe-mdo tshe-gsuns the dharani for longevity (K. g. 4, 200).

Insa tshe-gdah as met = death (Milon.).

Eş tehe-idan, or **55 %I tehe-dan idanpa 1. III an address of veneration such as venerable, his holiness;
a general title of address for monks who
observe the rules of Vinaya as well as for
Bodhisatteas, Arhats, etc. Applicable to
living men and used in writings; the

title for dead persons being अवस्थान takelas hdas-pa. 2. कवारि, वेदान्त a plant.

*** tshe-pad the shrub Ephedra sazatilis, with red berries which are said to be roasted and pulverized to give greater pungency to snuff (Jä.).

उद्भात क्रिकेट a take dpag-tu med-pa चप्रि-जिलामः eternal life, immortality.

दे के tshe-phyi-ma वचराव, चायसाम् next or after life.

I need of part Tshe-hphay tha-khan n. of a temple in the court-yard of the great Ramochhe shrine in Lhasa.

I ada En tshe-hphel-rdsas = 5x a 8 dur-wartsa tho Kuca grass (Maon.).

ইংৰ tshe-hpho death (Mnon.). ইংৰ্ছখণ tshe-hphos-pa ব্যৱস্থা transmigration.

I 505 tshe-dwan a Sa-bdag monster.

3.45 tshe-tshad duration of life (Ja.).

3 3 tshe-tshe = * ra a goat (Mnon.).

I'mts tshe-mdsad (Vai. kar.) an appendage of certain gods made like a plate with fruit.

Lac take-rin or Lac take-rin-ual, long life: Lac age affect the causes of longevity are two (abstinence from taking life and giving food and drink abundantly to all about one's self). 4445 Lac 4434 victory and long life be to you! 2. common as a personal name.

ইন্টবাইন 'shehi rig-byed আয়ুর্ভার the science of preserving and prolonging life; ইন্টবাইন a tshe-yi rig-byed-pa a physician.

** tshe-re 1. each life; ***** tshe-re-la in such life or period of existence. 2.=**** | tsher-ka.

*** tshe-lo the period of existence, or of human life particularly. Also = a year.

trouble, toil, difficulty; \(\gamma^2\) and dkah-tahegs id.; \(\gamma^2\) and dkah-tahegs id.; \(\gamma^2\) and dkah-tahegs id.; \(\gamma^2\) and and dkah-tahegs id.; \(\gamma^2\) and and and altering of feet and an arrange in the trouble of difficulties. \(\summa^2\) and \(\su

દ્રવામ તુંત્ર takegs-kyis= લાવાલ or સુર્દ myurdu quickly, soon; દ્રવામાં તું speedily executed (ઈસંઘ. 46).

Is used taken-par-byed-pa sum [to be bent or turned away] S.

tshem a piece of sewing; Ind tshem-po or Ind tshem-pa a tailor; Ind and tshem-pa a tailor; Ind and tshem-po-harol the seam opens, comes loose; Inda tshem-nucd without a seam; Inda tshem-bu any sewing, what has been stitched, quilted; Inda tshem-bu-mkhan = Twal a milliner or dressmaker (Minn.); Inda tshem-bu-pa a tailor. In tshem-lshem afternoon a patched cloth.

र्के अप tshems इस्त, यम 1. resp. of म so a tooth. 2.= भूग म remainder, addition.

ঠিনি thems-pa 1. anything sewn. 2. to have the disadvantage, to come off a loser, not receiving a fair share (Jā.). ইন্দাইন takems-med in Tsang: nothing left, without a remainder: ইন্দাইন বিশ্ব হ'বি বৃদ্ধি:
ক্ষিম should send (the letter) as per draft without any omission (Risii). ইন্দায়ন প্রসাধন ক্ষিমান্ত ক্ষ্মাইন ক্ষমান্ত

 δX tsher 1. $443 \times cug$ -tsher. 2.=2 a separate time; $3 \times 2 \times prob$. many times, repeatedly $(J\ddot{u}_i)$.

養式門 tsher-ka also また or さた sorrow, grief, pain, application (Jā.).

केंद्र a tsher-ma क्या 1. a thorn, prickle, brier: उद्युव कः I have run a thorn into (my hand, foot); उद्युव कः I have run a thorn out a thorn; १३६ a fish-bone. 2. any thorn-bush, bramble, etc. उद्युव tsher-dkar or उद्युव buckthorn, Hippophae rhamnoides (Ja.); उद्युवा tsher-thags thorn-hodge.

In a tsher-ma-skyes une jack fruit.

डर अवस्य वस्य वस्य tsher-ma gdon-paki gdon is a frightful and evil spirit (Mag. ch. 77). Is not de: tsher-maki-tshafi or Is not de ea.

1. also Iquest tshige-mafi n. of a thorny plant. 2 = 6 % q a crow, the bird of which the nest is made of thorns (Mfon.).

조·출지의 tsher-tsher-ma n. of a kind of bee, also of a fly (Rtsii.).

atiga tsher-lum yellow respherry in Sikk. (Jä.).

देश tshes किथि. चडन 1. day of the month or date, always indicated by the cardinal number, as in Burgaq etc., or by placing a numeral below the word 34. Zuraguite religious service on the 10th day. In as a can de programme of the religious dances performed on that occasion : व्याप्तिस्त्राच्यास्य letter sent or written on the 3rd date; 34549 tshes duewa = I am & take brafi-po auspicious day: बाडेबामाहेन सुरेवा यस्त्रा डेमार्चे यस सुवा presented on an auspicious date with a silk scarf for acceptance (Yig. k. 16). Turque tahesgeig, stauz the day after the new moon, which is always the first day of a new month; and zla-nathon, and a zla-ashon-nu. ∦.इस.बॅबस.बे.८८.घ phyogs-kyi daff-po id. (Rtsi.); Awalg. tshes beo-Ma the day of the full moon; Burasa tshes-bdag = the moon (Minon.); Swam tehes-bean-po= 34540 tehes-docwa: In as Expendente the letter that was written on an auspicious date (Yig. k. 13).

The first in the plural termination, chiefly of pronouns. If there is also is affixed to numerals: again theme: also is affixed to numerals: again to nouns: Expa the townsmen, If an again the townsmen, If an again the townsmen. If an again the townsmen. If an again the townsmen. If an again the townsmen. It again the townsmen. It again the townsmen. It again the townsmen.

takan alone is used for: a caravan : ইইংকু ক্ষীমাৰ্ভ্যাই ক্ষ্মি the caravan (from Yarkand) will arrive in a few days.

ঠ II:= হসুৰ্ভ্তৰে complexion: এব টু ব্ৰীক্ষ্বিভিট the colour of the disk of his face (Jig. 12).

ইন teho-un=প্ৰশ্বৰ্থ fat, corpulent, also corpulency. Acc. to Ja. fat, greasy:
ইন্ত্ৰীন্ত্ৰ or প্ৰশ্ব is it fat or not?
ইন্ত্ৰানিন্ত্ৰ fatho-khu fat gravy; ইন্ত্ৰ teho-tdir
unwieldy with fat.

ঠিনাম tshogs মনাজ, নম্ব l an assemblage, mass, group (implying, however, acc. to Cs. as compared with \$ tsho, a larger number of individuals not at once to be estimated): Zauga tshogs-sdu-scu to call an assembly, agg a hayed-pa to dismiss it: Zawas tshogs-hdu an assembly meets, and have it dissolves : 595 & Sau dinin-gi-tshoys, दश्याची हैं जाम dmag-gi-tshogs army frq. ; अव हैं मान yul-tshogs village community, country-various kinds. 2. accumulation, multitude, of things; जैन्यन्यन्य to accumulate merit: व्यवस्थानमञ्ज्ञ क wicked, godless person : द्वेनके जन्म accumulation of virtues : क्रमा क्रा क्रा वा क्षेत्र क्रमा या बा क्रमा भाषा है। क्षेत्र या बाक्षा भाषा देशीय to imbibe faith in the profound doctrine, the accumulation of immense merit is necessary.

क्षंत्रस कुर्दार दुन्न tshogs-hyr ducah-phyug ज्ञचेत्रर ज्ञचेत्र : v. प्रेंग्सरम्,

হৰ্ম টুৰ্টৰ tshogs-kyi giso-eco স্বৰ্থ lord of the horde; the leader of a herd of elephants, leader of the seembly, president of a meeting.

Zaugus tshogs-kyi srad-bu=19 nargys a fishing net (Maon.).

** tshogs-khad a shop; the hall of assembly or congregation.

Laware tahogs-hithor awar sacrificial offerings arranged in a circle as an oblation. In Tantrik ceremonial the term indicates the sitting together of a Tantrik lama and his female associate with a mandala offering to the gods. When such a ceremony is performed Dpah-mo (the woman) that associates with the officiating saint called *Qpah-ico* is supposed to possess saintly attributes. When the man performs this ceremony alone it is called ५वद विकास or hero's performance; in the case of the female it is called sua Maran the heroine's performance. In this ceremony as well as in others of a Tantrik nature, a kind of mystic language called अन्तर वर्षे न्याद वर्षे न्य is used; a few technical terms of which will illustrate its nature :-- ** = ** 5'4 ; == a'a ba-la; a5a'u= ma; N=mē a-laa; 《蜀□□声》で書口 khe-ta ro cra-ua; Kra=gras phres-ua-na; 54 45 = \$ 5 gm ni-rum çu-ka ; 44 24 = 4 45 tx; Ku=u5 1 tq pad-nu bhu-dan-na; 3 da = aquan behi-maam; 3 4 = a 8 gla-riai; Bu=== ga-bur : ast u= an ca-ka; 6= 15" bha-ha-ka; wa an = 1 sgro; agen a = 1 ho; क्षम पुत्र = हे rje : क्ष्मम प = द्वार म रेनम dmass-rigs : 74. 五二 = ra also = 44.5 gshon-nn ; 44. 五二世 ing or \$ 5 bu-mo; 3 435 ni-ma-phyed=\$ bua : sac tigs a dican-po shyor-wa = 34 23 kun-tu-ru; & == = 9 hbras; ab brla= = 544 X44.45 \$4.25.24.24.4.8.24.4.8.3.25. ka-tam-pa. (K. g. 7, 432).

In an assembly. 2. row of offerings.

व्यवसारम् tshogs-can सदम, दासवी, देवक; व्यवसारम्थ्य tshogs-can-dgab बामकूट.

ইৰ্ম' sa'n tshogs-can-ma, or ইৰ্ম'বই হুং কৈ, দ্বিদ্ধা, মানসুহা a prostitute (ইনিল.). ইৰ্ম' ইন্ম tshogs-chen-ma id. (Dag. 8). স্থানত theorem is the church of a seem prescribed religious ceremony; স্থানত বিষয় বাংলো prescribed religious ceremony; স্থানত বিষয় কৰিব বিষয

ইন্ধন্দি tehoge-gāis 1. ছিল্ল [two pursuits of life; viz.: religion, and wealth]S. 2. এই বৃত্তা ইন্ধ সাল্ভট the accumulation of learning and এই ব্যক্তা ইন্ধ সুস্থান the accumulation of moral merit.

ইৰ্মাইং tshogs-rূৰ্মটো সময়; ইৰ্মান্ত্ৰণ tshogs-mithun-pa মদম; ইৰ্মান্ত্ৰ tshogs-ldan হুম্বেদ, হুম্বাংম।

द्वेषा क्षान्त्रम tshogs-gtam speech addressed to a meeting (Cs.).

ran-grat Tahogs-drug ran-grol a celebrated lams of Amdo ordinarily known by his second name Lama Shabkar, and believed to be an incarnation of Mila-ras-pa. His incarnation still exists in Amdo.

विकास tshogs-bdag अवपति an epithet of Ganes's (Maon.).

Equipment of the carpet on which the assembled priests sit at a religious service in the hall of congregation (R**i**i**).

Fqu'u tshogs-pa vb. to assemble together, =affara hdsom-pa.

विकास स्व tshogs-pa-can पंडणा, नेजार harlot, courtesan.

प्रकारणे एक पेश tshogs-pahi duah-pis सामयी-स्थेन ; प्रकारण प्युर्ध य tshogs-par dhyuh-wa सम्बन्ध ; प्रकारण प्रदेश tshogs-par mi-dhyuh-wa सम्बन्ध प्रदेश प्रकारण

Manuel tehogs-phor 1. large tea bowl which every monk in a monastery carries in his breast-pocket, to drink tea while

conducting any religious service, or reciting the sacred hymns. 2. anism:, figifies., utfas. = 95 ma hdus-pa or \$\frac{1}{2}\$ khyu a troop, herd.

mw= tshogs-zafs cauldron in which ten is boiled for the assembled priests at a religious meeting.

र्श्वनभाषाः tshings-bean मुख्यसम्ब [excellent]S.

**qu'ar ** tshogs-laß* on occasions such as succession to a position of dignity, also when a lame is ordained, etc., two other lamas called **Kalyōna Mitra are required to get up from the assembly to recite a religious discourse; and this is called **quare.

*qw-q tshogs-ça meat that is offered to the spirits (Rtsii.).

वैनाभ सभावभ (shogs-brugs समार, सम्रय acquirement of merit, virtue; also=500 dye-va virtue itself: र्वाक ने रद वहेन है अन वरक अवा केद बाद रिक की देवी सदक । देश केंगांश के अभ के र बेश ए केंब में वकर पर मार मार क्रिय क्षिय वस्त्र कृति (J. Zañ.). हैनास नामन shogs-qsoq accumulated merit. There are sixteen kinds of Fanagaga merit-accu-इंशायवे : (3) नेबारवाचे : (4) दे वर्षेत्रायानेवासायावासहरः पद्द देश कें खु बरे : (5) दर्शेद पवा बादश परे : (6) है कूर इंशायदे द्वान्त्राच्या १ (१) इंद्राश्चाय वाश्वाय वायदे १ (८) दवाव यम बहुम वर्ष के में हैं : (9) द्वीय यह दे वस है जम है : (10) अभादर दल दर मेशमा है कर में : (11) श्रूरमाय के विकास के ऑड्रेड्यूड्य पवे: (12) वर्ड्ड्य पड्ड पड्ड । ठेवा नेश पड्ड रव हु द्वेत्र परे : (13) पुर व वासुस परे हें वस के किस बार स प्रमास्यक्षियः (14) ने वन्धानः (15) श्रवासंदितः (16) ५मे पूर्व ४ पायम भारत है (K. d. 4, 323).

উমি tshoń বাছিছ, লিমন, লীমন (Ca. = মি:
তল merchandize) trade, traffic, commerce:
ইম কান tshoń-gi-khe profit, gain; ইম বিশ্বন
loss in trading; ইম বিশ্বনি to carry on
trade (Sch.). ইম মুন্ত tshoń-gkad commercial

language, business-like style, terms of trade; \$\frac{\pi}{2}\text{u}\ or \$\frac{\pi}{2}\text{u}\ pra \ a\ \text{trade}; \$\frac{\pi}{2}\text{u}\ pra \ b\ u\ h-po\ d\ rah-po\ a\ n\ honest. picus merchant is called \$\frac{\pi}{2}\text{u}\ prac{\pi}{2}\text{u}\ prac{

** PR tshoń-khań = goods-store, magazine, shop.

Sya. **Eğu təhoh-khyim; \$5.547 ps. a degdipon khah-pa; \$5.52 with ror-laihi-mdod; g with ibu rgya-mtshohi-khyim; g k ibi sət rluh-yor-can; **e.Te. x a tshoh-zoh ra-un; \$6. a.In ann zoh-hgrem-gnas (Mhon.).

 \mathfrak{A} ব্ৰথম $tsho \tilde{n}$ -gregs commercial friend, correspondent (Jd.).

જેદ સુરેપ્રદેશ tshon-ryyuhi thos-po goods, articles of merchandize.

Syn. Fris. tshon-son; Frig tshon-209 (Mhon.).

\$5.35 /shon-clud bill of purchase, deed of sale.

**Last tshon-chan pledging in beer after a bargain has been struck.

Fr. 25 m tshon-bdus farei, wie marketplace, market, Er. 25 m m tshon-bdus-sa id.

+ *c. are tshos-brdal ** (*c. *s. *showage a)
the commercial place or circle; that quarter
of the city which is chiefly inhabited by
merchants.



र्डेट पर्वेश्वस tshon-pahi-lam विषक्षय, वाषिण, विषषि [traders' path, traffic]S.

ৰূ ব্ৰিক্ষ tshon-spoys proceeds of trade. ৰূম্ম ব্ৰিক্ষান্ত্ৰণ tshon-spoys bycd-pa, ৰূম্ম ব্ৰিক্ষা অবস্থান tshon-spoys-la byro-sca to engage in commercial speculations.

र्वेंद्र tshod I: साचा 1. measure, proportion; acc. to Ja. the right and just measure; *Kakka or alka to appraise, to guess correctly, to measure out, to estimate, to tax; ** \$ \$ 4 alf he overrates himself, he does not know his capacity; swama a squagu to be temperate in eating and drinking. र्दश्च, and र्द्रवेद्द्रय to try, prove; to spy, to sift examine. 4 % water-clock, in W. also = an hour. 2539 a part, fraction, esp. in point of time. * sara tshod-hjal-ica to measure; *5.25 intemperate, immoderate, impudent. #5 929 tshod-blta-ma=344 #5 बहुत to watch, to spy: रूद्राबहुत्वरे बुदानु बुवानु a gar for the sake of trying him he said to the prince (Hbrom. P. 26). 2. estimation, supposition, conjecture, guess: 5325 a according to my estimation. It has tshod zin-pa to guess rightly, to come within the guess, to turn out as guessed (Yig. 1). 3. affixed to adis, serves to form abstract nouns, thus: - }5 45 5 79 85 sned-par dkahtshod the difficulty of obtaining, a target mist the facility of destroying, 44 a 4 a 4 a 4 the greatness of the advantage (Ja.).

केंद्र अन्त (shod-cas or केंद्र इन 1. moderate.
2. punctilious, strict, grave: अन्य वर्ष केंद्र कुट अन्य वर्दा विकास वाहर केंद्र कर केंद्र केंद्र का अनुस्कार पुत्र कुर्य केंद्र

द्विभ tshod-çes or ²्ड a riddle: ²र् भाषा to propose a riddle; ²र् riddle about men; वेश²र riddle about inanimate objects (Cn.); ²र्भभा tshod çes-pa सावास, वेशाच one knowing the exact time or measure, to keep measure; and adj.= moderate, temperate: अर्भे नेश्य not keeping to measure, intemperate.

উত্ ন tshod-ma ই'ৰ্ছ sho-tshod or ৰু ডুল অধিক, আৰু gen. cooked vegetables, greens; ইংল্লপুড় টুল tshod-ma gynh-skyes cultivated vegetables. ইং. হৈ tshod-dor meat or butter that is added or mixed with the vegetable that is being cooked: ক্লিট্ৰই হৈ ক্ৰুবলফুড় অম্বেট্ৰইন did the hermit become angry on account of the inferior quality of the meat cooked with the vegetables (Rdsa.).

কী tshon ৰক্ষ্, পুৰুষ্ colour, colouring matter; শ্বাধ্য frq. in C. colleq.=id.; শ্ব ট paint, ই শ্বঃ শ্বাধ্য variety of colours, hundred different colours. শ্বঃ ব্ৰুষ্থ মুখ্য ধ্যকন প্ৰচান কৰিবলাল to mark with white paint; শ্বঃ শ্বাধ্য to prepare colours, to dye. শ্বঃ শুখ্য ধ্যকান-yyis histo-un= শ্বিশ্ব a painte (শ্বনিলা.).

हैं इंडर tshon-can रोण=559 silver (S. Lex.).

^{अक्} 33 tshon-chen कुमुख [saftron, Carthamus tinctorin]S.

ইবু ব tshon-po 1. fat, plump, well-fed: বুৰু বুৰ hig-tshon-po a fat sheep, ধৰু বুৰু phag-tshon-po a plump pig. 2. resinous (Jd.).

Za tshob for ≠5 tshab (Sch.).

ঠিন ন tshom-pa 1. also শুলা or জ্ঞান্ত a bundle, bunch: ১৯৭৭ বৃথিজন্ম ব্যৱস্থাৰ attaching a bunch of black yak's tail; মুজন a border or trimming set with jewels or pearls. 2. vb. (pf. জ্ঞা tshome) to doubt, hesitate; to be timid, bashful, shy; to be ashamed C. (Jū.). Also, sbst. doubt;

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timidity, etc. Least tshome-te being surprized (Ya-sel, 425). En u = 2 % n the-tshom: aR space argument of Rassa (Ya-sel, 33). En % n tshom-tshom or en cham-tsham = 2 % n the-tshom doubt.

শ্ৰুপ tshom-bu 1.= শ্ৰুপ্ত - tshom-po, কৰ্ম্ব ক্ষুপ্ত bunch of flowers (Pth.). 2. the placing of precious stones and other things on the top of a Kyil-kor or circle of offerings; offerings placed on circular trays piled one above another, each being filled with grain, etc. ক্ষুপ্ত ক্ষুপ্ত ক্ষুপ্ত ক্ষুপ্ত ক্ষুপ্ত ক্ষুপ্ত presented the gold pieces to the lord placing them on the top of the circle of offerings (A. 68).

a court-yard; PK of the courtyard of a house. 2. a place of worship, a chapel; There is a

દેશાદ્રમળ tshom- $r\tilde{n}ums$ $1 := n^{\frac{1}{2}}$ ભાગમાં also ક્રિંગમાં 35 q fright; angry or wrathful attitude. 2. noise, din, clatter $(J\tilde{u}_{-})$.

matter; August teles-ryyay-pa or gas rgyab-

ত্তিম'ন tehos-pa বন্ধু ripe, well cooked. Syn. মূৰ্য smin-pa; প্ৰথম thal-ca; অন্ধ

सुःहेंब गुण्येश-su-tshos हेबावहरः tshos-hchin (बस, गौर | white)S.

মঠে প্র mtshah-lu 1. also 5 * ব rta-tsha-lu, acc. to Sch. a horse with white-feet. 2. v. * ব tsha-lu.

अर्द्धेपास netshays or अनम tshays= घरनम.

NOT method, were that evil which is hidden in a person's heart or disposition, pent-up faults, secret sins; and hence irritation and suppressed wrath; were to dig out the evil of a man's nature; and hence, not only to expose his faults in a direct manner but to cause him to expose them: so, in colloq: to irritate, provoke; also, to expose any one's sins, pick out faults: MARKET TATES AND MARKET AND do not irritate the arrogant and lofty.

5।ঠেই mtshan I: নাল, আহ্বা, আলিখা resp. for Ac name, esp. the new name which every one receives that takes orders; ই ক্ষান্ত্ৰ the lama's name, religious name; হাব অধ্যান ক্ষান্ত্ৰ to give a name, also to assume a name or title.

Nर्दे II: or भारत म mtshun-ma 1, है प्य mark, token, badge, symptom: ६५ छेर वर्ष अस्तु अभित् it is a sign that it is fruitless

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(Vai. sa.). magwatawa to make a mark. to mark with paint : aga Karararan Aurgar यदे अर्द्ध भ देव वस making a sign to the queen, mignifying: do not fear! sasquam maqu to represent a thing by a sign or mark Lex.; MAG LE WOW u mtshan-dan beus-pa having characteristic Buddhist virtues. **** SK 5994 mishan-dun-dhyibs as to limbs and shape (Dsl.); वशु निकाववे द्वे अन्त propitious signs, some special (good) quality; warn 44 to prove, to examine signs; session; Mara to take as an omen; assaus as as do not regard it as an (evil) omen, be not surprised or slarmed (Sch.); was Ka mishandon अध्य, निमित्र property, quality, symptom, indication ; बद य व्यवस्थाय वे अर्थ के दे के the sign or indication that the patient will recover (Ja.) अन्त प्रताप mtshan-ldan-va or अन्त दर प्रताप possessing favourable signs or some special good moral qualifications. SHEE BE B. SH mishan-idan-bla-ma a holy Lama. May 24.34 mishan-ldan-ma स्वच्या a woman of good appearance and virtues (Maon.). 4454.4 mishan-va marked: ब्रॉवर वंश्वस्त्र प being marked with the figure of a wheel (Ja,). 2. shape and peculiar characteristics of separate parts of the body or awders, especially as marks of beauty; Awg 34 444 स्य इ.इ.चे.च the thirty marks of a great man. 3. the sex, sexual sign, etc. Wasa ifer male, the masculine gender; also castrated horse, sheep or yak, as having the sign of the male: Mass mo-mtshun female, the feminine gender; the vagina : with 13 mishan-doye the distinction of the sexes; set with mushan-mu-cun possessing signs of virility; sala was nutshan-ma med having no gender; wes 39 mtshun-suy painful affection of the genitals. anc a mishun-ma hand-po and sat han-po good and evil signs, symptoms, progmostics.

Syn. In greis-pa mangang gaab-skar mkhan; punga stas-mkhan (Maon.).

ntshan prize, crown of victory (Ja.).

sets aff a mtshan-bried-pa calling upon the name of a deity, enumerating its characteristics and attributes.

auta'm mtsun-nid 'the sign,' the essential characteristic, sometimes even implying the innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general : 34 2 344 34 Ta, the real character of Dhurma, i.e., all things or matter is emptiness. and 35 a nushun-nid-pa the metaphysical school of Buddhism in Tibet, the principal object of whose study is to ascertain the literal sense and original spirit of Buddhist doctrine : अरेद दे अन्द र mtshan-ñid mkhan-po professor of mental philosophy in the greater lamaseries, such as in Daipung, Sera, Tashilhunpo, etc.; 3457739 qutshan-nidbral = 15 a gyud-med-pa (MAon.). was 35 व केम घर दर्बेटमाय V. क्रेम घर दर्बेटमाय, अस्त्र 35 and antshan-mid-gram the three marks or characteristics in the doctrine of 'perfection' of the Mahayanists: (1) गुद्द प्रदेश पर अर्द्ध ने परिवाधियसकाच : (2) व्याप्त प्रदेश में अर्द्ध ने परतमा अवव : (3) विस्था शु श्रुव पर्व अर्थ १९५ परिनियक-555 (A. 78).

अनेद १९१६ mtshan-rtays = अनेद अ mtshan-ma (Vai. kar.).

અર્ધન વિવે methun-shi 1. the cause of a sign or symptom (Jä.). 2.= અર્ધન પુત્ર હતુ કુ દ્વાર્થ — and, thus, man is the અર્ધન વધે of his own અર્ધન પુત્ર.

meadam mtshan-bess good name, reputation. meadam mtshan-ces notoriety; bad reputation, shame or disgrace: #4.5m fa nga may x x x 2, x x a x x muse, hu hi to though this petition may appear unpleasant to your excellencies, yet that no bad name may occur to the ruler and the subjects, etc.

अर्देव मा ndshan-mo रावि, निया, वानिनी night, the darkness of night: 36 wear in that night; was the whole night; also adv. all night; ##\$\$\$4 to keep watch during the night (Sch.); अन्त्र विदेशक अव 455 at night when (we) sleep well (K. d. a. 340); अरेन a at night; अरेन बहुद भ mtshan-hkhuons dinner, entertainment with food, etc., given at night: ak hard बर्बेदमायवे देव चेदावर्ष (Rtsii.), अनेत्र रचेष mishandkyil or अन्त्युर midnight; अन्त्य mitshuurauu= अर्डन बेर mitshan-spuod निकाचर. राजन animals that move about at night with a view to kill, etc.; west mtshan-stod the first half of the night; wen K In was minhau stod-gyr rmi-lam a dream of the forenight; अवेदारुभ mishau-dus night-time; अवेदारुभ ar "night-roamer" met. for a fox (Mhon.). 44435 mtshan-phyed midnight; one half of the night.

med में क्षेत्रम mtshan-mo-steys तुष्ठ [tin, leadlS.

মংশুর প্রথ mishan-mo-hbral=6 6x ৭ বন্ধ-বান ruddy goose (Mñon.).

सहित् में पार्त mishan-mo-bishad रजनीयस, कुसुद the water lily (Minn.).

মধ্য ইতিহা mishan-mo bshod = শুস্তাই ku-muda বৃদ্ধ : শুর্মাই ইবিমানীর সমান্ত্র fissure of the anns (May, 70).

নাৰ মাই ক্য mtshan-mohi-gos as met. == darkness (Mhon.). ase कि सुक्षा mtshan-mohi lyage-pa निया-क्यों the night's skin or cover, i.e., darkness.

अन्त अर्थ के मार्थ का methan-mohi-phrefi विश्व , करक ; v. वरभव्यक्ष hjam-hbras (Moon.).

মাধ্য ক্রিইং ডার্ metehan-mohi hod-cun = উম্প্র (Sman. 355).

with An mashan-mo-rig as met. = ING the domestic fowl, cock, etc. (Mion.).

with Ar. mishan-cin W. 1. torch of pine-wood. 2. pine-tree.

अर्द्धअस्य mishams 1. चनार, होना; सन्धि junction, limit, intermediate space, interstice, border, boundary line: 49555 49 มจิงเสมมาย on the border between India and Nepal (Glr.); WM#HW (colloq. Mintsham) frontier of country; देवसवर्धकान वक्षेत्रमंत्रभाष्य at a distance of 500 fathonis from that place: प्राथमिक प्राथमिक it lies in the middle space: " THE SHEWH at the junction of the mountains and the plain: क्षप्रभागमध्यम् (between the waters and the river's bank) close to the edge (Vai. sh.). देश परे बेंग अवस्था क्षा when these words were uttered, at these words (Ta.); ब्रेटेस्ट्रस्था 44B4 sgohi mishams-nas sleb (he or it) enters through the chink of a door. अदेशका mtshams-shu or अदेशका है व " pray fill in what is left out" or "accept what should intervene," an expression gen. occurring in modern letters to wind up the complimentary phrases of the introduction and passing over to the proper business of the letter. 2. (] and withing () कीच the points of the compass: अडमा 44 the four cardinal points of the horizon; MANNEY denotes the four cardinal points together with the zenith and nadir; gr as Menua in the north-east direction. demarcation, partition, break, pause,



stop. अवश्या बहु य to split, make partition; अवश्या वह य to make a line of demarcation about one's person, whether it be by a magic circle or by retiring to a solitary cell for the sake of religious meditation, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture: अवश्या वह वश्या being in meditation. क्ष्राध्यक्ष appad-natahans rules, instructions, defining the extent and limits of a person's duties. अवश्या वह वश्या कर्म क्षर क्षर क्षर वह क्षर क्षर वह क्षर क्षर वह क्षर क्षर वह क्षर क्षर वह क्षर क्षर वह क्षर क्षर वह

พะพร วิธีรู ซึ่ง mtslums-kyi bycd-po = ปัจจ rkun-nu a thief, robber (Mnon.).

ndshams-hdri-na = poureça inquiry after one's health (Vig. k. 10, 13).

अन्यसम्बद्धाः mtshams idan-ma सोमन्तिनी a general met. for women (Manon.).

skirt the horizon morning and evening.

শংগালা বুঁ mtshams-sbyor 1. বাইছি, মনিবাৰি, অন্তৰ্নাৰ ;= শন্তৰ বুঁ mthun-sbyor, শাহ ইং mtsahbycd (Minon.) adherence, contact. 2. the Sanskrit dipthongs, ē, ō, au.

महेनमा क्रिय mishams sbyor-pa and महेनम क्रेंच्य mishams sbyor-na a bawd, or procurees.

interstices, to stitch up, to sew together (Mil.). 2. to occupy a certain space, to enter the womb, to embody one's self in human flesh. 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like a god-pa.

ু মুন্তিত্ব metham-phyor med-pa আনিবাৰ [unrivalled] S. ভাইনাৰ দিব metham-ni-phyor-wa আছে [a technical term in grammer indicating that certain words under certain circumstances are not subject to the rules of Sandhi] S.

सर्वसम्बद्ध mishams-med-pa 1. adj. चन्त्रम् चानका. चानकार्य without interstices, वृश्यक्षण केद्व continuous. 2. sbst. sec. to Was. where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted,' a deadly, capital sin. whateh up mishamsmed-pa-lin the five inexpiable sins are :-(1) अवधर्य माहचात matricide; (2) र्यु वर्डस RANGE WE SAW the killing of a Buddhist saint: (3) wanta fuera paricide; (4) द्वेष्ट्र ने देवेद द्वम सङ्गोद causing division or disunion among the priesthood; (5) दे प्रदेश मानेपास परे हुन्य हर सेस्थर है ह्रव पुर व तथा गतस्था-नि के दृष्ट्विणविधरीन्पादनम् to cause a Tathagata to bleed (M. V.).

মধ্যমাইল্ম কুম্মোনালয়-Ishigs = ইণ্ড্ৰীণ words of approval while a work or any business is being done: মধ্যমাইল্মন্ত্ৰীন a word of approval is necessary (Risit.).

চাৰ্গনা আনু আনু দুলি mishams-lan gnah-skyes present sent in return for the sauction to one's prayers (Yig. k.).

AND INTERIOR 1. = MENU MADES-PAR handsome, fine, beautiful, MENUTER SEA VERY handsome and bright, of metals, etc. 2. wonderful, marvellous, gen. with \$\int_{c.g., p} \text{Rest of ren for Mishar-can a wonderful image \$\int_{c.g., p} \text{Rest of ren for Mishar-can a wonderful image \$\int_{c.g., p} \text{Rest of ren for Mishar-can a wonderful image \$\int_{c.g., p} \text{Rest of marvellous things, events, miracles; \$\int_{c.g., p} \text{Rest of misecul for Mishar-che impossible!} most wonderful! \$\int_{c.g., p} \text{Rest of misecul for marration is very strange}\$



Kusa wonder, surprise, astonishment: Kusa 3 a Ao-mishar-skye-sca, Kusa 3 aka to be seized with wonder, to be surprised.

ward, wager.

सहर व mishar-po=सहर व mishar-ua (Mhon.).

nda: वर्षे mtshar-qyo= ६ वर्षे (Mhon.).

The state of the second of the best quality (we being with a prother of the best quality (we being of the second of the best quality (we being for such a place).

eight miles to the south-east of Lhasa in Mishal (Lon. a, 11). wearst Mishal-bde a district with a Jong situated to the S. E. of Lhasa (Etsi.).

TW. TH. MET. WE WE SIME THE PARTY OF THE PAR

experession: Ywaskwa similarity in religion : Water similarity in person or appearance (K. d. s. 166). Maray michufispar or square in such a manner, accordingly. अईदिवाद्य mtshufis-bral समानविश्वेष. समानिक विरोध unequalled, unrivalled, incomparable; Makwak mishufis-med matchless, unequalled, unparalled : बहुन पर्वे सहय करन MELWING CATOR ADMINETS at the feet of the lord of the doctrine who has no equal. (Yig. k. 10), MELWE WHEN q = qqq a go qwithout a match, having no equal: #55 चक्रम ततु ज्यू रा जूडम है.बेरम भ्यून मण्ड मा म भाष्ट्रम त the lord protector of all living beings together with men and gods, who has no equal (Yig. k. 2, 25).

1- কৈন্দ্ৰ ক্ষাৰ্থন কৰা, কৰা the ancestors, also the tutelary deities of a family from the time of its ancestors. Acc. to Co.: meat for the manes of the dead: মনুন্দ্ৰ to bring an offering of such to the dead, মনুন্দ্ৰ ক্ষাৰ্থন ক্যাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষ্যাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্যাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষ্যাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্যাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষাৰ্থন ক্ষ্

**Sty Mtshur-phs a place in Stod-luss a couple of days' journey from Lhass where a large monastery of the Karmapa sect exists (Los. 2, 8).

backs of the nostrils: ***Garages** the blocking of these by muous. 2. The gen.

The the lower part of the face, nose and mouth, the muszle of animals; ****Face (Jā.).

Ald notice an evergreen grass which does not grow more than a cubit in length

and is burnt as income also mixed with snuff in Tibet (Rtsii.).

अष्ट केंद्र कर ने वा ने ने के के के के medicinal earth:

at at miss muche-wahi muchon hog, wild boar.

মাই mished or 5 মান dur-mished place for burying the dead, also a tomb or chorten on the cremation ground—মামান-নাৰিব.

মাউট্ট mishehu=মার্ড মুগ, মন্তান a pond, tank; small lake.

सबस्य misher-pa 1.=हैं बिन fio-thog. 2. the spleen (Milon.) but usually स्टेस्प.

মতি misho 1. symb. num.: 4. 2. মহ:
a lake, a sheet of water: মার্ক মুখ্য mishodkyil-du in the middle of the lake. মার্ক মুখ্য
misho-hkhor an assemblage of lakes;
মার্ক মুখ্য misho-hang vapours of a lake;
মার্ক মুখ্য misho-lan-skyes = ই মানে-skyes the
lotus (প্রানিত.); মার্ক ও mishohi-bya স্কার্ক;
the bird of the lake, i.e., the goose, হয়ে
প্রানিত্য (প্রানিত.);

mater.

Lake Kokonor. In the middle of the lake there is an island with a bill, on the top of which is situated the sanctuary called Teho-shift where a number of Buddhist devotees reside (Lof. 9, 16).

niture misho-midah sur [a blue lotus-flower]8.

संभाषा matcho-idan-ma=६८० वास्ता 1. सरकारी the goddess of learning. 2.=ब्रॅंग १८६७म ijon-çin den-va-ha the tree called Javaka (Moon.).

et was Misho-ma-pham Tibetan name of lake Manasarowara (Los. 8, 9).

कर्ष प्रश्न सम्बद्ध के सहस्य Misho-dmaha-soa gyuhi man-da-la n. of a glacial lake of turquoise colour and of round shape near Ra-sgrea (Risii.).

n^র র্তুম - Mtaho-gdeoff n. of a Jong in Kong-po: "প্রিয়েণ্ডর র্তুম আই হয় গ (Deb. আ, 36).

अर्ड अम क्रांडो०-yaş समुद्ध n. of a number, "अर्ड अम क्ष्मा (Ya-sel. 50).

ME कृतम misho rlabs tide; अति कृतम वर्षेण अञ्चल विश्व क्षेत्र

wife any mishor-blad or wife and misho-lablad streams descending from mountains and flowing into a lake, also rivers that flow into the sea (Maon.).

अठेवा ध mishog-pa, v. वश्चा hinheg-pa.

with mishog-ma or with the head, only for a length of three inches from the root. 2. = same a g q 'spot or tender part of the head,' vacancy in the infant cranium.

মউণ্ম কুtshogs in W.=মান similar, like, equal (Jä.).

the pulse felt by the fore-finger; अवेत हु the pulse felt by the fore-finger; अवेत कर a finger's breadth; अवेत करेन के a finger's breadth lower. के क्येन के क a handful of sticks (Jä.) 2. or अवेन के, द्वान का pointed or sharp cutting instrument, a sword; अवेत बेनाय to seise a sword, व्यंत अवेत करान करान अवेत बेनाय to destroy, to conquer with arms; अवेत क्यान की the four kinds of weapons sword, spear, dart, arrow; and appear blood drawn by cuts or stabs (used for sorceries); and a stribute of the gods, resembling a ball of thread (Vai-ps.). and a resembling a ball of thread (Vai-ps.). and a resembling a ball of thread (vai-ps.). and a resembling a ball of thread (vai-ps.). and a resembling a ball of thread a resembling a ball of thread arrow or spear.

अर्डन यहन हेल mushon-benun-ckyee as met. = अन blood (Moon.).

মতিব'ন mtshon-pa 1. v. সামা leader; also, showman. 2. vb. to set forth, bring forward, shew, quote, exhibit: টুণ্ডেমার্ক্রন্ ব বুলার্ক্রন্ কর্মান্কর ক্রান্তর কর্মান্কর ক্রান্তর ক্রান্তর কর্মান্তর কর্মান্তর ক্রান্তর কর্মান্তর কর্মান্তর

एकंन्य U hishag-pa 1. vb., pf. देवा ishags or कर्डव्य bisags fut. वर्डन्, imp. देन् tshag (trans. to बर्डन्य), to cause to trickle, to strain, filter, press out: क्ष्यंव्या (Situ. 85); ब्रायुट्ट व्याप केंग्रयामा tshag-pa to draw off oil, व्याप्ट व्याप ta (a dropsical person). 2. adj. thick, fat, obese (Ja): व्याप्ट व्याप्ट व lus-bishag bash-us a body or constitution that is healthy and sleek.

Q&L bishad or were = J4 skyon 1. fault, error, offence, sin, take 3 that is very wicked, a great offence; R\$ass a man's fault, Awass aga to spy out another's faults, to upraid him with a fault.

nery now existing in Lhass.

Q&L'O hishan-wa vb. pf. sen fut. atc 1. to press into, to stuff, puff out: 455 ask a pressed into, stuffed inside: Bat scured a stuffed seat; squares escure out of breath, puffed by pursuit; 5994 Sake a dbugs-stod-du htshah-wa or Kaken breathing hard, getting out of breath. 2. enlarged, complete, made full: A ac. A a st. a mi-man-po htshan-wa man v people assembled together; awayasasa to be competent for work or efficient in doing work; est fam states or est fates become sanctified, perfected; ask are. वर्ष uto aim at Buddhahood: अदेव पर वर्ष कृष्य समस्य: अविष्यति will become a perfect Buddha (A. K. 1-18). ask a hishafi-ra a place where many people assemble.

Q&J'II staham-pa or admit=agqu, sign appropriate, becoming, fit, suitable, in accordance with: \%\signature agreeing with one's mind, according to one's wish; \$\&\epsilon^2\signature agreeing with one's mind, according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\&\epsilon^2\signature agreeing with according to one's wish; \$\epsilon^2\signature agreeing agreeing with according to one's wish; \$\epsilon^2\signature agreeing agre

दरक्ष द्वर वर्धनय in sise and quantity just what is wanted or suitable; वर्ष व्यवस्थन whichever suited; अवदेशकाय unsuited or ill-suited.

ৰঞ্জাইব্ৰীৰ্থ hisham-tel of hdein-pa to hold or take appropriate measure or amount, i.e., sufficient: ইব্ৰীৰ্চন্দ্ৰৰ্থনাইব্ ৰাষ্ট্ৰিয়াৰ ইব্ৰেক্টিই স্বৰ্থনাইব্ৰেক্টিয়াৰ (A. 33).

asa & hisha-lu, v. sisa & mishah-lu.

QATO bishar-wa 1.= **TENED or accurate to the mark, sufficient; in proper measure. 2. to be finished, completed, spent; esp. as an auxiliary to denote an action that is perfectly past or completed.

এইবা'ন htshal-wa, imp. আৰ htshol 1. to beg, desire, beseech, sak; when preceded by a verb the latter stands in the term. inf., or as the mere root and more esp. the perf. root: was a see a see I desire to meet my father against adark wishing to look; squarqquast I beg it may be borne in mind (Glr.); ** [445.444 I beg you to speak. Occurs as an intimation of willingness: < \$ 444 \$ yes, we will do that; " a Karwasa sw has he not asked the money from his father? The Bade why does (the king) desire to slay? 2. as eleg. form = to eat: 3 qu asq 5 eaten by mice (Dal.); 3. to offer, shew, set forth: East a= East to understand, to know. as add to shew diligence (Ja.). gada a bro-hishal-wa to have a cold (Mil.); 34 ada a phyag-hishal-wa to greet, salute.

ৰ্কমণ bishal-ma = কৰণ বস্তু; বিশিন্ধ বিশ্ব বিশ্

bishal-ma nar-ma= 44.44.144 go continually eating.

alle hishim colloq. for let tshem; and alle g for leng.

Qकेरान btshir-wa to extract, wring out, squeeze forth, to press out oil, extracts, etc.; दम्बुभावधर to press hard; रें अध्यक्ष to milk; व्यवस्था व्यवस्था कृष्य क

Qक्पासाम htshugs-pa pf. इत्रम tshugs (intrs. of again) 1. to go into, to enter upon. begin, commence: 15.0.454.444 he began to praise, to flatter. pierce, penetrate by boring, to thrust in, to establish one's self, to settle : 3 4 4 4 it has not taken root; बर्जेन व निमास के अपने they had no longer any mind to establish themselves in this alpine solitude: अन्ते किर अर्ज देन अर्जन this was the beginning of my lasting happiness (Mel.); 44444 as partic. or adj.=firm, steady: कर व्यवस AND WAR ADALY his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground (Dal.); wasan € not being able to settle in one place, flighty, inattentive.

QS " bishud-pa pf. S ishud to be put inside of, to go into, to enter, to get into; M. S. ut to comprehend.

Qo a bishub-pa pf. Cam ishubs to toes about, to swirl, to entwine; to be choked, suffocated.

** Mehum-pa 11 [a protuberant belly]S.

বুই বৃদ্ধ Mashur-nag n. of a place in Tibet (Deb. ব, 5%).

Qक प्रिकेश-sea pf. व्यव bises चिंता, उपहर्ष to cause mischief or danger to, to damage, injure, persecute: श्रे व्यव के के व्यवह

হেত্ৰী ন htshey-pa pf. একন tsheys to repay a loan or a kindness (Maon.).

Costa hishem-pu pf. adam bisems to sew: daratar to sew or make a robe; atour bishem-skud thread for sewing; atour needle, atour of bishem-stub W. seam. also = without interruption.

to grieve, to sorrow, and sbet. grief, sorrow, resp. মুখ্য মান to be grieved, also to be afraid, to fear C. (Mil.); repentance, shame: মান মান কি penitent, shameless. মান মান চিকালে, to glitter; মান মান মান চিকালে, to glitter; মান মান চিকালে, brightness.

Q& A hisho-wa I: pf. and imp. 44 1. to live, to be alive, be living : जन्द्र-पुंच वर्त्र-व to earn livelihood by talents শুৰুৰ বাম এই ব to live by theft and plunder; % 5 for a long time : Aug ta 5 au he lived even a hundred years ; ata as 5 for life, life-long, มีพฎพล≭ี a to gain a livelihood by religion ; ¶5'a¥ a to pass life, to continue in a state, to exist : 45 aka ak 5 ak & fin the throng of the world I cannot exist (Dnl.); at w Bus A asa if we did not do this we should not remain alive. 2. to last, to be durable, of clothes, etc.; to retain its virtue, efficacy, of laws, doctrine, etc. 3. pf. and or no fut. ma to feed, to graze; to nourish, an the body, to sustain, an sroy life; anna and ags 4 to lead the cattle to pasture (Pth.). 4. to heal, to cure, 45; **set5 'life-giver.' i.e., physician.

হৈ বা II: also ৰা 1. shet. life: ৰা এই বই ল বাবু: duration of life; ইংমুবা বা বা বাব to prolong a man's life (Dsl.); মানুবাৰিই the lord of our lives, viz., the king (Gir.). 2. livelihood, sustenance, support, maintenance. ৰাজুন hisho-skyon fostering, maintaining, tending (cattle); affirmed by the hockhame = 15.7 mm mortal frame, the constitution which requires keeping up; affirm bisho-chap subsistence, livelihood; affir teho-ten livelihood, maintenance, support; affirmed bisho-thabs medical treatment, the means of healing, way of subsistence; affirmed bisho-thabs-pa = \$1.7 a physician, medical man. affirm bisho-va-ma wifem a woman that nourishes.

वर्ष वाष्ट्रम htsho-wa-gaum the three kinds of physical and spiritual existences: 1. ड life. 2. वर्षपुरुषम merit. 3. वस Karma or work.

व क्षा का htsho-ica gaum-2ad the decay of the three vital essentials:—1. that called अभ्यः 2. that of merit वर्षत् कामा अप्यः 3. that of work अभाष्यः (Sman.).

वर्ष विशेष मा Hisho-nahi shish-po n. of a medical work by Atis'a: ध विष्यु क्रेस विशेष कुर्या के कि क्रिय केम कुर्याद (A. 35) the Joro himself also wrote a work on medicine called Hishonahi Şhish-po.

व्हें सर्वे भें हु६ hisko-unhi yo-byad जीवितोपक-रचम् necessaries of life.

ৰুপ বুং htsho-byed 1. medicine. 2. or ৰুপ বুং অন্য a physician (Mhon.). 3. আবাৰু ক the moon, also ৰুগুৰু বু কুল্ফারি ক the planet Jupiter; ৰুপ বুং টু বুণ এ htsho-byed-kyi shup-pa n. of Sûtra on medicine called Jivaka-puripuchha.

a^x द्वर^अ htsho-byed-ma जीवजी n. of a goddess.

वर्ष के प्रस्ति hisho-byed gshon-nu क्रवार-कोरक n. of a celebrated physician devoted to Buddha and who cured king Bimbisara of piles (Yig. 35).

an grap: bleho-byed-çih = वे वर है के epyi shur-gyi-çih प्राचन, चलन 1. n. of a medicinal plant. 2. www the life-tree i.s., any chosen tree on the existence of which depends the life of a person (Maon.).

| AN hishog-chan= | TT goods, effects, necessaries; also provisions, provender (Ja.).

Q & I bishog-pa pf. at the bisage fut.

and belog imp. In the pg 1. to hew, chop, strike; to inoculate; 2. vaccinate, to find fault with, to blame, censure, teaze (Sch.).

2 ত্রিম্মান bishogs-pa pf. শ্রথ tshogs
1. to assemble, to meet together; ট্রমেইন শ্রম ye that are here assembled; মিন্দ্রের শ্রম এই কর্ম হিচাবেল many assembled people (Dz/.); বুরু প্রশাস the five elements meeting; ব্যাস্থাইন স্থান্ধর food and drink to entertain the people assembled (Ghr.). 2. to unite, to join in doing something, to combine, to make common cause (Jū.).

ত্তি ন hishoń-ica বিশ্বৰ to barter, to sell—a vb. in very common use; ইন্ত্ৰু নহ'ন হ'ব ক্ষুত্ৰ place where perfumes are sold; নহ'ন হ'ব hishoń-irahi-ishad for the purpose of selling; নহ'ন হ'ব ক্ষুত্ৰ ক্ষুত্

QATI hishod-pa pf. asm bisos fut. as biso imp. In ishos 1. to boil, to cook in any way, to bake: asfisias and hishod-yyin-bdug colleq. it is cooking (anything) is boiling; asm said for hishod-par-hyshod-parm cook, or to be cooked. assign hishod-parm oil for frying food-meat, vegetables, &c. (Risii.).

Qada btshob-pa or asawa btshobs-pa to be a deputy, to represent, to be substi-

tuted for; $\mathbf{q}_{\mathbf{q}} = \mathbf{q}_{\mathbf{q}} = \mathbf{q}_{\mathbf{q}}$ to be the first-born male in a family, to represent a family $(D_{\mathbf{n}l.})$; $\mathbf{q}_{\mathbf{q}} = \mathbf{q}_{\mathbf{q}}

42x4 hishor-wa v. 2x (4.14.4.5).

QZQ'Q bishol-wa pf. and bisol imp.

search; searches to seek for an opportunity or means; searches to look for food; searches bisho byrol-ses to search for livelihood. searches bishol-syrol-byed = search (S. Lex.).

Syn. Armyresura yoks-su htshol-wa; fu yusura rjes-su htshol-wa (Mhon.).

all in the state of the state o

E

te disa-ti prop. (1 dest-ti 1. the nutmeg. 2. n. of the flower Jasminum grandiflorum.

£ 4 ™ dsa-na-ma wan shadow, shade.

♦ E'U dsa-pa or table. = 4ta Tibetanized form of sq; is a mantra or Sanskrit charm. 2. recitation mentally.

É'O dsa-scah and 49% = wat [the China rose, Hibiscus rosa sinensis]S.

Syn. Thanky rdo-rjehi me-tog; had ha til-me-tog; kudha rda-na me-tog; ku dsaba; ku dsa-ba-çih (Mhon.).

‡ É'W dsa-ya I: mu;= 944 victory.

É.W. II: 1. Sch.: 'muddy deposit, green slime in the water.' 2. in C. the markings of wood, speckled and variegated in consequence of disease in the tree. 3. n. of an ancient king of China (Jā.).

‡ É.W. ते. U. 5 Den-ya-ni-pata the name by which the site of Kapilavastu the birth place of Buddha is now known: केर कुर्वेष्ट-केम जुनाथ कर्ष्य का पुजर कर किर का ज्ञान शहर किया 5 है क्यू वह जुना कर (Deam.).

‡ twa টুই তা dsa-yan tiḥi rtsa-wa (জয়জা ছছা) the root of the Jayanti tree (K. g. 8, 51).

t'a ua dsa-yi-phal= € } nutmeg.

n. of a province in the Punjab, now Jallundur (Ja.). Formerly the kingdom of Jalendra comprised Kashmir, Panjab and a part of Kabul; and was ruled by king Kaniska and his successors (J. Zaf.).

t was dsa-sags (Chinese) = Fr 454 a prefect, a district magistrate and collector (Yig. k. 1).

‡ t দুই বু মি dsa-huḥi buc-mo আছুৰী an epithet of the Ganges বিনা মৰ্ম্বাই ইন্টাই মই বুৰাবাৰ মুখ্য কৰিব, pray let your letters come to me like the flow of the Ganges.

દું છે દેવા Dod-ti dea-lan. of a Buddhist female saint: જેન્દ્રમાં કુદાયુવાય વધ્યવેલું માં કૃષ્ય વેષણ છા on the north of Orgyan there lived Dadti-deals who was a girl of the sudra caste (K. dun. 38).

Indian province: MANNE ARE DESCRIPTION OF AN Indian province: MANNE ARE DESCRIPTION OF AREA DESCRIPTION OF

EN I dsam-bu and 1. gold; the fabulous fruit of the Kalpadruma, the wishing tree of

the gods; gold leaf is compared with the leaf of that tree, gold yielding almost all that man requires for his living. 2. acc. to $J\ddot{a}$.="The rose apple tree Engenia, which figures also in mythology."

‡ धन सुन्त deam-bu-ka बनवा, मुनाच the jackal.

tuga be or stuga be Hdeam-bubi-glift wasty the ancient Buddhist name for India: व विका में हिट वह केर पहितक मुख्यका। देर लाहा B B S cha down & ye al a m. Ca. Se . ug. g. en en ga. यदे सन्दर्भ तम समासुदे हिंद नेमायहेंद this southern continent is triangular in shape; and is called Dsani-bu-glif from the jam-jam sound made by the falling from heaven of the leaves of the kalpadruma wishing-tree into the river Ganges (K. d. 4, 343). Long & Bac. बी हार बॅबाब के जिंद यह सुद्ध क्षाव क्षेत्र की भीर ईस the names of some of the countries situated to the north of Jambudvipa are: - मन्या; १ पवेन ५ पुणिन्द ; ६४० धर्वे हे सुरक्षेत्र ; सुभावाय सुक्षात्र ; ६४ ६ हरह (Dardistan): कार धर ब्रेंड्च सहस्रकी: बामे पुरुष करव:: यश्रावाय महिक: यनकार (Kandahar) ; न्य भवा ; (Sogdiana) १३ व विवः अ है है ज संशोधीक ; बुदव व्यव्यव्यव्यवस्थान (China with her surrounding appendages); 4.44 मक्त चपरचीम; हुई खारा; यन्यह परवरा: गुन 52 रपुश सु वर्गीत कोड़; गुश में ई कालोश (K. d. र, 286). क्षेत्र के ब्रेट व Jambu-mala n. of a country to the north-west of Jambudvipa or Dzambuling situated near the Sumeru mountain. Beyond that country lies the country of and are, i.e., the string of lightning Aurora Borealie (K. d. 3, 270).

****§*§ Deam-bu-ned the river Yeru Tsang-po of Tibet which brings down gold with its sands; also the head-waters of the Yang-tai-kyang the river of golden sand.

EN 9 Q Deam-bha-la or two Deam-tha
the Tibetan Pluto or god of riches. His

different epithets are:—#43°44°34 Shongyi gnod-sbyin, 68°3 Chubi-thu, 69°434°5 Chu-yi dwah-po, 6°4444 Chu-la-gnas, 44°5 anx I Nor-bu duah-po, 494484 Bmuge-ddsin, 44°3°44°39 Nor-gyi dwah-phyug (Mhon.).

লৈত্বৰ্ধ Deam-bha-la nag-po a manifestation of Dsambhala in black; লৈ কৈ লৈত্বৰ কৈ 5 the same deity in yellow aspect.

‡ है ? denād, शृंभेषाद्वामान विशेषाद्वीभूषाश्चामेतृपरेः विश्वासम्बद्धाः स्ट्री होते । (Hbum. ब. 285).

क्षेत्र क्षेत

[47] define na kd-ya in mysticism = 44 3 g spiritual image or body, the spirit.

E dsi num. fig.: 49.

* दें ते के 5 Desi-na mi-tra विज्ञानिय n. of a Kashmirian Pandit who translated cortain of the Buddhist scriptures into Tibetan and died in Tibet.

to some authors it is \$34.45 or plague; acc. to others a fearful kind of burning leprosy: \$4.45.45 at \$5.50 the progress of the disease dei-li devala (A. 19).

‡ द्वि त्यानी det-ba-ka जीवज honey, nectar, ambrosia; that which gives life and also keeps up life (mystic).

Syn. us qu'u mtsho-ldan-ma; qu's straketsi; z:24 rwa-oan; qu'aga: lus-sthuk (Mhon.).

6 deu num. fig.: 79.

E

1049

grg. n. of the third son of Emperor Daung of the Han dynasty who succeded his father on the throne (Fig. 54.).

E dee num. fig.: 109.

+ E'5' Dec-ta-ri share n. of a Buddhist saint of Bengal (K. dun. 45).

‡ हैं देवे की Dsc-tabi-tabal अवदन the grove in S'ravasti in which Buddha had resided for many years and where the tirst Buddhist monastery was built under the auspices of Anath-pindada.

 \mathcal{E}^* \mathcal

Z dso num. fig.: 139.

हिंगे dso-ki or देने dswo-ki vulg. for वेंचे vogi or क्वब्रूंट य rnal-hbyor-pa.

KEQ' mdsah-wa 1. to be amicable, to love as friends or kinsmen do : sets u and a loving married couple (Dal.); hate a saw 35 all hostile malignant (creatures or powers) (Dom.); A nee a sew year to reconcile those that are at variance with each other; ga I sate at Aug he had a Brahman for his intimate friend (Dsl.). 2. as adj. = = = qqqq or 34 intimate or near. 3. as abst.= friend, relation, one near or dear. Also: affection, friendship; also weage, wear वर्षकाय to cultivate friendship. अदिवनेश mdsah-hees = भूवभ भूवभ के बाखब, जिप; also parents, brothers, cousins, relations, friends; frq. in conjunction with \$5 or Burnan (Glr.). आव पुरे बुंबम व mdsa-lhabi grogt-po= 44 a (MAon.). mia fan mdsahgrous in C .= 5 4 husband, wife. Ma 4144 maleah-yeruy v. में १९ प्रमा अध्यापर हेर maleahwar-bycd=But or In (Mhon.); site an alta mdeah-was beins v. 434 344

Syn. ફેડ-વર્ડ ફર્માલ-hdod; વિડ્યાલન yidmethun; વિવાશન yi-yeugs; અંદ-વાર્યના mdsahgeugs; व्याचेवन bay-phebs; ફેડ-ગ્રે ફર્માલ-મેંક એડ ગ્રે yid-મેંદ; મેંગ્રે blo-મેંદ; નેમ્યાયાલુક કરનાક-માલિયા (Mhon.).

배역 최 mdsah-mo 1. a mistress; also a female friend. 2. v. 6명자.

চাহি । maked-pa 1. imp. আইং naked is the honorific form for ইংল in all its significations, whenever the person acting is the object of respect: ইংলিন বিশ্ব নিয়া কৰিব লগতে কৰিব লৈ কৰিব লগতে কৰিব



conduct, like ব্র্নাশ্রন spyod-lam, course of life, way of acting; শার্মার বিদ্যালয় প্রতাপ deeds or services: শার্মার বিশ্বাস বেইনার বিদ্যালয় ব

現在、て、文章文 さ mdsar-ra mdsr-rr in Ld. = pitted with small-pox, pock-marked; warty, blotchy, v. sax q (Jä.).

শহুৰত্ব mdsug-gu colloq. a finger v. মহুত্ব ম. মহুৰত্ব হুৰ্থন where a finger can be thrust in; place or thing pointed out definitely, as it were by the fore-finger: মুখ্য মুখ্য আনহুৰত্ব হুৰ্থন আ the object which both the lama and his pupil can point to (A. 156).

अह्य में mdsub-mo सकानी, चम्रु की (vulg. METT or METT mdsub-gu) 1. finger, esp. fore-finger: अहंव अंद्रोद अहे विज्ञानिक अनुवास व वर्षे raising your fingers go on merrily; 43444 MENTALE to point to others faults with the finger (Rdsa 17, 23). The different fingers are: अक्ष्म or अक्ष the thumb; अहबर्ज or श्विमामहब the fore-finger; भेनवर or धर महत्व or नद्र म (Med. Ja.) the middle-finger ; क्षेत्र महाय or भेद केद the fourth finger; अवेथ or 33.65 or METAL in C. the little-finger. 2. too: claw. #597 mdsub-ker-3 or-BE a stiff finger; METOREM mebubbrkvafts an extended finger : "59 an misubskyis finger-ring. #59'85 mdsub-khrid lit. leading by the finger; a pointing with the finger, bint, intimation, direction : * ** केय वर्षे अहुव हेंद हुआ। he made an intimation that removed every scruple of the mind (Ja.). agan: mdsub-yah a mensure equal to the space between the tops of the thumb and the fore-finger: aga x as a one without fingers ; "547 mdsub-rtse tip of a finger (Ca.); MEQ Man mdsub-tships

joint of a finger. **Fa** mdsub-sha lit. the finger-cap, a thimble.

মাই mase yet leprosy, believed to be caused by Lu or water demons when they get offended from any cause, and is therefore also called মুণ্ড. It is described as of thirty-six kinds. আমাৰ males-klad the brains of the head of one who has died from leprosy: মাৰ্চ কাৰ্চ ENA mase-rmog a kind of helmet (Jig. 31).

SEX 4 mdeer-pa or aka 1.= ka or aka 4. = ka or aka

씨본짜'니 mdses-pa also, collq. "dse-po," handsome, fine, charming, after or all a second appears very nice; g A NEW ZI sweet daughter ! 2 5 444 44 5 well a mountain beautified by numerous woods; fig.: 15 am sales 41 conduct outwardly fair (Dsl.); आर्थ वर्ष mdses-bkraq lustrous; beautiful and bright: यवेद रशानु सहस्रायगुवा देशसः यवसः यदे वाहे रासः at any the lustre of his countenance had faded, the wrinkles on his skin were many (Khrid. 48). Many lit. handsome body idiomatically : fine health : अस्य मुख्य दनेश पुरेश being in excellent health (Yig. k. 48). अरेश दक्ष melses-dyah delightful ; अरेश डेंश [one who naturally indulges in pleasure]8.; aragara a handsome woman 111-13); with an mases-saug===== very

E

handsome, beautiful (শ্রুর্গতন.); শুরুষ মুখ্য প্রাপ্তরত্ব-চুধ্রত্ব ornament, jewellery (শ্রুর্গতন.); শুরুষ মুধ্ প্রবিধ্ব - চুচ্চান, the finest sandal wood perfume; শুরুষ্ণ আরুষ্কার্য কর্ম কর্ম কর্ম ব charming young woman or girl (A.K. 111, 30). শুরুষ্ণ মুখ্য প্রবিধ্ব - প্রবিধ্ব - চ্ছান্ত - extravagance, debauchery; শুরুষ্ণ প্রবিধ্ব - legs kind act, good behaviour (Rtssi.).

अर्थे mulso बामरी. वेमरी breed between the yak-bull and the common cow; also is the hybrid of a common bull and a yakcow. A mdso-mo female of hybrid birth. the jomo or common dairy beast in Tibet; भार्ति mdso-dkar, white dso : भार्ति mdsorgod wild cattle; all and midso-sgal load for a male to carry; with male male cross of vak and cow; with and moso-phrug a young dzo, a calf of a dzomo; all a las mdso-mo-ciff a tree the wood of which resembles the red-sandal wood : and being largely imported into Tibet from China, is used in dving the garments of the lamas of Amdo. with mdso-tshwa n. of a medicinal salt : अर्ड अस्व व द्वापि क सेर बेश.

কাইন্ maked ভাৰ abst. treasury, store, depository, treasure-ohest; আইন্ ব্রুল্থ মুধ্য to secure, to hide a thing in a safe place; আইন্মাৰ্থ্য to take it out. গ্ৰামানি treasury of a monastery or that of a Buddhist sanctury. আমানি corn-magazine, granary; গ্রেমানি a safe for valuables; লুকানি gold treasury; প্রস্কানি a safe for valuables; কাইন্ gold treasury; প্রস্কানি a chandzo" treasure in large monasteries; মিন্টানি মানি কামনি

ऑद हम mdsod-jus a kind of fine satin (S. kur. 180.); आँद सम्मा mdsod-htags finest

silk scarf for presentation (Yig. 38); when it is midsod-gos, the finest satin or lit. the satin robe that is generally kept in the treasury or box, only used on grand occasions (S. kar. 178).

अर्दे प mdso-pa माजारिक ; treasurer.

Syn. wit; akg u masod-hasin-pa; gunt, phyay-masod; as: wit; u bah-masod-pa (Mhon.).

अर्थिः हु ndsod-spu चपाच := ेब ने हैं भ (Mson.) हेन अर्थिः है ब circle of hair between the eye-brows in the middle of the fore-head, one of the particular marks of a Buddha, from which he sends forth divine rays of light $(J\ddot{a}_{\cdot})$.

भारत हु डब mdsod-spu-can चर्चायु: [1. a woollen blanket; 2. a spider, a ram.].S.

अहें देश= व नेदः plantain plant (Maon.).

মাইন মাইন আনিমানীয়াৰ Abhidharms koga v. মাইন আনু মাইন, comprising the বুং নী মাইন, and the ব্ৰাথম কৈ the first giving an index of all the subjects of Buddhist Scriptures, the second an account of the doctrines of the Cravaka, Pratyeka Buddha, Bodhisutteas and Buddhas. ক্ষ ক্ষম কি the treasures which are the privileges of such Buddhist saints as have attained to the eighth stage of perfection.

NEW g mdsol-bn 1. a menagerie, house where wild beasts are kept. 2. grief, dejection; a snare, a trap (Sch.).



bottom, the lake became empty or "as not" (Mil.); মানুন এল কি face dripping (with perspiration); নুন্ন ক্রিডেই গাল্ডল he is shedding tears of universal pity (Dal.); ইমামান ক্রিডেই গাল্ডল (Mil.).

বৃদ্ধী II: in the language of the Brahma Kayika-devā: প্ৰস্থান ধুলামুলান; সুক্রিবালীর ভূমনমুলন (K. kon. সু. 236).

RÉE'REE'hdwan-hdson = mes mes (Ja.).

QECNIA hadras-pa 1. acquiring of wealth greedily, avaricious hoarding of wealth. 2.=5.4 spent, consumed, exhausted, construed with 35, of rare occurrence (fa.).

QÉS'U hdsud-pa, pf. 45 to go down. dwindle, to be consumed, to come to an end=#54 9. v.; \$5.955.45.45.45. will be spent or run down. 4x 4 m इंदर बेंदर पाम केंग्रासमा व वर्द in going out and coming in and in wavering to and fro, it is consumed (A. 137). AND THE PROPERTY OF THE PROPERTY वर्धे इंडवर्ड the gathered wealth comes to an end (Pth.); *** Taxa a lamp the oil of which is exhausted (Glr.); 553 वस्त्रक्रम मह परिकेट पुनादक्षम। ye poor children of merchandise whose stored-up merits are now at an end (Glr.); 有明明明明 that which has been spent for provisions (Mil.); aga a star we'd though the muscular part of the thigh had been consumed, (I) was easy : बवभावद helpless (Glr.) ; डे फॅट सामु वद्यायम whilst life is consuming itself (Do.); Zuc mx at the hour of death : 5 m 26 am a sc. the effects of the five poisons never cease; as a straig of devils there is no end (Mil.); अर्थेद or अर्थकेरथःअरभेनेभाव incessant, endless, everlasting, interminable. " with this it comes to an

end, i.e., this is the only thing besides which no second is existing : 434 44 433 44 af ax s as this is the only means of making a living (Dal.). The form sis frq. used at the end of a phrase to signify: "and none besides," "it is only," "and no more," etc. Hence, we may render: अवस्य विकास कर अर्दे। as I am the only person that has seen: अक्ट पाइ this is limited to seeing, this refers only to sight (Dal.); बारेका है भेद बाहैन य रंग दु अद्यंशा as the two have only one name. So, too, the frequent # 353 with the termin, case = not only: श्रेंबावर्गवादिवार बेबानुसम्बद्धा having lost his life not only this time (but often before) (Dal.); \$54.45 1 not only that, i.e. still more, further yet.

কু হার্ল্য Adsan-dhah = কু বেশ্ব (Ligi), difficult to obtain or to aquire.

QÉA'A hdsah-pa 1. to count on the beads, to mutter charms; to pronounce ferm or magic sentences. 2. or atana mischief, danger. 3. vb. to strive, endeavour; to be studious, to give diligence (Ja.). ata-at. hdsah-can a blackguard, dangerous person; hamata-at a dangerous thief, daring robber.

QÉH' द्व hdsam-la, v. हम द बाबा, the rose-apple tree, engenia: वहंमद्वि मार्थेत्र । वृहे द्वर क्वार्यक्षर । वृहे कृष्ण्यक्षर विकास कर्मा क्वार्यक्षर । कृष्ण्यक्षर विकास क्वार्यक्षर क्वार्यक्षर विकास क्वार्यक्षर क्वार्यक्य क्वार्यक्षर क्वार क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार्यक्षर क्वार

ৰাজ ইংকুৰ বুৰ bdsam-glif rgyan-drug the six ornaments or gems of Dsambuling or Jambudvipa:—(1) বন্ধবুৰ ব্যক্তির Ārys



deva; (2) व्यवस्थ विवस्के चार्य-व्यवह Aryasamga; (3) तुन भद्रेन प्रतिम वृत्रेन स्वेश व्यक्तिय Sarvajña Vasu mitra; (4) विष्यप्ति प्रविक्ष के द्वर व विक्तागाचार्य Acharya Dinnaga; (5) विष्युप्त के में तुन्युप्य चाचार्याच्यक्ति Acharya Chandrakirtti; (6) विष्युप्त मुखे प्रत्य चाचार्य-नागेच Acharya Nagendra.

নধ্য ব্লিং কুলাই hdsam-glift rgyal-po হলীবাল the king of the earth, an epithet of the king of Ayodhyā (ব্যাবস্থান্ত্র) (Milon.).

বংশ দ্বী শ্রেষ্টিশ বিশ্ব শাসন diam-glin mehog-gnis the two great personages of Jambudvipa viz:—the Buddha and Nagarjuna.

बर्धमञ्जीद bdsam-bu-glin, जान्युदीप see रूपञ्जीद above. बर्धमञ्जीद or बर्धमञ्जीद is the more frq. spelling.

वर्धानु होते स्ववेद hasam-bu chu-uchi gaer, साम्बादस्वये gold from the river of the golden sand, which is used by a Chakravartti Raju: देर सुवै प्रभद्द वर्धन सुवेद सुवेद स्थाप हुद व्यक्त केद !

ब्रांच हुन् hdsam-bu nādā gold from the river of golden sand: ब्रांच हुन् अवहें हुन् अवहें हुन् व्याप्त हुन्।

atsiqa garasa hakam-buhi rgyal-khama kingdom of Jambu (modern Junmoo), the south-eastern part of Kashmir.

વધ્મ દુવે યુવામાં કર્યું hdsam-buhi rgyalmishan-can = મામને (Mon.) an epithet of the earth.

elsege hdsam-bur a gun, cannon (Jä.).

QEQ has the interest or premium paid for the use of money borrowed (Jā.).

QÉZ bdsar a bob, tassel, tuft (Ja.).

QEX' A hadsar-sea 1. taking dinner at midday. 2. pf. am hear, fut. am gear, to suspend, to hang up, to fling across or over, to put over one's shoulder.

3. to dress carelessly or in a loose manner, to huddle on clothes or rags.

QE \Box hdsi-va 1. to be busy about, to be engaged in, to be taken up with, absorbed by anything. 2. to abstain from, to be abstinent, temperate $(J\ddot{a}.)$.

QECU hdsin-sca to dispute, quarrel, contend with, wrestle, struggle with.

Syn. affara hkhrugs-pa; and hthab-pa (Maon.).

QECAU hdsińs-pa, gen. with y skra rarely with a f, bristly, rugged, shaggy; of beggars or of infernal monsters (Jä.).

DET hilsin 1. The the act of laying hold or seixing, seizure, grasp, gripe, a catch. When preceded by ? or a it indicates an eclipse of the sun or moon, in accordance with the notion of the sun and the moon being seized by the dragon Ráhu. 2. a holder, keeper; a receptacle; Târa (water-holder) a cloud; Yaka (water-holder) a cloud; Yaka the tungue. 3. a bond, obligation, contract, agreement, a bargain, a treaty; ? Aquaka a written agreement; ? Aquaka a written agreement;

Q हिन्दा hasin-pa pf. बहुद है हमार्थ or हुद समर्थ fut. बहुद हमार्थ; often takes the form भेता ; also occurs as बहुद in all tenses: 1. to lay hold of, to seize, to grasp; frq. requiring इस attached to object seized, स.त. बस्तावस्थ to grasp a person's hand; अर्थेन्य taking hold of the head; भेन्य बहुद to catch a man, frq.: इद अर्थेन्द्र प्रति take as wife (Gir.); बहुद बहुद के though grasped it is not held. 2. to uphold, support: अर्थेन्द्र विद्या के क्षेत्र प्रति के क्षेत्र के क्ष



the Buddhist faith. 3, to realise, comprehend, grasp, conceive, by the mind : 545. हा क्रममानी कमाया करायमा लेखानी वहूर प्रवस्थानक है वहूर या "to perceive things not as they are, or not at all, in consequence of weakened senses" (Thau.): with reference to mind or memory : बेमकाय वर्षेत्र य ; चेद व वर्षेत् ; ह्वें व वर्षेत् to be taken in or grasped by the soul, mind and understanding; 34424 344 to be kindly affected towards a person; 3944 % 34 4 to be not graciously inclined (Mil. nt.); अभिका अन्य taken in love by a girl (Pth.); \$ \$5.9244 ri-khrod Adsin-pa to choose the solitude of mountains: 544 4 4 4 to grasp humility, to choose lowliness (Mil.). 4. to consider, hold, estimate: 5.4595.4855 considering me an enemy (Dzl.); as alfa'u', METATATA to esteem, respect one, as a father, as a mother (Sta.): 25 4 4 4 4 4 ally to consider the not existing as existing (Thor.): 434 Haka to consider as two, to find a difference between two things which according to Buddhist philosophy are one and the same; SENTA alka to believe in the reality (of a thing) 5. wfa; abst. comprehension, (Mil.). holding; capacity; the seizing; he that seizes, holds, occupies: Rawgawakau the holder of a magic sentence, etc. 6. the dispenser: Bus als a the dispenser of law or justice, punishment. als an halsinhkhris in बेद एव हवाय अदयव दे देवाम है वह वहेंभ 4 35 45 (Khrid. 28).

alla gen hisin-stans uferm fist [clenching the fist, a handful] S.

alique hdmin-dam a sealed receipt or acknowledgement (Risii.).

ৰাজ্য এন = 5শান à an auspicious time (in reference to influence of the planets).

बहें हैं hasin-byed = पूर्व प भार, धातू, था, चारफ, तुका pincers (Maon.). earth as a receptacle of all things. 2. धार्ची a mid-wife.

ৰইণ্ড নাইন helsin-ma-helsin ধ্ৰেটাৰ a landholder, a chieftain, one who rules over s country. ৰইনু কৰ্ম helsin-tshag-pa to supervise, to superintend: ইন্ট্ৰেণ্ড্ৰিম নামন্ত্ৰ নাইনু কৰা (Rivii.).

व्यक्ति अस hdsin-yaş भनर, भनन n. of a great number.

Qद्देंग्राय hdsim-pa wrongly used for

QEX'I hdsir-wa (aq awakan) to trickle off, to let drip (from the fingers).

QE A hdsu-wa, pf. 95% to catch at. to seize on.

एड्निस'ध hilsugs-pa occasionally अवय 240-00 रोपच. वपन : pf. वर्षण्य bisuns or अवस sugs, fut, अअवस gsugs (trs. to व्ह्रवस्य) 1. to thrust or stick into, push down, to set a plant in the ground, to set down, to set up a pillar, to raise (a standard). भेषाद्य to place a drinking-cup before a person; अद्भागत्वम thrust in the finger; उभ मेंदे arawaragawa to set the knees on the ground, to kneel down; ana againg and as feast given when a little child beginto plant its feet, i.e., to walk (G/r). 2. to establish, found, settle; to introduce: Na again to settle a custom and hence. in a general sense, to begin, or set about any business, with or without अर्थे muo; क्षेत्र वह्नाभय to offer resistance (Pth.). 3. intrs., to bore or force itself into, to penetrate, to take hold of, to permeate; mostly fig. : #4 # 39 the medicine has not taken hold yet, does not work; a व हिंद ने अभि अन you do not cling or stick to a companion (Mil.). 4. to sting, like



nettles, to prick, \$5.5% like a thorn (Mil.); \$1.25.25% the leaves sting (Vai. sh.); \$75.24 not smarting (Vai. sh.).

ASSAURITY has been a spirits (Resil.).

बहुत्व bdoud-pa pf. बहु bloud also हुई sud, imp. हुई tohud, (trs. to बहुत्व) to put, to lead, to guide, to induoe; to insert: भूववव बहुत्व to seduce into sin (Pth.); बहुत्वहृत्व to put or insert into; भूति कुद्दित्व one who puts into a vessel (Situ. 85).

Qद्ध्य के hasub-mo for শহুৰ क 1. तकनी, মইন a span, the top of the foreinger to that of the thumb. 2. तन्नी the forefinger.

QEN hasum or again hasum-pa = 444.44 श्वित, निवित a smile: कुमबायवे वहुम के with a friendly smile; aga \$5 a hasum-byedwe to smile: 95855 F5 hdsum-dah-ldan smiling (Pth.); agaige a hasum-skyok-wa to preserve a friendly countenance, to be always mild and gentle; again adsumskyon in a special sense, the exhortation given to a daughter on her marriage to treat visitors with a friendly smile; also fig., an engaging appearance; Kaga fiohilsum a smile: erfakagungu I watched whether the smile of my aunt was friendly or unfriendly (Mil.); Kagar 59 ho-hdsum nag-ste looking forbidingly; ASAF hdsum-kha a smiling mouth; WA Agura tha-mo hdeum-kha-ma a smiling goddess: पुर्वद्वात अनुवाद अन्त at first a girl is a smiling young goddess (Khrid. 51). ASN 2452 hdmm-ltag-daye a smile between the teeth, a sardonic smile, a grin (Cs.).

QEAN II: bdsum-pa सवाप pf. बहुंस blsum or देस sum, fut. पद्मा gsum, imp. इस tshum 1. to close, to shut, yet, as Jä points out, only in certain applications, such as to close one's eyes, to shut one's mouth: किल के बहुन पद्मा के mig mi-bdsum-partla-shif to have one's eyes immovably fixed upon (Dzl.); also वर्षक क्षा के pad-mahi kha-zum-bshin just as the lotus-flower closes; क्षा के कुछ के किला-bay-can (of a child) sweetly smiling (Mil.).

ৰহুপত্তৰ bdsum-mul or বহুপত্তৰ সম্ভান্ত a laugh, a smile; বহুপত্তৰ উপন্ত a smile escaped; বহুপত্তৰৰ to smile; বহুপত্তৰ to smile by drawing in the lips but not breaking into laughter: শইবেশ্বৰ বহুপত্তৰ হৈ (Rdsa. 21). বহুপত্তৰ bdsum mu-le as if to break out into a laughter: প্ৰবিশ্বৰ বহুপত্ত

QEX'O hasur-wa pf. QE hear, fut.

THE geur, to give way, to draw back;
(of a horse) to shy: QUANTER to step aside in a path; QUANTER to shun work,
to evade labour (Ja.).

REQUIP holsul-wa to glide, steal out or away, analyse to slip out or through the door; and or analyse to glide into the water, i.e., to dive. Analyse down into its den so as not be seen or captured (Situ. So).

Q58 hdsus 1. v. 954. 2. a corrupt form of 959.

Qहेंन् में hisseg-pa चारोहच, चाक्ट to climb up, to ascend, to walk up; १ व व्यव व ri-la hisseg-pa to ascend a hill, क्षेत्र केंद्र

QEL' desen whet-stone, hone (Jä.).

QEC'O hidsen-ses 1. to fight with projectiles; to throw stones. 2. to stick or jut out, to project, to be prominent.

QET'U hdsed-pa pf. and bred, vulg.

QEN'U hasem-pa=14359 to shrink from, to shun, avoid: ac a a a a give up or abstain from wine; भे द्वेय व वस्थ to shun evil; ZaqAqarq insensible to shame, shameless; व्हेंभभानेल = ब्रेंट भानेल do abandon, give up! विकाद व वर्षाण to dread going in an inauspicious direction; 434 सुरह्म वया बहेंस avoids going on a journey or doing anything at an insuspicious hour when the malignant stars are in the ascendant: वेयव्यवस्थाय to keep off from pollution or defilement: 3 34 3 4 4 4 4. बह्मम नेव अर वासर (A. 29). बर्डम मर्देव hdsemmdoa= Ka Awa Ro-tsha ces-pa, shamefaced. bashfulness, modesty (Mnon.); allarusa hdsem-pa-can or aks ag 35 bashful, modest (Cs.): Always hasem-pa-med immodest, shameless; Rank khrel-hdeem modesty.

QEX haser=#158x glu-ghyans music, singing (Maon.).

QEX'UI: **Moser-pa without fleshy excrescence in the body (**Hbrom. ↑** 18).

****Su **Moser-dum a round excrescence of the body, stump-like (foot or hand).

J. QEX'H II: or alk's heer-wa 1.=

in to say, to speak. 2. to be hearse;

alk's heer-pe hearse; with an skad id.:

arainalization to weep with a hearse

voice (Pih.).

QEAT & deog-ps with the fist; to fold the fist.

QEC'QEC' bdeon-bdeon 1. jagged, pointed, conical. 2. oblong, cylindrical in C. (Ja.).

allarage belob-broun = age alla.

The state of the common of the common of two roads; grant also to meet, to interlace: an also to meet a in journey; an also all meeting, where all meet; n. of a mountain pass on the road to Lahul from Spiti (Jā.); and wanted to coming together of various things; and also coming together of various things; and also coming together of various things; and also coming together of various things; and crowd, crowding in one place.

QENIA hasom-po abundant, swelling, profuse, fortile; \$\$\frac{3}{4}\sqrt{2}\sqr

QEQ। A hasol-pa any error, mistake, etc. रेच व्यवस्थानुष्य de-la hasol-pa geumbyus he fell into three errors (Ja.).

ৰাজ্য helecters 1. = মৃত্য to mistake:
আন্তর্গাল lam-helecters to go into the wrong
way, to miss the right way; ভূমনুত্র্যাল
to blunder in working. 2. to shake about,
to stir; to intermix, to confuse: ইন্ট্যাল্য মুখ্য বিশ্ব to deliver a message confusedly,
making a mess of it (Jā.).

Free www clay or earthenware; gen.
Fw=clay. Fgm a clay pot or jug. Free
in comp. is used for Fm as in an F beerjug, &F water-pitcher. Fw. rdea-kon,
clay oil-burner (Btsii); Fw. rdea-kon

earthen bowl, little dish; TPK: rdea-khan pottery; TPK: rdea-khan clay-pit; TPK rdea-khan clay-pit; TPK rdea-khan pwert potter; TPK rdea-nkhan pwert potter; TPK rdea-nkhan-gyi bkho: skor-eea to turn the potters' wheel; TPK rdea-rdea nkhan-gyi riys, TPK rdea-chen a large earthen pot or vessel (for cooking purposes). TPK rdea-phor earthen oup or dish; TPK rdea-bo an earthen vessel.

Er rdsa-rds बद्दा kettle-drum made of burnt clay: शहर किए व वेत्रक प्रश्न क्ष्य प्रश्न कि (Hbrom. F 107). शहरीय स्वक the large kind of kettle-drum.

માં છે Risa-chu n. of a river in Khamu raid to be the head-waters of the Salwin: મામ જેવા વર્ષ દ્વાર માં મેદ્ર વર્ષ મુખ્ય વર્ષ કર્મા મામ મામ કર્મા પ્રાથમ પાતાની મામ કર્મા પ્રાથમ પાતાની મામ કર્મા પ્રાથમ પાતાની મામ કર્મા પ્રાથમ પાતાની કર્મા મામ કર્મા પ્રાથમ પાતાની કર્મા મામ કર્મા પ્રાથમ પાતાની કર્મા મામ કર્મા પ્રાથમ પાતાની કર્મા મામ કર્મા પ્રાથમ પાતાની કર્મા મામ કર્મા પ્રાથમ પ્

I'S rdsa-bra in C. is a species of lagomys, a small tailless rodent.

** rdsa-ma we pot (unglazed, urnshaped, bellied vessels of various size both for cooking and holding water, butter, and the like).

ি rdsa-ra, মুখাৰ; and প্রেম স্থান্ত। প্রেম rdsa-gaon, মহন্ত্রন, মহন্ত্রন মহন্ত্র [a frying-vessel]S.

EK rdsafi chest, box, for various stores = ak a bafi-pa (Jä.).

EC' T rdsaf-wa, v. Fr a rdsof-wa.

ELM. I Lagare-ba = B. sec data Or dir. o'

FO ?dsab=954 or 95480 mud, mire.

Taga rdsab-rdsub 1.= 14 rdsun-po falsehood. 2. sham, emptiness: name ray 14 rmi-lam rdsab-rdsub-can an empty dream (Cs.).

To To Ideab-Ideab = 4500 mire, marl.

EN I: gdeas 1. (4-2499) 24, 244 an article, thing, material, object (= 5544 पटार्ड substance): इसर्ग्र वेर धर अर्थर white objects appear yellow; gupus 45.43 Reals the thing of yesterday is to-day no more (Mil.): " प्रदूष पूर्व प्रम an impure thing: देवेड requisites for this purpose; especially for sacrifices, sorceries, etc., hence also used as identical with magical agency (Vai. st.). 2. we possessions, property, riches: इ.स.स.स.ब.इ.. वर्ध वर्षेत् दूसमा the blessings accruing from a right application of gw wealth; gqgw provisions, victuals (Pth.); ধুখাৰ্ম জ্বিষ্ণাৰ all his property (Mil.). 3. in philosophy: matter; real substance, realities (Was.). one you begun-galans charms, talisman. gwes rdens-ldan = 45x 24 one possessing property, a rich man (Maon.).

में हैं I: rdsi=क्ष- rlun or क्षेत्र- rdsirlun बाह, जनवण the carrier of smell, i.e., the wind. विश्वचान contrary or adverse wind; क्षेत्र-क्षेत्र हेडां-स्वक्षं-rdsi cool breezes; होते phu-rdsi or क्षित्रे stod-rdsi a wind



II: or to reasible va, une herdsman, shepherd, cattle-keeper; to relative a male keeper; to relative a male keeper; to relative a female keeper; to relative physics a herdsman; to reasible-keeper; to relative gnag-relatineatherd, to re-relating goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd; to relative goat-herd goa

rdsi-skor shepherd's hut. Sch. has also: 50 k dpe-rdsi index, register.

िय rdni-ma पद्म 1. eye-lashes. 2. कृषा a pot.

Syn. Am diga mig-gi smin-nia (MAon.).

E'A rdai-wa pf. The brdsis or kw rdsis, fut. The brdsis, imp. The brdsis or kw rdsis, 1. to pound, stamp, to kneed; to tread down; The brdsis of I should tread upon a thorn. 2. to oppress, to distress (Jā.).

*3 rdsibu 1. shepherd, diminutive of fardsi-bot 2. fin of a fish (Sch.).

+ 23.24 rds:hu-tshos the preparing of dishes for a noble or lama.

TTT rdsig-rdsig=Ewith rfiam-rfiam with era, to address one harshly and threateningly. EC rdsist or ECS rdsist-bu, gental, and a pond, e.g., for bathing; ECAPA rdsists-then a large pond (Cs.).

FR & gu edsin-drun-skyes = 92 94 saffron 924 (Mion.).

ECN rdsins = Pen gru-rdsins or granger gru-grifs a ship.

Frisu=And khram-pa or An phra-nu (Minon.) The pretence, false air or show, also falsehood; Ang yig-ranu a lotter filled with falsehoods, a lying epistle.

Frag feigned smile; Erangera = Erangera

Tribute of the problem of the proble

ह बच्च rdsu-bphrul আছি a miracle, a magical illusion, an apparent marvel, the power to cause which is considered the highest manifestation of moral acquirements; also = any delusion, miraculous appearance or transformation, etc. ह बच्च मित्र प्रत्या-bphrul ston-pa to exhibit miracles; ह बच्च बच्च प्रत्या-bphrul bjig-pa to destroy the illusion by seeing through it (Mil.) ह बच्च बेह्म प्रवास क्षेत्र प्रत्या-bphrul ni rnam-pa gsum miracles are of three kinds:—(1) अंश प्रवास क्षेत्र व लाइन क्षेत्र व लाइन व क्षेत्र व क्षेत्र व लाइन व क्षेत्र व क्षेत्र व लाइन व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व लाइन व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत्र व क्षेत



क्षमा प्राप्त हैं (3) विराह्म अर्जुवसाय yid-ltar mayoga-pa to move according to one's wish, a faculty applicable to Buddha alone (Shin-gyan, 220). Kaga Jak al rdeu-bphrul-gyi rkanbehi ware: wave: the four Riddhipada, acc. to Snin-rayan, 220:-454'44 hdunpahi __ , aun 9 sems-kyi , __ uff aun brisongrus -, 555 48 graga 3 ac 4; but acc. to Maha vyutpatti:--(1) 454'44'\$K'R'484'8K'46'45' 35'54'व्य पवे'ह्" व्यूवार्त कृताव सन्दर्शनिक प्रकाशाव चेकार सम्मागत कहियाद. (2) मेश्रम प्रेडेट देश्या हर वरे बड़ छेर दर क्ष परे हैं बबुव में कर व चित्रसमाचित्र-ष्टाचनेष्कारसमन्तागतकदिपाद. (3) यहेन व्यूका केहे. दे वहित हुद वर्ष वर् हे दे दह हात पर हा व्यू वा है कर य समाधि प्रशासनेकार समन्तागत ऋदिपाद. (4) ५५५ 20 BC 5. 484 BC 40, 42 . 34 . 84 . 49 8. 4 84. 34. भीमांता समाधिप्रदाव मेकार समन्तागत ऋदिपाद॥ चहुपसम्ब योगेन भवति विवेशनिः चित्रम् विरागनिः चितं निरोधनिः विजय व्यवसर्गपरिवतम्। When applied in this sense the term hdsu-hphral becomes identical with Luaga chos-hphrul. gragar 84 rdsu-hphrul-can कदिवनः gifted with magic powers, miraculous. ह व्युवास मान्द्रवर 35.48.74 rdsu-phrul phra-mo atso-wor byedpahi Ita-wa the school or philosophical doctrine of a sect in ancient India (Theg. 33).

For the state of t

ET rdsub=guya rdsus-stag deceit, imposture: gusya rdsub-byed-pa to make false assertions (Td.); of. guga rdsabrdsub. two relatives or garbiar resource styes-pe and a sambhara is said to have been born from the lotus flower; the people of Uttara Kurn are said to be so born; [one of apparitional birth]S. Evin are days of the company of the said to be so born; [one of apparitional birth]S. Evin are days of the company of the said of t

feigned, dissembled: Twink would a master of dissimulation; with world redus-masti spran-po a disguised beggar (Glr.); 299 twin mu-tig resus-ma imitation pearls.

Further ways. The brakes or in reless, fut. The brakes, imp. The brakes or in reless.

1. to tuck up, trues up (clothes), to cock a hat; to turn up, the upper lip (Ja);

1345 The structure green-du brakes-pa the hair bristling (Do.). 2. to threaten (Cs.).

₹3 rdschu dimin. of K ≈ rdsa-ma a small pot, pipkin (Ja).

ইপান rasogs the finishing, completion: ইপানাল rasogs-la-khag not fully finished, stopping short of completion; ক' কাৰ্ডনে স্থা ইপা ye-ces yofs-su rasogs most perfect and fully accomplished; the Buddha.

Syn. Name sin-la-khad; 42.4 ft. tshar-la-khad (Mhon.).

শিশাসং resogn-khus small window in the wall of a house to see outside objects: ই টাই শিকাসং শৈকাৰ মন্ত্ৰী কুৰা বৰুত্ব বৰুত্ব বৰুত্ব কৰি আৰু ইন্ (A. 130).

हिष्ण देव rdsogs-chen or हिष्ण पाँच है rdsogspa chen-po भगासम्बद्ध 1. most perfect or complete अग-अपस्त 2. one of the principal sects of the Rमाँग-ma School of Tibetan Buddhism; and much followed in Sikkim as well as in Derge in East Tibet. Its tenets are of the Atiyoga type.



Fast a rateogs-pa 1. vb. to finish, to fulfil, to complete, to terminate: ***** na ndeng y lam rdeogs-pahi metshamp-eu just where the road terminates; विद्यास्मिशादम mdsad-va vofts-su rdsogsmas having accomplished all his deeds (Glr.): क्ष्मिक देवा कि it has been carried out according to the order; क्या ब्रेस वहसा रंश ततु. प्रमाना वर्षेत्र ततु जुते. मूलका मूल the concerning the king, his officers, and retinue having embraced the holy doctrine is (here) finished. 2. adj. प्रतित, सम्पूर्ण complete, full, copious, perfect: *4454 पर देशक पदेशक मा कुश the most perfect teacher 3. ब्रुवाय, लिबि, निष्यंत्र, समाप्त accomplished, executed, termination, finis. Svn. 4x4 tshar-wa; 444 grub-pa; 344 sin-pa also qua rayas-pa; ada a hphel-wa (Miton.). Zanudige ge ga naffe sattva, the stage of a saint immediately before he attains to Buddhahood.

ইৰ্ণ বং rdsogs-par adv. perfectly, completely, fully: ইৰ্ণব্যস্থা rdsogs-par beñad-pa to report fully; ইৰ্ণব্য শ্ৰঃ বৃদ্ধ বুলি rdsogs-par crespa shig one throughly conversant (Mil.); ইৰ্ণব্য শ্ৰঃবৃদ্ধ rdsogs-par belab-pa to learn thoroughly (Mil.); বৃদ্ধ ব্য চিলিল-par rdsogs-pa or জ্বী ইৰ্ণব্য শৰ্মাৰ beñen-par rdsogs-pa or জ্বী ইৰ্ণব্য শৰ্মাৰ beñen-par rdsogs-pa অবন্ধ্যা, to be ordained into the full order of Bhiksu.

For an engage-tship, v. an ang a star-bedutes the terminative particle or word in a sentence.

Fourth respective views of the Rink-ma Schools

castle, fortress; in modern times—headquarters of a district magnistrate and revenue officer; Fr. 754 rdscA-spon the district revenue officer in Tibet. rdeok-skyel a through pass-port or road-bill from the jurisdiction of one Jong-pon to that of another.

The resons passes of the presents or the resons, fut. Mr. bresent or the resons, fut. Mr. bresent, to take along with: Mr. of a first of a despatch, to take along with: Mr. of a first of

Ed'A resob-po or Fan resob-mo vain, empty, spurious, void.

पिट्टे वि' L bedsis-pa 1. = चाकान वर्षेत्र क्षुत्र क्ष्य क्षय इस् वर्ष benos-spag-dań fidam. 2. in अवत्य कर प्रवादिक mpan-pa ekak-pas bedsis (Situ. 76). अद्विक zan-bedsis (Kag. 43).

arge box or chest (D. ccl. 18).

বিভিন্ন a lie. v. ধুৰ বিজ্ঞান; বাৰ্ড্ডৰ false, counterfeit; বুৰুণ্ডাৰ falsehood, lie. বুৰুণ্ডাৰ brdsun-tshig false statement: মুৰ্ণ্ড বুৰুণ্ডাৰ বুৰুণ্ডাৰ নিজ্ঞান কৰি কৰি কৰি কৰি কৰি লোক man who is happy and in comfort can give (in charity) and avoid lying (Tan. d. ম. 220).

Parties from [removed]S. 444 of a ral-pa-brides = 444]47, af a ral-pa gyen-du brides or fram af a gos-chas-brides (Situ. 70).



W wa the twentieth letter of the Tibetan alphabet corresponding in sound to the English W.; and is considered by Tibetan grammarians to be of purely Tibetan origin. It seems that the early scholars who visited India for studying Buddhist literature had their lessons in Sanskrit from Bengali pandits who could hardly have distinguished the difference between wand w, but in later periods when the scholars of Higher Tibet and Tsang studied Sanskrit under the pandits of Western Magadha, Benares, Nepal and Kashmir, they found that the equivalent of the letter w wa existed in the letter and belonged to it in the manner that the Bengali letter represents both a and w of Devanagri. Owing to this circumstance, it is said, the letter w fell into dianse.

wa I: a gutter trough or pipe gen. made of wood in Tibet; ◄ the mouth of a gutter; ◄ the water falling from a gutter; ◄ a spout or beak of vessels.

QIII: in Tuntrik Budh. is a symbol of that state which has neither a cause nor a consequence: and an array of the state of the symbol of the state o

भ III: खनाब, जनाब the fox of Tibet, which is of several varieties and probably includes three distinct species. vulg. n. is www.tse. www.wa-skad the barking of the fox: " wa-skyes warew fox-born, a sly, timid person; a Tibetan proverb says: #] # 4154.2.44 . 24.34 . 34.34 . 34.34 याचाची बुब्धास एक if a coward became appointed as chief or ruler, he would particularly play the part of a fox. w wa-gro bluish fox; 电气管 ma-gro-gro & grey fox (Sch.); wage the fox yelps, also the crying of the fox or the jackal when it becomes rabid: अवक्षाचेत्रका garan the bad omen of the cry of foxes, etc. (Yascl. 28).

A wa-ba goitre, of which several kinds are mentioned; A which several kinds are mentioned; A which several kinds swelling from fat; also a was and quark the last being called the goitre of good luck (Mäg. 33). was wa-ba-can one having goitre (K. g. w. 344); wa wa-tsha a kind of medicinal salt applied on goitre. wawaanawa wa gayag this salt absorbs goitre and removes any fleshy excrescence.

일'국제국 Wa-brag dkar n. of a place in Tibet (Los. a, 5). 학명학자의 Wa-brag ghaves n. of a learned Buddhist monk born in Wa-brag ghar who was a pupil of the sage Potopa.

† Q'É'U' & Wa-dea pd-na n. of a place on the way to Urgyen, i.e., to Udyana (S. lam 17).

Q'X sec-ra a kind of tea which is brought to Tibet from the direction of Ladak, etc. (Jig. 25).

भू र वे Waranani, also written द र वे के स्वराज्यों, the Indian name of the city of Benares in the neighbourhood of which Buddha first preached his doctrine.

‡ भ्रा देश मध्यमान व बारेन Varendra Bhumi of Bengal (Dsam.); modern North Bengal.

Q'5' warru-na ave n. of the god of water; that of a kind of plant; also of a naga (Maon.).

યું જે wa-to or જાવે wat-to or જાવેલ watto-wa clear, distinct, plain; રેલેવ્યુલ્લાલ જાત વેલેલ્યુલ વ્યવસ્થાન its meaning having become clear to him, he replied (A. 34).

erq. Wa-las (the fox-valley) a district in East Nepal inhabited mainly by Tibetans lying just where the river Arun coming from Tibet enters the Himalayan gorges to join the Kosi river.

Will sea si a kind of apple (Sch.).

ৰাজ্য প্ৰথম Wa-sch-ge-brag n. of rooky precipioe with a cavern in it (regarded as a holy place) in Mdo-Khams (Deb. অ, 35).

ALC: was a Chinese title of high order akin to our title of baron, and is conferred upon the greatest personages of China, also upon the khans of Mongolia and the regent of Tibet. In Tibet Phola, the first regent vicercy who was invested with the title of Thaudiji, was created Wang and was called king Miwang.

Manager and the king of the king of the Sa-bdag monsters.

Provided Heart Chinese envoy sent by one of the early Chinese Emperors in search of the holy religion of Buddha to India: अर्धेन प्रस्त विश्व कर पुष्पालक देवा प्रस्त कर कर the messenger Wangtoun was sent to India in search of a holy doctrine (Grub. 5, 4).

ু পূৰ্বী warga বাই n. of a tree regarded as very holy which existed in Buddha Gaya (prob. the name by which the famous Bodhi tree was known): মিন্দ্র ক্ষেত্র ক্ষেত্র ক্ষিত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্য ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্য ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্য ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্য ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্র ক্ষেত্য

बाईन wal-gyis = बाने wal-le. बानेइन देशक wal-le drag-po bishal n. of a fancied world supposed to exist to the south of this world (G. Bon.).

Winum. fig.=50.

Q'U'S wi-pa-dua n. of a place (Bon. ch. 5).

QC'EC' Wid-das n. of the younger brother of Jung-jung the 5th Emperor of the great T'ang dynasty.

H wu num. fig. = 80.

H'E wu-rd, 1. v. 3x hur-rdo a sling. 2. pumice stone Sch.

aq देश मिश्रा Wun-jis kos-jo (a Chinese name which translated into Tibetan = दुवर नेपर म the lotus within the water) is the princess Wun-chung Kon-jo who



married king Sros-besan agam-poof Tibet in the first part of the seventh century A.D. She is adored in Tibet as an incarnation of the goddess Dolma (Los. 9, 6.)

भे we num. fig.: 110.

Wen-dhi n. of a famous Chinese Emperor of the Sui dynasty who greatly fayoured Buddhism (Grub 3, 5).

A Si wer-me a class of Bon minor deities; werene a class of Bon minor

quarty que gratie a come de la co

₩ wo num. fig. = 140.

Bodhi. बेंग्रेड्ड Wo-ti baak-po नेविश्व n. of the celebrated image of Buddha located at Kirong (क्रेड्ड on the Nepal border)

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As the twenty-first letter of the Tibetan alphabet, for which there is no corresponding letter either in English or in Sanskrit. Its pronunciation somewhat resembles that of "s" in the word leisure, but generally in C it is sounded very much like the letter 4 sh.

ৰ বৃদ্ধ sha-dkar (অপ্ৰদ্ধ or অপ্ৰদ্ধ) tin. দু বৃদ্ধী sha-sgre = মুন্ধ rna-med earless.

ৰাণী sha-me or গ ই sha-me কৰি the metal lead; এই গৰ্ম দীৰ black lead: এই গুৰ্থন্ত্ৰ লগত end is used to remove poison and to cure putrifying flesh. ই sha-mehi gtin-rdo a sounding lead, plummet (Pth.); এইবন্ধ সুম্বিল [1. black salt 2. Cyperus votundus] S. এইবুল হাড়িব্ৰ quicksilver; ক্ৰিক sha-cog tin foil, thin plates of lead; ৰুম্ক্ৰ্ৰ tin foil.

633 sha-ne-ma pounded dry cheese (Rteii.).

A C sha-ua lame; also = a lame person, but in colloq. वार्ष sha-uo = cripple; कर वया वारत having a maimed foot or hand; क्षेत्र के व्यवस्था कर के स्वर्ध कर के सम्बद्ध पुरुष being (to me) like my limbs, if you thus leave us, I should be like a lame person (Hbrom. F, 5).

4 4 4 5 an attendant, a servant.

ৰ বৈ sha-la a corrupt form of ৰূপ plastering on walls: ইপ্ৰেশ্বপত্ত plastered the walls.

Cells of the Dalai Lama at Potala in Lhasa (Rtsii. 17).

Tsang a few miles to the S. W. of Tashihunpo with a large monastery, the seat of the famous historian and chronologist Bu-ston Rin-po-che better known as Buton (Loh. 4, 5); 本文章 Sha-lu-pa a native of Sha-lu; 本文章 Sha-lu lo-chen = Buton the author.

জ shua or মুজ shua-mo জাল, মুখ resp. বুৰু dhu-shua a covering for the head, a hat, cap; মুগ্ৰেৰ or মুগ্ৰ to put a cap on, বুবুৰ to take it off (by way of salutation); মুগু Chinese cap, মুলু Mougolian cap; বুৰু winter-cap, বুৰু summer hat (light felt-hats adapted to the warmer season); মুলু hat or cap made of felt; মুগ্ৰ shua-gos for মুলু বুল and robe: মুগ্ৰ জনা-জনা put on your cap and robe (Risii. 61). মুগ্ৰ shua-tog the top ornament of a hat prob. a button or a figure; মুগ্ৰ shua-thul the semi-circular red patch that is put on the back of a priest's winter cloak (Risii.); মুগ্ৰ shua-mam the woolly felt of

yellow or red of which the caps of the lamas are made in Tibet (Rtsii.). 9749 shee-gehol the brim of a cap or hat.

a the wearer of the red-cap, n. of the followers of the Raid-ma, Karma-pa, and Sa-skya-pa sects of Tibetan Buddhists.

name of the Gelug-pa sect, the reformed Buddhist school of Tibet now dominant all over Higher Asia and N. W. China. সুকাৰ এই কৰেন a complementary title or address to a great lama of the Gelugpa sect of Tibet; সুকাৰ অনুধাৰ ইন the illuminator of the doctrine of the yellow-cap sect a title of the Dalai Lama of Tibet.

shag 1. clot of blood, film on tea that is cooling down or any film that is formed on liquids generally, as on milk when it is allowed to cool after being boiled. 49 29 clotted blood. 2. a day, but not in contradistinction to night, and is said to be of three kinds: (1) Barag one thirtieth part of the time required by the sun to pass over the sign of the zodiac; (2) 34747 the period from sunrise to another sunrise; (3) 3444 tshesshag the division of time in proportion to each increase or decrease in the lunar crescent. The day period as distinguished from the night is 34 not an shag. ATTEN shaq-grafts the date: 44484 a day, and adv. once; agage as few days ago; aq 5 w 44 az after many days; aq ब्राव्यक्ष from day to day; व्ययद्भ seven days, a week; 44754344455 forty eight weeks: ATHY or ATH or ATES night's lodging, temporary quarters. 3. fog. smoke, dry vapour, filling the atmosphere in autumn (Jä.). 4. also 47 3 shag-rtsi= Mara fat or grease in a liquid state, also

fat melted and congealed again W.; fig. the fat of the country, fertility, quasique, the country is barren (Ma.); and greasy, oily, and lean; and shapphor a cup, or vessel for grease, the pot in which the greasy portion of the buttered tea that is poured aside at the time of taking tea is kept.

ৰণ্ট shag-po in C. colloq. = a day. এবং ৰ্থ shags-grol = হ'ব কিছু the river Sita (প্রকান).

Required shaps-pa पास; बाहरा a aling rope with a noose for catching birds, wild horses, and antelopes, etc.:- स्वास परे स्वास प्रस्त कुर देर राजवाहरवाह्य having been drawn in (ensnared) by the lasso of love (A. K. I-14). स्वास क्षेत्र क्षेत्रकृत्तिकु or स्वास देव क noose; स्वास देवव क्षेत्रकृत्तुप्रकृतिक or देव to throw or fling the noose at an object or animal.

Syn. ada an ophen-thay; una an head headthay; alk and heids-thay (Moon.).

eৰ্ষণ ও shags-pa-can = ও প্ৰণামিল Varupa the gcd of the sea whose chief weapon consists of a rope with a noose (Maon.).

চিন্দা A Shan-ka-ma n. of a place in Tibet; ৰুম্পুল্ n. of a great Lama of that place.

AL' shaft or an a shaft-po, vulg. was: a-shaft, uncle by the mother's side, mother's brother.

Syn. 如如實有關 ma-yi spun-sia; 如何實う ma-yi skra-ne; 如何是以過失知 ma-yi tshahmishusis (概知on.).

of Tashi-lhunpo. At 37 at 1547 n. of a celebrated Lama of Tibet belonging to Shang (Deb. 7, 5); At 1548 shaft-riags a kind of long knife manufactured in Shang (Jig. 31).

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and Shafi-tsha-bya n. of one of the 36 border lands of Tibet (Ya-sel. 58).

ৰিছিল Shan-shun the ancient name of the province of Guge in Ngari Khorsum, W. Tibet; and comprised the district bordering to the west of lake Mansarowara where the Bon religion was first promulgated and where Shenrab its founder was born. It is therefore called কৰে তাৰ Shang-shung the land of the Bon (J. Zah.). কৰে বুল বুল বুল the princess of Shang-shung who was married to king Ston-ptan Egam-po (Loh. 4, 5). মন্ত্ৰিক বুল বুল বুল বুল called and lightning fell on the black tent of the king of Shang-shung (A. 19).

ar an Shafi-rom n. of a lama of Atis's's time (A. 102, 104).

নি shad= "s the right conjecture or guess: ব্ৰহ্ম কৰে বৰ্ম কৰিছে, he said that the lama teacher knew by guess the time of my death (A. 114).

ক্ৰি shan or ক্ৰ shan-pa weak, feeble, the opp. to হ্ৰ ট. শুমান্ত্ৰ of a weak body, of delicate health; also applied to sounds. In colloq. is used as opp. to বৰ্ষৰ welllooking, handsome.

नवानुव col. for नवानुवासम्बद्धां साम्य सम्बद्धाः स्ट्राह्म consultation, conference (S. Lex.).

বিনাধ shabs 1. বাব, ৰাখ honorific term:
foot, feet: প্ৰান্থ বিৰাধ বাবাহিব to bow
down at an officer's feet; প্ৰান্থ shabs=
"kusho" a title of respect. ব্যাধ হ'ব to
the feet of......, or to......, in directions
of letters: প্ৰান্ধ বাবাহিব কোলে হ'ব বিৰাধ
ক্ষিত্ৰ ব্যাধ

power of kindness and knowledge Phul-Jung. analy or, adams to walk havefooted, against to hold up or support the feet (of another), i.e., to help ; दे दे दे दे बनुद्र अपने हैं द पने देवा न beneath the knees of the stretched legs of that image (A. 44) MAN AGM shabs-hbam gout of the feet, rhoumatic swelling in the feet (Ya-sel, 11): बन्ध व shabi-bro dance, बन्ध वें स्थेर प to dance to music shabe-ma a woman's drawers, under-coat: ansie: shabe-suff ह्यसम्बद्ध pair of feet (Yig. k. 15); अवश्यः एन'य परवसन्त्रह possessed of feet, a stanza : क्षमध्येत shabs-sen nail of the toe, क्षमध्यम shabe-lham or and an shabe-chaq shoe or boot of a greatman. ARRE shabs-rtiff heel; अवस्थित shabs-stegs foot-stool. 2. at the bottom of the lake; AGW 3 shabe-kyes (in Sikk. pronounced as chab-chu) the hook at the foot of a letter signifying the vowel u in Gram.

बन्ध है प्रश्नि shabs-kyi pad-mo = वनभ है व्या footstool (Yig. k. 1).

shabs-dskul-ua = 54 ব্যাধ করে ব to refresh one's memory, to remind: বস্থ দ্বাসী বিধাৰ ক্ষমবাধুৰ ব to submit reminder to high officals, to refresh their memory on any subject (Ya-sel. 31). ব্যৱস্থা বুব shabsdskul shu-ua to urge, to exhort.

ৰ্বমান্ত্ৰম shabs-gras or ৰ্বমান্ত্ৰ in colloq. = servant, attendant.

ন্দ্ৰায় shabs-glu = শৃত্ৰীয় wages, fees such as doctor's fee, etc. (Sorig. 133).

ৰ্ষণ বঙৰ্গ $shab_{\delta}$ -beugs (Sch.) 1. partic of ব্যাধন্ত্ব 2. = ব্যাধন্ত্ব 3. ground, territory $(J\ddot{a}.)$.

क्षण क्षण shabs-chags or क्षण जुन resp. shoe, boot, slippers.

क्षण १व shabs-tog = प्युन है (सोवा, पाइकेतु the heel of the feast) fig. service ; युग वर्षे क्षण १व



qqwifq shabs-rten 1. footstool (C*.) 2. boot (Sch.).

Syn. 年 資本 rkan-stegs; 有首 rga-khri (Mhon.).

another form of any) service, service rendered to superiors, i.e., to priests, convents, kings, governments.

The shabt-drum 1. mode of address in letters, v. and 2. a servant, government-servant; and 2. a servant, government-servant; and 2. a servant, government-servant; and 2. a servant, government-servant, and 2. a servant, government-servant, and 2. a servant, government-servant, servant 2. a servant, government-servant, servant 2. a servant, government-servant, gover

ন্দাৰ ইকাৰ shabs-hdegs service, in col.

= ন্বাৰী shabs phyi: ব্ৰুব্ৰান্দাৰ বিষয়ে I am discharging my official duties with zeal and earnestness (Yig. k. 5). ন্বৰাইৰ্ম্ম shabs-hdegs-ps one who serves as a servant.

ৰ্বাৰহীৰ shabe-bdren shame, disgrace; ইইৰ্বাৰহীৰ to bring shame upon another, to be a disgrace to him.

aquiq shabi-pad lit. the lotus-footed, is the ordinary title by which the Kalons or chief ministers of Tibet are known.
aquiq=aquig=3 also aquiq=35 to, at, in addressing letters to high or sacred personages; fig. for aquiy=35,4 to render service to a great man, to serve him; to be a scholar, pupil.

male or female), in the widest sense of

the word, servant to an individual, as well as minister of the state or the church. Aquig 35.4 to serve (frg. in colled.), to render any service; Aquig 3.45.4 or aquig 3.45.4 to follow as a servant; Aquig 4.45.4 sham-birih—pa, Aquig sham-birih—qaquig sham-birih—qaquig sham-birih—qaquig sham-birih—qaquig sham-phyi servant (Mfon.).

QN'S shaw-cha prob. for are the beak or pipe of the bellows through which the wind rushes when blown.

ANTER sham-rifi = 3'"55 presence of a great man: Anter 5' 435' 4' 3' 4' 10 unable to wait upon, could not interview (Ya-sci. 5); Anter 4' sham-rifi-pa = 3'*55' 4' personal attendant, a private secretary, officer in waiting, an aide de camp (Ya-sci. 16).

বিশ্ব shar-wa (fem. বিশ্ব) decrepted, defective = অব্যাপ্ত কৰিছিল not in full possession of one's members: মিশ্বন one-eyed, half or totally blind; অধ্যান having only one hand, halt; so in a similar manner ক্ষেত্ৰ, ক্ষেত্ৰশুম্ব shar-chap medical share have share had been considered; ক্ষেত্ৰশুম্ব অব্যাহ to present a non-defective article (Fig. k. 52). অম্পূজ shar-ltas the winking with one eye; মম্পূজ shar-ltas the winking with one eye; মম্পূজ shar-ltas the winking with one eye; মম্পূজ জ্বাত (adherence, association) S.; ক্ষেত্ৰ অব্যাহ (connected with, consequent upon) S; ক্ষেত্ৰ shar-shor=in religious observance there being no imposition or mockery: মাজুম্ম অব্যাহ ক্ষিত্ৰ স্থান

ANG shar-la 1.= 'following, succeeding' (Schir.). 2. = মুগ্ৰ on the occasion of, in connection with: মুগ্রেক্সেইমুগ্রেক সভাত্যালয় on the occasion of inspecting the elephant (A. K. 1-10).

নি বা shal honorific term = face, countenance, presence; also, mouth: ৭৭ চু সুমান ব to offer to the mouth, to eat, drink: ২৭ মন



G.

awawages the king spoke; as \$ if the orifice of the face, i.e., the mouth : awara अन्य to be of dient: वस्त्रीय वस्त्र वस्त्र to promise: Mana to give assurance of; awage and awage to gape (Sch.); avege to open the mouth, avegou to smile; an smr shal-dkar resp. for smr 44 plate or drinking vessel of porclain; auxilis shal-dkod lit. verbal instruction-order. direction: 44534 shal-dkyil the face, presence (44'3'534'4 Fix THREE MOONfaced): बब द्रिय अस्य बेट सबूद वे सद्द है य बेट म स 15 144 (Yig. k. 25) that I may be permitted to come into your presence and enjoy the nectar of your instruction. shal placed before any ordinary noun makes of it an honorific appellation:awas shal-skom or awas shal-skyem drink for a holy man ; an in shal-skyogs cup or goblet for honoured person : an and shalkhels veil cover of an image of Buddha also the veil that is put over frightful deities and obscene images; and post food for honoured men. 44 BS shal-khrid oral or personal instruction (Mil.). 44 234 4 shal-hayur-wa to look askance, looking obliquely or turning the face sideway: मार हे है मद्दे हैं अदेव महिन वन मार द नव हर हर दे ही मार awa 45 again in Mari Vihara of Vajrasana there was the temple of the goddess Dolma looking askance (A. 58). 44 94 shal-rayan moustaches; A4'55 shal-rbad resp. for Fox boasting (Situ. 127); at 64 shal-tshul or a sales, cakes, etc. an an shal-tshom resp. for we an beard. क्षाम् shal-sag tobacco-pipe = वर अव ; क्षा प्रकृत्य shal-behuge when he lived, when he was alive: agarquiquiqquiqquiqquiq when Buddha was living (Sorig. 87); Aquagu shal-bous= agu true copy (Situ. 23); aa aas shalbaked resp. of what while; any shal-zas resp. for FIN biscuit, cake, etc.: ANIM 帮警察 white biscuit painted with butter

and shal-so face, presence: Man da an & lieutenant of the Dalai Lama who waits upon the president of the annual Buddhist grand congregation at Lhasa held in January and February and gen. selected from among the officials of the monastery of Daipung. The term عع ₹ was formerly also applied to an officer over 50 soldiers inferior to a captain (Fig. 41). ANSEN shal-daes bodily, in one's own body or person: MEMIQUIANTEM and the place where Buddha was born bodily not miraculously ; वय दहें भ सु अवस्य वद चेंद he is to be seen in person. an all shal-bail I. water to wash a great man's face; washing the face (of a great man). 2.= *4 84 chab-blug washing bowl (Fig. 55); क्ष क्षेत्र हुँ shal-geer-sgron resp. for offerings of golden lamps to Buddha: a shulaso = PON DO OF POND FAIL (Resid.).

सब हुन्य shal-lee bou-drug-pa the code of laws in sixteen enactments in four sections: (1) इनकेम्बर्दे हुन्यु नव हे (2) यहर प्रमुक्त हुन्य किया है (2) यहर प्रमुक्त हुन्य वहुम्य हुन्य ह

MIN shal-chad, v. FR kha-chad.

and shal-che judgment, decision; and a shal-che-pa judge, magistrate.

and shall shall chems, resp. of plane khachems will, testament (Maon.).

945 shal-ta 1, or 940, audience, inspection; turn, service; at quiaq's gracious audience (Soria, 134.): 445 954 to serve. to inspect, review, superintend; to visit, the sick and to take care of them; 34 4 aways 4 to guard the field. 2. resp. for FIGURE directions, instruction, counsel, advice: 945 44 94 to ask for accurate and detailed instructions; 4454 a page, waiter : 444 waiting-man, servant in a convent : 9454 shal-ta-ma waiting woman, chamber-maid. A 4 4 shal blta-wa (1) older form of 9959 one waiting for what drops from his master's line. againg again द्वेड्डिंट डे ब्रायुमानव उत्तर चुमायावनम O Bhagavan with what attention the Bhiksu listen to thy sermons: (2) = au # 35 u to serve.

ad Mag shal-mthun, resp. for FMgg (Yasel. 91).

अवाद्यां shal-adams order, direction; instruction, advice : बहेन हेन व द्वेंश पर त्या न्या न्या must he imparted to her useful maxims (Glr.): AWASHWENNES author, in as much as all printed books are considered to be sacred and the authors are looked upon as semi-divine.

ৰৰ কৰে shal-bdag in large religious meetings, a lama who walks about with a wand in order to preserve good order; a verger (Ja.).

व्यानदेवन shal-hdebs= १ नम्म a free-will offering or present; subscription to any religious movement.

AN AKA shal-bdon resp. for MAKA.

ৰণ ম shal-po= ১ প্ৰ বিধ dkar-yol (A. 156).

AN ME shal-phor = resp. for FEE tes cup.

and shal-bu a small cup : FEEN 9.54.5. Fequity will grang then at dawn they served me with two cups of pap, that sir might not be generated (in the stomach) (A. 156).

ATER shal-byan resp. for FER title. superscription, inscription: 3 44 84 94 4 the inscription of the time of Khri-lde-sroft-bisan was engraved or rock (Situ. 23).

au alau shal-griys 1. an inscription. 2. an apparition : व्युवास वय वृत्रिया विद appearing in a sitting posture $(J\ddot{a})$.

an we shal-yam a joke: 4 gağıngıng. बवायका को अद्राचित्र धर the Lo-Isa-ra also jokingly said (A. 84).

विषाय shal-wa 1. also व्यवदेश shal bgyid-pa, to plaster with lime or cement. to plaster or overlay with anything, e.g., with butter : # 444 49 4 5 sqo-la shal-bauiste plastering the door with clay (Gir.); an away shal-wa-mkhan one who plasters a house or makes a floor with pebbles. etc. 2. and clay, lime-wash, coment.

बै नेय shi-gil chaff and other impurities removed from the grain by washing.

A 1. shi-wa to be peaceful or calm; to be pacified, be appeased; to settle, to he allayed, assuaged etc.; \$45.435.9 to become pacified; a war shi-la-son became quiet, held their peace: 345354 to still. soothe, appease, mitigate; 75, shi-byed a composing draught. 2. बंगमन to be wise, more particularly with reference to affections: to be dispassionate, not subject to any mental emotion. 3. an. unfer: या ने प्रमानित, प्रसद्ध (A. K. 111-26). Shet. rest, tranquility, calmness; adj. tranquil. calm : 3 at 34 shi-wahi-tshig good words : soft, mild language, polite expression. हम्भेज rtay-shi-wa सदाधिक; eternal peace: one possessing that, a Buddha; Awaras shi-mihar byed warms lit. he who puts an end to all pescefulness, an epithet of Kamadeva (Mnos.); 1944 shi-quas for



Pana বুনা ক্লান shi-gras-kyi gram-grafis enumeration of the stages of Dhyana (v. K. d. ম. 261); acc. to Jā. an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or in the idea of emptiness and nothingness. মুক্তম shi-grass-ma মূল্য night, mid-night (S. Lex.). 4.

= অব্যান মূল (Māon.), Nirvana, heavenly repose; মূল্য মূল্য বিশ্ব ত go to rest, to die, to enter the state of eternal peace. 5. the mild deities, or mild aspect of such, as opp. to the মূল or মূল্য the wrathful and terrific forms.

ব্যক্তির বাজি shi-uza-nu-hod-pu Nandi the personal attendant Mahadeva; ব্যব্ত shi-uza hthun মুখ্যান [to drink out of pitchers, n. of a ceremony]S.

Pages Shi-wa-shas-ya urfugu Buddhist saint born at Jalamandala in India, of Keatriya parents (K. dun. 55-70).

ትግሚ Shi-ua-hod n. of a Bon deity; ትግሚያ ያች የመመ a fancied world of the Bon situated to the east of this world; ትግሚና መጫጫ Shi-ua hod-ma hjam-skya another such world further east of it (D.R.).

भेगवे वर shi-scabi-gar the dance of the peaceful spirits, also the ordinary dance (Bbrom. 94).

Talk shi-wahi-grow hermitage, the mountain retreat of saints.

Syn. १क्ष्र ri-khrod; बॅभ वर्ष वृष्टम syompahi-ghas (Muofi.).

As shi-byed n. of the Tantrik Buddhist sect founded in Tibet by the sage called Phadampa. It was so called because:

The same start of any start part it was intended to destroy all misery and suffer-

ings by the spell of its Mantras (J. Zafl.).

নি ম shi-ma sieve of cane or wood; ব্যাহ্য মানুহ Shi-ma phone-skyob an epithet of the goddess Dolma.

A shi-mi or \ 3=shim-bu a car (colloq.).

Anna shi-behag = Mr. Hanger, wrath.

वैषा shig 1. = 89 cig. 2. v. बरेबा u hjig-pa.

+ বিশ্ব shig-po = ইং স্ট্রেশ্বন বই বন্ধ লং জ্ব the mind or person contemplating the Çânyatā, i.e., emptiness or voidity.

বিশ্ এই shigmer a dense throng or crowd (Ja.).

हैंद्र I: shin= व्यक्ति चात्रम self (Maon.).

AL' II 1.: चेच field, ground, soil. arable land, cultivation: 45 45 alay one who cultivates a small field, a small farmer; Kit thus-shis fields on level land, Right field on hill-slope. At shift-kha = 4x shift: 4x pa 9 \$ the girls in the field (Mil.); & shin rmo ploughs a field; Acadama to till, to sow a field. Acids shin-rgod rough, uncultivated field; 15.54 shift-flan was a barren bleak field : 454 shift-pg husbandman, farmer; 34 8 shiftbua or 1 989 husbandry; 4 8 shift-mu boundary of a field, land mark. 34 9854 ৰবুৰ বুৰ হ'ব the names of farming operations :- (1) Na rmo-wa; (2) Na rko-wa; (3) 34 44 phrul-rlog-pa; (4) 14 o bon-ua; (5) अपूरिः sa-sgoft; (6) अप्यन्यह्यास्य sa-bon blsugs-pa; (7) 1981 a bakrun-pa; (8) 1991 a btab-pa; (9) 454 qtub-pa; (10) 4574 bakyed-pa (Maon.). It a shin-chu or It an अवीकास्य irrigation, irrigated field or cultivation : 435.6 \$5.6 444 4 6 4 4 (Yig. 6).



दे वेद्वन shid-gi drug-cha one sixth of the produce of the field which is the king's due from the cultivator.

AF III: a continuative particle annexed to verbal roots at the end of subordinate sentences, and sometimes used to connect co-ordinate verbs. Occurs in place of & being used after the finals:

A, n, m, r, or l.

k ল shiń-sa 1. ground, soil, arable land. 2. any province: ইম্মেইন্ট লাই বি কি বি চালিক লাই কি কি বি

মংশীলাথ shiń-çis-pa = বুৰাজনাৰ শুণিন ৰ a prosperous and peaceful kingdom (Yig.). মংশীলাৰ ইমাছ; one who knows husbandry; an agriculturist. It is also used technically to signify the soul or conscious principle.

बैद' IV : मखस, चेच sphere, body, in a religious sense : The holy or spiritual sphere: अमें दश्य के देह दह बब्द य to enter the field of merit, to turn into the path of virtue (Dzt.); 45483 \$4.543443 seeing him in the land of conversion. 35-43 shiftocu the ten spiritual spheres; acarquible. shift the kingdom of Buddha, the land where Buddhism prevails; so also 454 42 the sphere of conversion, heaven. paradise, i.e., one of the heavens inhabited by the Buddhist gods, or even the state of मनेष्य to go to bliss, i.e., to die. देर योद or 4 4 4 5 design or plan of mansion or residence of the gods, of a Buddha or of a Bodhisattva; also=map; a pass shiftkhame at the sphere of a Buddha's or Bodhisattva's conversion.

fine flour, also flour in general: 39 39 bag

of flour; 39 99 ground into powder; And box or bowl for flour, 2, fig. that which is minutely subdivided, details: a shib-cha exactly, accurately precisely; 399% shib-blod details, detailed list or information ; 4434 shib-chen full of details ; one who inquires into every detail, or particulars; inquiring, inquisitive (Rtsii.); Acres shib-bles or heaven looking into the details: ब्रॅंड बर अबें दशव देग बहुआ के (Rtsii.) 445954 shib-doyad-pa to inquire, to investigate; 34535 shib-dryod inquest, inquiry, investigation : प्रमाणभय नेपार्के र के अवस्था सम्भ about to proceed to institute inquiry into the matter of Tag-yab (Yig. k. 26); 445454 shib-dyyod-va one who inquires after the particulars of a matter, an investigator.

विवास shib-pa adj. accurate, exact; subtle, fine. भेषण or भेष adv. precisely, exactly, thoroughly.

An ahib-ma [1. a winnowing basket; 2. a demon who was enemy of the god of love] S.

भेष के shib-mo कविका, किल्यानं [1. particle; 2. niggardly]S.

মুন্দ shib-cer minute examination or comparison of details; মুন্দুমুন্দ হত compare closely: ইন্দুমুন্

Anguage as to shib-than gam-bear-see to present the explanation of details; to interview with a detailed statement.

क्षेत्र क shib-thiffs deliberation, deliberate consideration (Yig. 61).

मेन सुन shib-lhug = नेप दुन minute details (Yig. 93).

q

AG AC shib-cia = A48 khron-bu (mystic) (Min. rda. 3).

shim-po sweet, well-tasting, nice-flavoured, nutty: কাই কাই ইবাইন shim-po nygron-po-la ster give the sweet food to your guests; কাই মহুৰ it is not nice; কাৰ sweets, delicacies.

के वेदान shim-thig-la a medicinal herb the fruit of which is used in eye-disease: के वेदाने के विद्याप्त के दिल्ले के दिल्ले के दिल्ले के किल्ले के दिल्ले के किल्ले किल्ले के किल्ल

AN'S shim-bu collog. = A cat.

Syn. A. Tên groß-gi sprehu; Te u kundu-la; gu aynu lus-bskums; ank an beakna sbed; prand rnam-grol mig; aara? An hbar-wahi mig; Eu byi-bla; Eu byi-sa (Mhon.).

विषा a shil-ma= भेषप kon-bu or भुषप् skun-bu.

metter [man the areca or beetle-nut tree] S.

ৰুপ্ৰ shu-dag improvement, correction, revision, examination; the word was also stated by a lama from Lhasa to mean "exercise and practice" in a language or in any subject of study: টুংল বুংল বুংল বুংল you require further practice. ৪ বুণ্ড বুংল to mend, improve, correct, revise; বুংলু বুংলু বুংলু কৈ examine and reform one's own character or disposition. ৪ বুলু বুংলু কিন্দুল কিনাল

a'पदेवस shu-hdegs=वीवसहैत grigs-rien a present accompanying a petition. B'ন shu-wa I pf. অনুন তা নুনা, fut. আৰু gshu, = ইমান (Maon.). 1. to melt: অনুন্তি নুনা gold to be melted; নুনা দিননা whatever is melting or fusible; নুনা it melts; মৃদ্যু নুনা dissolving into light. 2. to digest: ই ইং ইমান digestive medicine; নানা undigested; মানা নুনা undigested food; মানুনা undigested food; মানুনা indigestion, sufferings arising from it; মানুনা to decompose what is undigested (Ja.).

9 7 II: 1. pf. 54 shus, a vb. used chiefly in addressing one's superiors and also in politeness between equals, signifying: to ask, to request; to beg, to petition : विद्रासीमा समाव दर मृत्रेदायर क्रमायम he having begged the lama to come indoors; also signifies constantly; to say; টুৰ্ব্যাৰুপ ই শবুল the officer said to the king. TWY TAKE TO EDEAK OF DEAY PERDECTFULLY: to prefer a suit or petition, \$4593 454 one who explains his object; नद्भ कुल्लाय having said 'I beg you will permit'. (Glr.)-here garden comes from 54 to speak, sav. at mill to the trans I will ask of him the things lately seen, sa कर द्व कु व दे वेदावा में it is very right of you, thus to ask me about everything (Do.): क्य सर्वे हृद मु भे का क्या कि related the dream before the king (Pth.); Kunna Lawthev to ask permission. 2. sbst. a request, desire, petition; inquiry, question; 54 agara shu-wa hbul-wa to make an application, to apply; \$3 shu-khru a petition. application. The shu-glest an address or petitionary letter: 9 9 95 9 shu-glest byedpa to address, accost; 94 shu-rgyu the subject of a petition or suit. 3 a four shu ma spobs-pa=8भद्रभाव or कर्जनकाशवरेव unable to pray or to memoralize; ৰূপীৰ shu-yig, कुष्ये क्षेत्र जीव a petition : ब्राइवें केंब्रवाय



ৰুৰ মুখিন memorial or petition presented to superiors and magistrates, &c. $(Yig.\ k.\ 1)$; ৪ বৰ shu-lan answer to a petition = মিৰ্ম বৰ $(Yig.\ k.\ 10)$; ৪ বৰ shu-lan answer to a petition = মিৰ্ম বৰ $(Yig.\ k.\ 10)$; ৪ বৰ shu-lan answer to a petition = মিৰ্ম বৰ $(Yig.\ k.\ 10)$; ৪ বৰ shu-lan answer to a petition eigened, false, designing suit. ৪ বৰ্ষৰ বৰ to backbite, to petition, accousing one falsely or maliciously. 3. v. $J\ddot{a}$, for information concerning wide use of impera. of ৪ ব in W colloq. as polite or resp. addition to most sentences.

9 shu-sha = 9 k shu-ho.

3 है4 shu-rten = ३ भेज में है4 shu-yiy-gi rten
चिपा the present which is sent with a
letter either as a sign of compliment or
respect or as a necessary appendage to a
request.

Syn. 3984 phyay-rten; 34E4 qusrdsas; 454.4E9 nalan-hjog (Uñon.).

43.43 \$3. shu-re hthen-khyer discrepancy, disagreement in statements (Rtsii.).

9 ইৰ shu-den drift, subject of a petition; in a general sense= গুল request, suit, communication etc. গুইৰৰ shu-don-pu= ইম্বৰ প্ৰথম প্ৰথম কিন্তুল কৰা a pleader, advocate : দুলকু মূল্য প্ৰথম প্ৰথম কিন্তুল an advocate in a dispute is advisable on certain occasions (D. ccl. 7).

ৰূপন shu-hphrin resp. for প্ৰবাধ, পুৰন a reply: বুধন মুখ্য বিশ্ব স্থান perceived the truth (i.e. became converted to Buddhism) by means of his replies (Yig. k. 1).

ৰূপৰ shu-un-po or ৰূপ shu-po petitioner; বু-শূৰ applicant, complainant, questioner or inquirer; বুপ্ৰত্বপুত্ৰ the eight interrogators of Buddha were: আবিস্থা, নুধুনি, কীমিক, নিগন, ৰাম্যাণ, মুখ, নাম্বাৰিনী, খালান (Fig. 37).

6 39 shu-skyog in W. = crucible, melting spoon.

हरूर shu-mar colloq. for १४ al lamp, light: हरूर व्यवस्था कर्म प्राप्त क्षेत्र के lamp, ing taken a bright shining lamp he looked (Rdsa. 13).

3 Shu-ru n. of a place in Drag-po (Deb. 4, 37).

g নির্বি Shu-beher n. of a tribe, or clans in Tibet : কিন্ত্রী অবস্থানার কন্দ (A. 80).

বুৰ্মী shugs resp. for ম fire; acc. to Jii. the fire lighted for cremation. প্ৰথম কৈ মন্ত্ৰিন, অভ্যাহৰ burning embers.

ৰূপমান 1.=এই ব আবার, আচন to cherish. (with মুল) to entertain in the mind. 2. (ইনাইছিও) সনিবার, গ্রন্থ to be converted to a religion, to imbibe faith. 3. অবসাধ, আহন to be involved in. 4.= শ্বিশ অভন desire.

gr'gr' shuf-shuf with \$54 to nod or how repeatedly, of a pigeon (Mil., Ja.)

45 A shud-pa 1.=354 or 344 a emaciated, to be reduced, to fall, to be or grow worse, to dwindle. 2. to twone, to twist,—to spin (Cs.); 354 as a spindle, distaff.

3. to hang up, to suspend in Ts.;
3544=5454 as suspending cord

পুর্ব কা shun-mer also হন্দ that which is melted; ক্ষান্ত্ৰণ জ্ঞান কাছল melted gold (A. K. 1-IV); ক্ষান্ত্ৰণ জ্ঞান কাছল melted gold (A. K. 1-IV); ক্ষান্ত্ৰণ জ্ঞান কাছল metals (Gir.); ক্ষান্ত্ৰণ জ্ঞান ক্ষান্ত্ৰ like as the melting mean (its quickened reflection) clear on the lake (A. 5). সুমূল্য shun-mar লাভ ছবা melted butter which is repugnant to the Chinese but much liked by Tibetans.

बुद्धार वस्त् य shun-thar-beag-pa to scrutinize, make critical examination : स्वक्ष । सुन्ति क्षित्र पुण्या कर्म क्षित्र पुण्या कर्म क्षित्र पुण्या कर्म क्षित्र पुण्या कर्म क्षित्र कर्म क्षित्र पुण्या कर्म क्षित्र कर्म क्षित्र कर्म क्षित्र कर्म क्षित्र कर्म क्षित्र कर्म क्षित्र कर्म क्षित्र कर्म क्षित्र कर्म क्षित्र क्षित्र कर्म क्षित्र क्षित्र क्षित्र क्ष्या क्ष

9

together white-heated iron by beating again.

exists shun-thigs sparks flying from red-hot iron.

84 % shun-mo melted, whatever melts easily (Cs.).

ga ags shun-hauf n. of a number (Ya-sel. 57).

ga'u shub-pa=वंक, वेशव or श्वनभवेश cont of mail (Maon.).

AN A shum-pa 1. = তীল, তাঁজিয়, বীল cowardly, timid, apprehensive. 2. ebst. liread, diamay, faintheartedness; also, laxity, slackness: কাল কুল কাল sems-shum-mag as I continued diamayed (Dzl.); ব্ৰিকাশন কাম কৰা কৰা কি বিজ্ঞান কৰা কৰা কি বিজ্ঞান কৰা কৰা কি বিজ্ঞান কৰা কৰা কি বিজ্ঞান কৰা কি ব

awa hara shum-pa mi-manh fearless, intrepid; of great mental fortitude; a hero.

Syn. 544 & dpah-po; Er Pan sa said-stobscan; alquida hjigs-med (Moon.).

AN 9 shum-bu = 12 shi-mi.

A shur snout, muzzle, trunk (Ju.).

shul= sta or was a grown less, reduced: 45/75% Fig. the mouth of the lotus was slightly contracted (Yig. 11).

aug hun-sna the head or leader of a deputation, the chief leader among joint memorialists; ring-leader; ब्याह्म के किन्दु हु ब्याह्म क्याह्म के किन्दु किन्दु के किन्दु किन्दु के किन्दु के किन्दु किन्दु के किन्दु किन्दु के किन्दु किन्द

ewu shug-pa v. 64 shu-wa.

ৰূপৰ shus-to nominal inquirer: ই আইন কুপৰিং ইবাই কৈ কুপন্ত কি বিশ্ব কুপন্ত টাৰ্ছ then even he did not go to learn religion nominally and to acquire it in name only (Khrid. 18).

a she disposition, mental choice or bias, the inmost part of the mind or heart, inclination: 4944 she-bkon-pa a hating mind: A ** 4 she-rkam-pa covetous: 45 she-gyof mischiovous, bad-hearted : * ** 4 Tx 4x 4444 (Rdsa. 14). बे'बबेशकाय she-Agems-pa= and always to lose spirit, to be depressed, depression of the mind : FEW 4W र्यका के वे ब्लेमब (D.R.). वे स्वाप she-squg-pa is said to mean: to be waiting for an opportunity to find fault: द्वयनेश्वन नहेन व्यवदेव वर्षे प्रेट्डिंग the wicked waiting for an occasion to do mischief to each other (Rdsa, 23). 49854 she-ucod-pa to lose courage, to resign an intention, and 4785 she-head resignation, as a Buddhist virtue (Ju.); 4 485 42 24 she good-pahi-tshig= In so tshig-result rough or rude expression; cruel words, mortifying language.

ৰ পাৰ she-thay-pa sincerity: ইনমান্ত্ৰিই ই পাৰ ব ৰমাইল ইমান্তৰ বাইল বাইল কাৰ্যা if thinking that one should become a saint (Arhat) by sincerely imbibing faith in Buddhism (Surah. 123).

ትንግ »he-dug damage, destruction; ትንፎማያና። she-dug-byed-pa to cause, to inflict misery or damage.

AAKS she-holod = KEAKS (Situ. 25).

ने बद्धा 4 she hdras-pa प्रतिपत [obstructed] S.

বৃদ্ধ she-plak (= vulg. ইব্য) anger, rage, indignation. ইব্য দেব to be angry বৃদ্ধেন্দ্রই became, got angry; বৃদ্ধেন্দ্রইন furious, indignant. বৃদ্ধেন্দ্রইন বিশেষ she-plak grum-pahi dynk-pa-can a hero, champion.



Syn. A khro-wa; agaa dkhrug-pa; agaa ma-ruhg-pa; Aagaamaa mig-rug man-pa; ak-ladama brlak-podi semg Al-a ma-thuh-wa; agama gdug-semg; dea gpro-thuh-wa; agaa gtum-pa; Aan; dea mi-baad sems; sugadan maar-semg (Mhon.)

ोहर ने विश्व she-sdan-gi tehil-bu = हुव है विश् sbrul-gyi tehil-bu snake's fat (mystic) (Mag. 111).

4444 she-nag-pa in C. a blackguard.

केम विषय she-ma khrel-wa in वेमवाकी पुण्ये हैं थे। न्युम के के महिल यज्ञ के पूर्विकास (Behu 259).

নি নৈ ahe-ner-wa loathsome, offensive; contemptuous. Syn. ৰুপুৰ্ব skyugsbro-wa or ৰুপুৰ্বৰ skyug-log (Mon.).

ት ማጣ she-lishag = ሾፍ ሽ khon-khro vindictiveness, malice (Mfton.).

A'49 she-log = 45'49 shen-log.

444 she-sun angry, cross, ill-humoured, vexed (Ja.).

ৰ ব she-na= মৰ if it is said or asked; occurs rarely except in the phrase ইইন মুন্দ্ৰ because ("if it is asked: because of what, that").

से she-sa 1. जीरब, चित्रच reverence, respect urtesy, politeness: के बहुद व्यवस्थ with reverence, respectful; रेट पुण्य विश्वच्या प्राप्त ने कार्य ने कार्य ने कार्य के because at that time people knew little of compliments and courtesy; के बहुद कार्य कार्य के बहुद कार्य

Syn. 5.345.2444 dad-guş-dah (dan-pa; Mu'u moş-pa; Ju'u guş-pa; q8q3:4149cigtu-semp; 3485.4 phyag-byed-pa; Ju'u'S,'u guş-par byed-pa (Mhon.). the city in China where emperor Kyenlong built a palace and monastery for the Dalai and the Tashi Lamas (Los. 11).

दि . shed विचार, परिवास also देश breadth, width; देश के broad; देश के देश खंखे. spacious; देश के तो of small width; देश के shed-phra-mo, or देश हो shed-chun narrow; देश in breadth. देश के ती-cin or देश के ती-c

AS A shed-pa to fear, to be afraid:

নির'ম shen-pa 1. to desire, to long for, to be attached to, to have attraction for, (used with a la): Brank Brank I love you ardently; of auxura was a de age uses the people of Tibet that are affectionately attached to me (Ja.). 2. wafm, fram, warming, attachment, love, longing for; greediness, covetousness; 45 49 shenlog disgust, aversion : 44 4 44 == a 45 4 44 4 to be disgusted with: 44 15 244 444 ATTACK has come being disgusted with his kingdom, i.e., betaken to a religious life (A. 11). ATP shen-kha or AP she-kha= वेदाव shen-pa. व्यक्ति shon-khris or वेदावन्य shen-chays adhesion, longing for; 44 44 shen-don resp. 45 54 behed-don object of desire: 44'q' 4= 24 ass. forsaken, given up altogether; 44 or 44 and impassive. without desire : 45 . shen-hdein inclination, passion, attachment. 3, vb. to last or endure, be durable.

AXI sher-po mean, pitiful, coarse (Cs.).

All shel=सुष्य क्ष्म spus-tha-mas worst quality (Rtsii); bad, mean, inferior; युग्वदेद क्षेप्य rab bbris shel-sogs (Yasel. 4) superior, middling, inferior, etc. 19

An shes=so thus: Augus shes-bys-ua so to be styled. Augustospea—also thus: Augusta shes-pa brjod-nas having so or thus said. Augusta shes-quishuss similarity in appearance, shape, or colour (Lisii. 40).

में sho I: 1. resp. अध्या gsol-sho द्वा curds, curdled milk : \$ 55 gs a star, mixed with curds, a mixture of curds; \$ 444 mixing up or curdling of curd; A da aq fetch some curds : A que a sho-bshal-wa to place milk to curdle. An sho-skya whey. residue of milk after butter has been churned out : AF& id ; A 4 & EGHE [the liquid part of curdled milk]S.; The shogrod curds, whey kept in the stomach of a freshly slaughtered sheep or goat (a practice of the Dok-pa herdsmen and others) (Jig. ?). Has sho-chaff or Tige as sho-dafi-chaff curds and beer : A 3 was 3 w sho-nes chan-nes: विद्युत्र हरी सुभरे मानुहा वीभाम हेमा $a \kappa$ ्रेस वसु κ : व κ : व κ : (A. 116); में स्व κ : सम्बद्ध thick curd ; 4 age a sho-bthun-ua a new born child (Maon.). वृद्धे sho-spri or वृद्धेश पीएव curd sweetened with sugar or honey: Handy X & gas was (Med.). 2. milk in gen., esp. at a mahi nu-sho mother's milk ; Hage 344 during the time of suckling; THEN SWIFE SWIF after the child has been weaped: Aux a sho bsho-scu to milk milk. a magair sho-biruls-pa to churn milk or curds for butter (Sita. 76).

Syn. - a sound rab-chays; unwahan pays-mkhregs (Maon.).

Fig. a small gold weight = a little more than one half of a tolah or rupee; क्षेत्र में प्रकार one sho of gold, a coin; क्षेत्र में प्रकार के the dah srah the table of exchanging sho dah srah the table of exchanging sho and srah:— अदेश five maru = one maguka, 16 क्ष्मण ma-ga-ka = one srah (Mon.). मुल्ह sho-gan a full

sho=ten skar-ma. Tage is sho-bryyad-sho the gold of the weight of a sovereign; is scales for gold and silver weighing; if a sho-ca pay wages, contribution; is sho-ca pay, wages, contribution; is sho-ca sho-ca one who subsists by the wages he earns; according to Schir. a soldier, any officer that receives pay.

A III: a small spot, speck: 為有 sensho speck on the finger-nail, 章有 speck on
the tooth (Jä.).

ACCEPT sho rdo-dmar-po a mineral drug Rtsii.).

में भुन sho-rman occurs in Jig. 30 : अर वर्षेट्रे विमेन्द्र सुन्द्र सुन्दर ।

A'RE' Sho-khafi place in Tibet (Rtsii.).

Au Shoy imp. of along n. of a place in upper U, to the east of Lhasa (Los. 12).

বিশ্ব shoys=ছ'ৰ sna-dro morning, forenoon: বিশ্ব shoy-ja or প্ৰবিশ্ব ছ'ৰ্ব ই shadrohi-ja morning tea (Ktsii.).

A show lower, nether: A to lower part of the house; A to the lower and upper part (Ja.); A A show show deepened, excavated, hollow, uneven (Cs.).

ৰ্ছি shod very heavy, abundant: মং ৰুণ্ট char-shod-she very heavy rain; এই ৰ ৰুণ্ডম ৰুণ্টাৰ আৰু because of much rain this year's harvest is good (Ya-v.l. 28). ৰণ্ডু ৰণ্ডুম shod-kyi-byeys drought, want of rain, rainless.

ৰিব্ৰ' A shon-pa আৰাছৰ 1. to ride, also = ৰংকাশ u to climb up মৃদ্দুৰ or মৃদ্দু আৰক্ষ having mounted (A. K. 1-8); দুৰ্দুদ্ধ to ride, on horseback; কুছেলৰ্শ্ন rode in a ship (Tan., d. 93); মৃদ্দুৰ্শ্ন শ্ৰম travelled



AN'U shom-pa= Y'AN'U HER.

প্ৰ shor incidental; মুখ্য incidentally v. ট্ৰ'ৰ shyor-la. মুখ্য shor-beog to do a thing incidentally; ধুখ্যমুখ্য টুৰ্বিষ্টাই কিন্তু ক

AU shot 1. that which is below in situation, or hangs beneath, or is subject to. 2. a village or collection of abodes below or belonging to a menastery and situated in its neighbourhood or placed at its base; thus, at the base of Potala in Lhasa is a large group of houses and huts styled the shol or PA sde-shol of Potala. ATPS , shol-khan lower flat or storey of a house (Fig. 19). Away shol-tyre सन्दाकिनी the lower or sub-issuant stream, u. of the river Ganges just where it issues from the glaciers; also any glacial etresm: वैयश्र व्यक्ष अर विवाद विवाद विवाद विवाद विवाद विवाद pray let your communication be also like the exuding stream of the river (langes (Yig. k. 16.); Ma and ar sholhgrohi-kluff = a d at a the river Ganges (Yig. k. 45), 44 444 shol-hbub=54 444 मन्दाबिनी flowing or falling down slowly (Yig.). 3. the under or descending hair, the heard: ब्रॅब केंद्र shol-med = वेब ब्रॅब केंद्र य without beard (Rtsii. 50); Awarawa shol-ma shol-ma a long haired goat (Mil.); 4 of shol-pho a huge yak-bull, which has masses of hair beneath its belly, 4 of 24 id.

982 gshap one of the thirty-six border countries (Ya-sel. 38).

মূন্ত বৈ gehah-wa 1. to sport, joke, play, bawl. 2. to believe, trust, confide in. 3. in ধ্যুৰ্থ ক্ষুত্ৰ থ

মৃতি(মা gshah-ma a kind of helmet: মূল্থান অনুষ্ঠান the helmets are of various kinds, shah-ma and shah-lima (Yig. 31). প্ৰথম gshah-li helmet made of bellmetal (Yig. 31).

मान्द केंद्र gshah-tshon= वाद rainbow.

মৃত্বি, বামনে gshab-gsah = লখন ছেন্থেই বাম the Suastika sign; also, grace, blessing (Bon.).

বার্বা আ gahag-pa v. পার্বা byog-pa, especially দৈ ইপার্বা পান্তম্পার্থ ব্যক্তা unain absorbed in contemplation.

Age against the anus; The again golds.

Abrum piles, hemorrhoids (Mag., ch. 64).

The against the Dharant charm for curing piles (K. y. 9, 256).

The against water one suffering from piles.

445 gehad wrongly written for 445.

মৃতিই gohan আন, ঘৰ, আৰং, adj. and shet. another, the other, another one, বুৰুৰ বুৰু all others বুৰুৰ টি the other man or men; বুৰুৰ উদ্দিশ্ধ is there another or not? বুৰুৰ আৰু বুৰুৰ আন কৰা the other; ইনিজ কৰা is not taller than the other girls; বুৰুৰ বুৰুৰ আন আৰু কৰা আৰু gohan-ryol marnus others were not able to resist them (nobody could do them any harm) (Jū.). বুৰুৰ বুৰু agahan-shues-pa "born another's" — a slaye (Maon).



व्यवस्थि qshan-skyon प्रतीय, another's fault or defect: यह ह्यू भे अवेद क्षत हैं द अहंच में ब हिंद not seeing one's own faults but raising the finger towards other's faults. Bugu gehan-gyiş-rgyaş or प्या देश वर्षेश पार्ष्ट nourished or fostered by others, met. the cuckoo (Mnon.). 434 94 A ar ashangyis mi-brdsi (444 34 44 A 34 4 the irrepresnible: also=549.48 px.4 dpah-pohi khrfi-pa a hero's residence (Maon.). ashan-ayıs-iin v. 999'59E'; 999 95 ashanrayud प्रतन्त्र: v. वश्राद्वर: वश्रावहेमभावाद gshan-bsñems-bzod an epithet of Indra (Man.). 9459 And one knowing the secret of others, also the knowing of it: 494 55 H 43 H'4 exclusive, not mixing with others. ज्यायायायाम् क्रियामा दस्तीम 454 Aques 48 25 (K. ko. P. 347) he teaches morality to other, but himself behaves immorally. 994 AN gehan-cas or 994 F-94 a few others: 924 44 24 84 844 948 (A. 114).

ৰ্মত gshan-du elsewhere, to another place: ৰ্ম্মত hyro-wa to go ব্যৱহা elsewhere = L go away, to start; ব্যৱহান কৈ suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like: of course (Ja.); ব্যৱহান বিশেষ্ট প্রকাশন বাংলাকিক কিলে প্রকাশন বাংলাকিক কিলে বাংলাকিক বা

ক্ষুৰ্থ gahan-don ঘৰাই the interest or good of others: ইন্মান্ত বিষয়ে ব্যক্তি বিষয় গুৰু unless (your) own interest has been first served you cannot look to other's interest (Bebu. 849).

मन्दिर gehan-drist 1. जय self-sufficient. 2.= १९५३ bgran-sla; मन्दिर केदय= १९५३ केदय whitout a match, unrivalled; मन्दिर के सम्बद्ध सका-drist mi-hjog-pa = मन्दिर केदिया जायरकार not necessary to sak others. मन्दि न्द्रः gekan-gdus 1. बुद्ध rkun-po thief, robber (ध्रितकः). 2. परपोचन, oppressing others, tyranny; नमानुद्रः न an oppressor, a tyrant.

THE GENERAL SET IN FORM SOME Other place; THE WEST AND STATE THE COMMISSION OF THE PROPERTY OF

THE gehan-mak = STR. bkhrul-mak (Yig. 17). THE THE gehan-mak a-luk = THE GENERAL (Yig. 111).

494'4 gshan-pa = 494 another, the other.

ৰ্ণণ বৰুৰ gehan-hybrul or ঘাৰিকীৰে; ৰুণ-বৰুণ কে জী ঘাৰিকীৰ বৰ্ণালিকী ন of a celestial region of the Buddhists, the residence of Kamadeva (ধূৰ্মকা.).

विभाग gahan-guah प्रतास dependent on others. कर्ना भेर स्थाभ है स

Byn. 944 \$5 gehan-gynd; atasa pharol-dicah; te sae ha rah-dicah-med; asasa ha bday-dicah-min; atasa bdsin-pa-can; san gunta gehan-gyis sin; te sae ga dicah-bral; san sae gehan-dicah son (Mon.).

manage g shan-bbyor-laa acc. to Budhthe five benefits or wealths which have accrued to others from the Buddhs:—(1) the advent of Buddhs; (2) his preaching the Dharma; (3) the establishing of his doctrine; (4) its promulgation and continuance and piss-king; (5) the



abstract pity and grace of Buddha for the suffering world (Khrid. 15).

ৰণাৰ্ক্ত gehon-smod বিশ্বৰ a slanderer, cynic; বৰ্ষাৰ্ক the slandering others; বৃধা ইণ্ডিং a to slander others: ব্ৰাধানিক কি:ডিং ইংব্ৰুটাণ্ডিং praising self and slandering others produces quarrels.

व्यवस्थाः gehan-yan विषय, वपरोऽपि moreover, besides, furthermore [and yet, also]S.

वश्रवाद्याच पराधीन dependent; क्षत्राच दन्भावस from dependence on others.

ৰ্থ-ৰ্থ ৰূপ gshan-las-rgyal ব্যৱহা 1. victorious, triumphant over another. 2. a flower = ছংক্ৰানিপ্ (Mion.).

व्यवस्थान विद्रालयं meton हैं देन the cuckoo.

444 gshab-pa 1. to rub or touch with the hand. 2. to lick (Sch.).

annua gshams-pa incorrectly for

বাৰ য়'ব gshal-sca a form of ব্যৱস্থ প্ৰকাশ, ব্যৱস্থা to weigh; ব্যৱস্থা ব্যৱস্থা though one could weigh it with a pair of scales (Glv.); ব্যৱস্থা প্ৰস্থা কৰা articles that should be weighed; liable to duty, to custom (Ja.); ব্যৱস্থা gshal-dkah-wa= ব্যৱস্থা (Yig. k. 10).

ক্ৰম বৃথি gehal-hkhor and ক্ৰম বৰু gehalthag; ক্ৰম কৈ gehal-thim; also ক্ৰম গ্ৰ মিকাম; ক্ৰম বৰ্ষ মনাম; ক্ৰম ক্ৰম gehal-gehi, ক্ৰম was gehal-saft; all seem to be names of numbers (মুখ্যক্ষ) (Ya-sel. 57).

क्षण कुरुए क्ष (Gshat-du-med-pa Chu-wo n. of a fabulous river: हुर शु में बूत हुँ कुरुक्त कुरु देर समेश्रद्ध के सुब हुँ रूप स्थाप व्यक्त के प्रत्य (it) is situated beyond the country called Namkha-rin-wa in Uttara-kuru (K. d. ६, 587).
व्यवद्राक्ष-प्रवास वीवाय व्यवस्था प्रतिको the
immeasurable; व्यवस्था gahal-med or व्यवद्रः
क्षेत्र व्यवस्था, व्यवस्था that which cannot
be measured or weighed, imponderable,
immensely great or much (Pth); व्यवस्था
केर्न्य-समावद्येश्व the inconceivable castle.

শ্বৰ এই gshal-tshad measure, scale, stanlard (Sch.).

gradual gshal-yas or analysis = analysis gradual the castle in the air, superb mansion, castles in which the gods are supposed to live; g analysis where the heavens containing the superb mansions of the gods; Kasa gradual the wonder-residences of the gods (A. K. 1-i).

Sch.), a new glu-gehas sportive song.

ৰাই gshi or ৰাই ৰছ ; 1. that which gives origin to a thing, that from which it arises, ground, basis, foundation, original cause, exciting cause: 54 days and 35 age की की the primitive source of all happiness ; 44 45 ashi-skye-med without origin or birth (Mil.). 4 9 place, ground, locality; soil: Aug was khuim-gui-sa-gshi, a a a shin-gi-gshi, LEPE & Wal tshon-khan-gi-sagehi land for erecting a shop, etc. (K. du. 5, 499); * 49 the main point or thing, principal thing, \$99 foundation of a wall, व्यवेग्रेमभेत्, व्यवेशभेत् the cause; प्रविषे the spirit, the primeval in a special sense; the innermost essence inherent nature. 2.=इ व चन, root or seed; अ नि संगत-ashi turnip root or seeds, and an radish seed: 3. देश काल, चाधार, (ग्रम्भ क्ष. ground, floor विश्व वर्षे a square floor; केर नेवर्षे the upper or top surface (Glr.). 4. was residence, abode, home: 44 alay to take up one's

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ৰাইজ gshi-dyon monastery attached to a hamlet or village, usually very small and harbouring but a few monks.

ৰ্ম পূৰ্ব বুল gshi-shon-skyes as met.= lightning (Mnon.).

ৰ্থ st gshi-can 1.= শ্ৰম forest, wilderness. 2. having a basis, foundation. 3. নম্ম having a floor.

न्दे हैं gshi-chen चयाङ्ग .

ৰাইজ gshi-che s = অবাইজ gal-ches very important: অনুষ্ঠাইজ বাইজ বাইজ the works or duties of religion are very important (A. 126).

প্ৰথম ব gshi-ji bshin-pa a recluse, 'who stays where he is' (Burn. 9-130).

न्दे भर्दा gshi mthun-pa समानाधिकरण, [same predicament, common substratum] S.

ৰাইব gshi-deb= শাবৈ ma-deb the principal register: ইম্মান্তির মূল্যান skor-then gshi-deb sur gsal the accounts are clear marginally in the chief register (Risii).

and a shi-hday 1 a local deity or rather monster, generally of the Naga class, who when offended sends diseases or other calamities upon a particular village or province or on an individual. He is required to be appeased by offerings when incensed. 2. lord of the soil; may also denote a king or nobleman (Jā.).

व्यक्ति qshi-pa == व्यक्ति व.

विष्य gshi-va नैदास्कि [a dweller] S. वर्ष व १९६: gshi-va-hthus - दुष्य वर्ष skyes-nu-thag a child just when it is born (क्रिनंगः).

+ ma d gshi-wo = man basis.

লই 55 gshi-burd or লইগা55 gshis-burd possessed of capital: মুখ্যনাই 55 ইয়াৰ at Lhasa the merchants who have capital (Risii.)

কট ম yshi-ma আগব, আধাৰ; = শুন কই আগব। আগব মিছি [substratum, abode, residence] S. এই মট্ট্ৰ rd অধিকাৰ, অধিকৰৰ; [receptacle, subject] S.

ৰ্থ কিছ gshi-med = ছ ৰ'স Çûnqata, emptiness, the void; also ছে ৰ'স ইক্ষথণ ই cr ক জ me the mind or the individual who meditates on the doctrine of Çangatā.

কী বইন্য *gshi-hdsin-pu* হালাৰ = প্ৰতিন the world, the transmigratory existence (Mann.).

কাইম gshi-ray cloth which is spread on a table or on the ground for the placing of offerings, etc. (Rtsii.).

ম্বিশ্ বি gshigspa 1. fut, of নবৈষ্ এ 2. or ল্যীকাৰ a gshigspa to make minute inquiry of every point; to investigate, to examine: ল্যাক্ট কি কাম all matters important and otherwise should be cleared up by minute investigation (D. cel. 7); বছা বুধ বুধাৰ স্থান স্থানীকাৰ বি বুধাৰ বুধ



ष्ट्राच्या अवधार्वेद अदाविष्यभाव केवायमुभाव मुखायानेद (Ya-

क्षेप १६६: gshib-hthuñ = देश व skyes-ma new born (child).

म विवास gshib-pa, form of बरेवय hjibpa = व्यवस्था sos-beah-wa, कुंबरेवय fee-hjib-pa.

ব্রিমে'ম gshibs-pu to put or lay in order (Ja.).

দ্বিম্পত্তম gahir-bens colloq. = অংশ-প্ৰথণ of a certainty, as a matter of course (Yig. 46).

प्रवेश gshil, a form of परेव.

4. মাইয়ে ব gabilona 1. fut. of গলৈত 2. = মাইনাল, মানামাল or ক্ষিত্ৰন or ক্ষিত্ৰ (Kag. 61).

ৰ্থমান্ত্ৰ gshis-dgon = মুদ্ৰন্ত্ৰ the one monastery in a village or town (Rtsii. 13).

name gahis-rise abbr. of name gahis-karise the town Shiga-tee in Tsang (Rissi.).

¶ gahu I: n. of a place in Tibet situated to the north-west of Lhasa; it is also called ≩ ¾ ₹9.

यानु II: 1. विनास, बाय, भञ्चः कार्नुस bow, for shooting: बहुवर्षेश he constructed a bow (Gir.); बहुवर्षेश पाठ bond a bow; बहुवर्षेश पाठ कार्नुस्ता कार्यात का

Syn. अद्दर्शने दे mdah-hphen-byed; अद्दर्श mdah-sa; अद्दर्शने mdah-sas-can; अद्दर्शने mdah-bskyo; अद्दर्शने mdah-ten; अद्दर्शने mdah-llo-va; अद्दर्शने mdah-snun-byed; व्यक्षने gnam-ru (Mnon.).

বাৰু ব gehu-ica to strike, lash, মুণ্ম টুম ব্যুব to whip.

প্রিটি gehn-ru n. of a place in Tibet: প্রটেশ্বিশ্বার বি he went to a place near Shuru (A. 81).

क्षु पश्चिम gshu-lus-skyes= ब्रामधेन Asura demon (Mnon.).

ৰাপুৰা gshug = শহৰ 1. end, extremity:
বাৰ্ণ বু, বাৰ্ণ হ' rump or ventlet of a bird;
বাৰ্ণ মু gshug-ma the tail of it; সুপ্ৰৱণ the
end of a row; ৰ্ণাৰ্ণ at the end of the
year (Mil.); মান্ধ্ৰণৰ house-hold servants.
2. fut. of বুল্ণ hjug-pa.

বান্তন gehufi I: 1. the middle, centre:
এই লবুৰ: the middle, or the main channel
of a river; শেই বৃদ্ধ: the middle part of a
lake; সংগ্ৰহ: blad-gehuf spinal marrow;
ই বৃদ্ধ: kr-gehuf the middle of the tongue;
বৃদ্ধ: the middle finger; বৃদ্ধ: মা a direct
way, opp. to হুম্ম (Ja). 2. government,
executive: ই বৃদ্ধ: Tibetan government;



4 455 Chinese executive : 4 45 465 Indian Government : 435 B gekufi-khra government order, official document: 43 - 79 government employ or service : 454 q government tenant; 485.0 gshufi-pa a government officer, one holding lands directly under government, again gahufi-ma the middle part of Lhasa, containing the government offices : Mak. Mr. q gshuń-tuhoń-pa government agent who sells or purchases any article (Yig. k. 52): 455 W ashufi-sa government. government place, court (Yig. 30). *599 25 government centre at Gahdan: यनुद्र वासेद gshuh-gerr crown gold. यनुद्र वार्षेद्र स galua-beging observing of the prevailing custom, usage or law (Yig. 86). 3. 44. अवन्त, वाक literary work, original text (A. K., Yig.): न्यू विश्वाप to compile or compose texts.

AGE A gehudena pf. agea gehude, to attend, to be heedful; attention, agea heedful; Sch. has: 'sincere, orderly,' and for the current phrase as agea a quiet and prudent mind or behaviour.'

नुहर दुवस gshuń-lugs 1. समझ the established laws of government. वृद्ध-दुवस वी प्रदेश कर्मात प्रदेश कर्मात प्रदेश कर्मात प्रदेश कर्मात

195' gshud-pa incorrect for 186' bshud-pa Sch.: 'to go, to walk, to put into.'

764 gahun fut. of 4644.

ৰ্ভিন্ত gehen-po best of its kind : কান বুল্ন ভাষভাষৰ the purest gold দুৰ্মৰ বুল্ন হ ston-thog gehen-po a capital crop. + 48x 454 a gahur-briag-pa = 8x 50 sur-sa-us a little faulty, defective

को के gahe-uil for क्षेत्र के.

বার ৰ gshe-ra paraley in C. colloq.

5 gahen, for 45 shen.

→ 데려지 디 gaher-pa= 대학교 haten-pa.

प्रविध gahes पर्येषुः the time after or before: व्येषाहेः gahes-rāist the day after tomorrow; व्येष्ट्रविध त्यांत्र na-nist gahes-nist the year before last.

प्रिकेश दे gehes-pa 1. to be well, to prosper: बर्ड के स्थापन enjoying life, passing it in prosperity (Fig. k. 2). 2. soc. to Jä. is resp. for to sit, stay, wait: इर्ड अप क्रारं के प्रकार के ब्राह्म के ब्राह्

পূর্ব বুংগ্রুল incorrectly for আন্ত v. মাত গ্রুলনের.

পাৰিবাৰ gehog-pa 1. v. আৰ্থ. 2. carly morning: ট্ৰেম-কাৰ্থক you come tomorrow morning.

ৰুষ্ণ কৰুৰ gehog-stegs arch, playful, sportive: ক্ষুণ্ড কুলৰ বুলা বিশ্ব বিশ্ব কিছিল being playful at all times is termed gehog-stegs (K. du. 9, 14); প্ৰদ্ৰুশ্ব বিশ্ব বি look in a coquettish manner.

+ नाम कि कि galog-bdrid-kyi tahig imparting hints by movements of the lips.

the side of the body: Afferd and the

a

right and left sides; প্ৰশিক্ষ side ways (Sch.). প্ৰশিক্ষ হ'ব gehogs-sloft-tra বিভিন্নিৰ ; or ৰ্কৃত্ব হ'ব' to speak aside or indirectly; প্ৰশিক্ষাল gehogs-smo উল্লেখ্য [indication] S. ক্ষিপ্ৰাধিক হ'ব gehogs-smos bycd-pa to prejudice a person aganist another insidiously.

ৰাইনি থ gshoń-pa বালিবা, বাৰ্থ wooden trough or tub: ট্ৰম্ম trough for feeding dogs and other animals; গ্ৰম্ম a manger. শ্ৰম্পুৰ gshoń-thog; n. of a yakta demon who resides on the seashore at the

foot of Sumeru

় বৃদ্ধি gshońs = মুখে tjońs valley, basin of a river; also পুৰাশ্দি yul-gshońs. বৃদ্ধের্থ gshońs spyod-pa = মুখ্যা বু gen. a monk who frequents small towns and village moving among the country folk.

মৃত্যু gshon-pu কৰম, ব্ৰা adj. young, the younger one; গুৰু মুন্ত্ৰ্বৰ rgyal-po sku-na gshon-pa the youthful king; চন্ত্ৰ্ব্ৰ্বৰ some young people (Mil.); ব্ৰুব্ ব্ৰুপ্ত who in their younger years had no children. প্ৰ্বৰ্থ gshon-bd" alacrity, youthful activity (in working): প্ৰব্ৰংক্ত অন্ত্ৰ্ব্ৰ (Risii, 34).

ৰুষ্ণ gshon-nu=৭ শ্ৰুণ কুলাং, নুৰু a youth; শুৰুণ কুলাং the youths, an epithet of the youngest son of Mahādeva.
পূৰ্ণ হুংখ কুলাংখুল became a youth, turned young. পূৰ্ণ কুলাংখুণ gshon-nu mgrin-ldan= বৃষ্ট কুলাৰ (পূৰ্ণকেন.).

व्यवस्था gshon-numa कुलारी virgin, maiden, youthful girl. व्यवस्था दिवास्त्र स्थानिक प्रतिक प्रतिक्र स्थानिक स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक प्रतिक्र स्थानिक प्रतिक स्थानिक प्रतिक्र स्थानिक प्रतिक्र स्थानिक प्रतिक स्थानिक प्रतिक ৰ্ণীণ ই et gshon-nu-can = হ'লুই নিং (প্ৰতিন.).
ৰ্ণীণ ই ৰাই ছ'ল gshon-nu gdon-drug Kumā-ra the son of Mahādeva who is possessed of six faces (প্ৰতিন.).

Syn. Buud ği usa byiş-pahi spyod-pacan; uş aşulungan ben-güis mig-ldan; Bayang şmin-drug-bu (Mhon.).

वर्षिका अदे प्रेवास gshon-mahi tshoys=9.हर परे:

ৰ্মন্ত্ৰ genon-rabs the youthful or rising generation; the younger classes.

वर्षेत्र-मृज्यसम् gshon-ça chagş-pa=an adult (Yig. 11).

মূল্য gshob 1. or জন্মৰ a burn, scorch, or singe; a mark from burning; প্ৰবিচ্বৰুম্ব to be singed, seared (Pth.); মইন্তুমা ক্ষিত চুন্দৰ my body and soul were seared, deeply afflicted. 2. in W.=a crash, c.g.. of a tree breaking down (Jä.).

पार्वेद gehor, v. वाद hjor.

पश्चिप प्रकारित । .= चवच to flow down; to alight, dismount: देशभावधावाच है chibs-las gehol-te having dismounted from his horse (A. 7); ५६० है हे हे देश कृष्ण क्ष क the sound of the summer drum (i.e., thunder) comes down (Yig. k. 10). 2.= कृषण प्राच्च to remain fixed, absorbed in:



দৈ বিশ্ব ৰাই কুইৰণ্ড ক্ষাৰাজ্য he was absorbed in deep meditation. 3. চুৰ্ব ৰাইৰ, to be low, open out to: ৰুদ্ধান্ত বুৰুষ্টাৰ his residence was protected on the north and was open to the south (A. 70) (So almost all the houses and monasteries in Tibet are built with the south open and the north protected by the hill-side or even by walls.)

মৃত্যি gshos for আন, v. আন; টুং আন্তর্গ ছব to speak in confidence, or secretly, to communicate a secret.

पत्र प bshuh-10a = पन् व or पक्षेप प brion-pa चार wet, moist (Zam. 9).

434 bshag the inner parts of the body.

মুন্দ একার কুল কিল 1. v. প্রকৃত, বৃদ্দ একার বৃদ্দ একার বৃদ্দ একার বৃদ্দ একার বৃদ্দ একার বৃদ্দ একার বিশ্ব নির্দ্দ একার বির্দ্দ একার বিশ্ব নির্দ্দ ার নির্দ্দ একার বিশ্ব নির্দ্দ একার বিশ্ব নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ্দ একার নির্দ একার নির্দ্দ একার নির্দ একার নির্দ্দ একার নির্দ একার ন

195 bshad 1. n. of a place in Tsang (S. kar. 178). 2. also বৰ্ণণ আৰম্ম a swan; বৃদ্ধণাৰ swan; (Jā.); বৃদ্ধান bshad-idan-na 'a pond with swans swimming on it.'

Syn. MAR. mgrin-rid; & A. sa chuhi mid-can; TAA gra-hbyin; E. Basa residbuhi-mtshan; Car bya-lok (Máon.).

যান্ত্ৰ বি behad-pa 1. (মাইছা) মুখ the noise of joy or that of promise (S. Lex.).
2. (মাইখাছা) to blossom, to develope (Yig. 48).
3. মুখাৰ to laugh, smile: অন্যাদন a girl with a smiling face (Mil.); অন্যাদন a girl with a smiling face (Mil.); অন্যাদন কৰি behad-mo smile, laughing, laughter: অন্যাদন বি behad-mo laugh; অন্যাদ, অন্যাদন or মাখাৰালী n. of a goddess. 4. a swan.

Syn. for antim behad-gad a jost: ataga bed-bbyuh; at ku-re; and kyal-ka; tub rol-rete; atam hjo-sgeg; ada an gyer-bag; tub rtse-dgah; ataga gad-mo-bbyu; and ga-chad; at rgod; and kun-mas-rgod; ataga yid-rgod; atam bus-pah; atam bus-pah; atam bus-pah; atam bus-pah; atam bus-pah; atam bus-pah; atam bus-pah; atam bus-pah; atam bus-pah; tsed-no (Mhon.).

다이다 bshab-pa, v. વરવ 다: ६५ 명박 वर्षण (Situ. 76).

ঘন্ত্ৰমাণ ব behams-pa to stroke, to coax, caross. অনুন্দাৰ বুলি কিন্তু byses-pa (মুবসুর্বাম্বামে ক্রিক) to remind of, to recall to mind.

지역자 O heher-we to shave or shear; 및 마무지 to shave the hair: 및 마무지 he has shaved or sheared his hair.

यदे bahi बनुद four; वनेव the fourth; वनेव the four: alas "shib-cu" forty; alas four hundred : 44 behi-stoff four thousand: and behi-cha one fourth part, a quarter: 99 9 behi-ga the four, all the four: it at at at the breadth measure of the four continents, also of the four pieces (Ya-sel. 39). 4 nc behi-glist the quarter of a slaughtered sheep or goat, one-fourth part of a circle, a quadrant (Rtsii.); 44 494 behi-mnam un : सम (बर विष) the intestines. bshi-mdo = an alfu lam-hdeom (Maon.) where four roads meet, crossing of two roads: वज्रे भर् क्षमान्द केंद्र संवानवादय दर (A. 4).

cally we behind grhatshaft one of the earlier monasteries of Tibet. It is said that four Buddhist monks coming from four different places to Lhasa founded there a monastery which became known by the name of Bahinda greatshaft.

at at same and behi-pahi gnas-skabs the fourth stage of life, i.e., old-age from sixty upwards.



Syn. 444 rgas-pa (Maon.).

विश्व हैश्री-ड्राः (विश्वविष्) चतुष्टीक one fourth part or share: ब्राव्यक्षमध्ये बर-५ हुन् विज्ञ बर्देवसद विश्वद क्ला (Rtail 8, 5).

यभै A bshi-çad four strokes to imply a full stop!! !!—or rather two at the conclusion of a period and two at its beginning : ६५ ४६ ६६ अ अवसम्बद्ध विकास स्थापित : वेडेले अवसमस्य विकास स्थापित (Situ.).

ধানী bahin I:= লাইং নুল, বানু, আনন sbst. face, countenance, বাইন্বাছে bahin-bahi handsome countenance or face; also, a polite address to gentlemen: বাইন্বাছে bahin-ba

বৃদ্ধী II: as, like, according to : দ্বাৰণ ট্রান্থান্থ বিশ্বন্ধী হাল কিবলৈ কি

a345 while sitting on the chair (Dal.); MARKAGE THE Whilst his colour changes (Dal.); मे नेमायदेव 5 नेम में वेस वेद though not knowing it he says he does know. Also = because of, on account of : अव सुम की अ पु अवस व वहें इ.यदेव मुंबदेव हुव मी क्रमाव बन पर प्रश्नामा छ वा है थ sum 5 als units an and because the hearts of both her father and mother were attached to her, they made it of immeasurable importance that she should be taught whatever was useful concerning the world, men, and religion (Glr.). 3345 = ₹24; देदवीनमें yes, that is so, just so: देवदेव देव truth, reality, substance. essentiality (Jii.). 34 244 (5') daily, per day, १६ परेप विकास tid : १६ देवन में सहित his daily doings : वर्ष क्या ने अर्ग तेम स्वरेष स्वरेष n. of a fabulous mountain said to be situated at a distance of five hundred yojana (K. d. 5, 289).

यो दें अ behin-ma embroidered cloth, cloth of gold: देर प्रेस प्रदेश मा अविष्य के हैं है । it, with cloth overlaid with gold, as a present (A. 131).

पदिपस bshibs, pf. of बरेवय hjili-pa: ह्रव वदेवस (Situ. 76).

49 An behu-cel a kind of pebble or crystal (Jig. 19).

पतु प bshu-wa, v. १० shu-wa and १६७ to melt, to digest.

दालुपासाय behays-pa, resp. for क्रिंव and वर्षाय, चालीन, सबिहित 1. to sit: व्यक्त

सुन्तिक please to sit; क्रान्य त्रकृष्य seated on the rug (Situ. 76); व्यवस्थान्त्र has been seated, व्यवस्था seated, व्यवस्था seated, व्यवस्था seated, व्यवस्था seated, व्यवस्था seated, व्यवस्था seated for residence; व्यवस्था होई - castle for residence; व्यवस्था होई - castle for residence; व्यवस्था होई - castle for residence; व्यवस्था होई - castle for residence; as amall temple in fellow-lodger. 3. to remain, stay, exist, live: व्यवस्था हे व्यवस्था होई - castle for remain, stay, exist, live: व्यवस्था हे व्यवस्था होई - castle for remain, stay, exist, live: व्यवस्था है व्यवस्था होई - castle for remains at salvays annexed to book titles: है व्यवस्था होई - व्यवस्था होई - castle for remains on grant for the Reverend Milaraspa, so to be styled, is herein contained.

बञ्चमाङ्ग्य hehugs-state manner of sitting : सुरक्षमा के बञ्चमाङ्ग्य the manner of sitting of the gods.

বিপুণ behan 1. energetic, zealous; বৰ্ণৰ বৰ্ণৰ very active in work; ব্যৱহাৰ বৰ্ণৰ very attentive in study (in the observance of moral discipline): কৰ্ণা ব্যাপন্ত বিশ্ব বিশ্র

વિદ્વાર્ગ છે. મેમા-છલ 1. to strain, filter: મામ મામ મામ કરિયાન છે. મામ કરિયાન પ્રાથમિક મામ કરિયાન પ્રામ કરિયાન પ્રાથમિક મામ કરિયાન પ્રાયમિક મામ કરિયાન પ્રાથમિક મામ કરિયાન પ્રાયમિક મામ કરિયાન પ્રાયમિક મામ કરિયાન પ્રાયમિક મામ ક

agara behus-pa, v. a ehu-wa.

The to raise, erect, set up, to manufacture, compose: & a a present aggraga aggraga having ere otted 108 temples.

विकास behens-pa resp. of बार प to rise, to get up: सु, अवदेश्वस्त्र pray, get up (from bed, etc.); अवद्यास्त्र क्षा shan, ma shan don't get up, please; इन्यस्त्रदेश rises from the seat (Situ. 76).

पिति पा 1: hohed-pn = नश्याय gouhs-pa, 7:5 मही है है है दि दे वें है समावेद यह (A. 27). सेदे हैं के hed-tahul = नश्याय विकास की manner of speaking: र्ज़िट सहित स्वाया अवद दल्या हैंद्र मि अञ्चलका समाव (Yasal). 38).

বিনি বা II: (ব্ৰুমণ ব ব্ৰুমণ্ড 1. vb., resp. অনুনৰ্মী, অনিলাম, অনিলম to wish, desire: বাৰ্ক্ ক্ষেত্ৰ ইন্দ্ৰান্ত ইন্দ্ৰান ইন্দ্ৰান্ত ইন্দ্ৰান ই

444 baher = 4644 Wit wet.

বৰ্ণ বি behes-gro cakes; বৰ্ণ বি behes-ego resp. of গাঁৱ lso বাং বি বৰ্ণ কং behes-chail ৰাণ্ড প্ৰেটিছেনিদাৰ্থা চিকা-ছেনিদাৰ্থা চিকা-ছিনি বাং বিশ্ব কৰা বিশ্ব কৰিছে বিজ্ঞান কৰা কৰিছে বিজ্ঞান কৰিছে কৰিছে বিজ্ঞান কৰিছে কৰিছে বিজ্ঞান কৰিছে কৰিছে বিজ্ঞান কৰিছে কৰিছে বিজ্ঞান কৰিছে

The paragraph to cut at, to chip: A care to cut, hew, make wood smooth with the hatchet, split wood (Sim. 76):

DAK' behos used for MK gehos.

্ৰাণ behon-pa আৰু বাসৰ riding-horse, carriage, vehicle, conveyance in general; বাৰ্থ কৃষ্ণ to equip a riding horse, to order the horses to be put to (Dal.); বৈশ্ব কৃষ্ণ ক্ষাৰ্থ ক্ষাৰ্থ ক্ষাৰ্থ কৃষ্ণ কৃষ্

Syn. Han khyogs; an Adan lan-hdegs; data theg-pa; **3'5**5 rgyu-byed; adausk ngyogs-byed (Maon.).

कान पर्देश dehon-pa-can = दे निषय sweet smell, scent (Mon.).

որգա իջենօր-որդ cow, ewe, or she-goat, that is yielding milk; a gen. term for such cattle. I so is the twenty-second letter of the Tibetan alphabet; no letter corresponding to it exists in Sanskrit, and according to the Tibetan grammarians it is peculiar to the Tibetan language. In olden times and in the frontier-provinces to the present day it was and is sounded like the English z; but in Lhasa and Tsang it is now pronounced like the English z, but always low-toned.

* sa-rkoft, v. W rkoft.

*** za-khafi an cating-house, restaurant: **** n. of a large restaurant in Lhasa of some note.

*A za-khu or *A 45 the morbid discharge of sominal fluid, semon pruriens. *437 za-hphrug itching.

■ 959 sa-hkhrug = = 1939.

r মুল্ল za-grogs a woman; (in the dialect of Amdo called ৭১ল মূল্য) wife, mistress: মুণ্টি মুল্লখন্ত মুদ্ধাৰ্থ মুদ্ধাৰ্থ-takehi za-grogs de spaks-pa-min the mistress of happier days should not be forsaken (Khrid, 51).

** sa-chag nettle.

3 5 Za-dam n. of a place in Tibet (Deb. ₹ 33).

্ দুৰ্ম sa-hdod = শ্ৰুৰণ (togs-pa 1. hunger, greed; hungry. 2. extortion: একং বুশুন্ধ স্থাৰণৰ স্থাৰণৰ সুৰ্ম্পুন্ধ কৰা কৰিব any kind of extortion or false accusation or deception should be used against the tenants (Rtsii). *445345 very corrupt; corruption, bribery.

a મું જાપ જા-phyi a-ya n. of a medicinal drug: મ મુખ્ય અદ્દર્ભ સમાવાલ.

3'Q sa-wa 1. or sasa food, mest, victuals. 2. vb., erf. qua, fa, imp. उँभ, to eat अयर ९६५० भोऋगुस क desire for eating; मबुभायर क्षेत्र शक्तिमित भोक्तम is able to eat: sal s the time of eating, the hour of taking meals; #5 \$5 44 to cause to eat, begin to eat; to entertain with food; * 44 54 34 one who takes his meal at a fixed hour, in the case of a Buddhist monk hefore noon; समने भोजान अव वर्षण के वानात haog-bucd = an san sa sa-wahi-risab = 34 बबुदाव, इक्षेत्राच sa-ua sel-ua = वर्षेत्राय, (K. ko. M. 235). * A za-rlom eating unfairly and cheating others of their share also ARR LA hchah-rlom (Khrid. 125). ART 24hbor, abbr. = a and ada a (Rtsn.).

*\$5 sa-byed 1.=A fire. 2. P mouth.
3. \$55 serie-po cannibal demon, n. of a fish. 4. \$\$\forall r\ de-rie \quad \text{unfu} \text{ Indra's chief weapon (\$\mathbb{H}\ on.).}



books, but also used in connection with niveticism. ** 59 sa-ma-log, www. www. सम्बद्ध a basket or casket: मभाईवावनीर परे भई za-ma-tog bkod-pahi-mdo urtugu, n. of a religious treatise describing the good services done by Avalokites'vara to all living beings, including the account of Balahaka the miraculous cloud-horse and of the significations of the mystic formula om mani padme húm; besides an enumeration of the names of Bodhisattvas. Nagas. Gundharras, Kennaras, etc. (K. d. a, 313).

अ है 21-21 1. (अप में 215-890 and वर्ष में

sa-sa-mo, चचना.

hara-saa) food and other necessaries of life: अन्ते संवद् वे ब्रेट यह का पर में बेटे पुर 5 to Atsi's for the provisions and other necesseries of living for ten Bhikshu. 2.= M. M. sad-sid or suga rab-rib or \$2.38 not clear, obscure and confused, troubled: free Fig rmi-lam za-si a confused or troubled dream, garas quantura sa-zi an obecure dim light. 3. troublesome chattering (Sch.).

3'X sa-ra, the latter part of the afternoon, v. K * rdsa-ra (Jä.).

ब र्ड अन-राम= नैर ब्रेंबल çin-şkyogş a wooden ladle.

এ বৈশা sa-hog glossy silk cloth : এবৰ নিৰ্দেশ a garment made of silk ; " वेज रच वहेज्य है sahog-dgu brinegs-khri a seat formed of nine silk cushions piled one upon another.

B'GE Za-lust n. of a place in Tibet; " RE a native of Zalung (Deb. 4 43).

3 5 sa-hor 1. prob. a corrupt form of the word Sahor signifying a city or town. Acc. to some, the present Mandi, a smai principality under British protection in the Panjab between the rivers

Byas and Ravi, where there is a sacred lake celebrated as a place of pilgrimage from which the Brahmans residing there derive a considerable income. 2. (\$14424

A sua nottle, stinging nottle; frq. in Mil.; IR swa-khu nettle-soup. 19 mil zwa-phyi a-yi, a species of nettle used in medicine: मधुःस्य श्रेम प्रमुखः स्थापन्

Syn. aufer ba-sie eno-ldan; 145 fu reg-bya-rtsub; Isaa 15 % tsher-nahi spulon; \$ \$ 2ba-tshod (MAon.).

M €N sag-rdsas = 9-95 48 forces and urine (Sman. 334)

हण प aig-pa 1.=अद्भव impure, stained, deriled: sin. अन्यभ भेषा स्थाः (colloq.) do not accumulate sin. अनुपासेद्यवे क्ष sag-pa med-pahi-las works spotless or without sin. 2. sbst. depravity = the Sans. dsava. In Budh, the four kinds of = 4 are:-(1) attuary sins produced from desires and passion; (2) \$5.42 mq 4 the worldly sins; (3) at a 43 and transgressions through Aridva: (4) \$ 12 aqu transgressions caused by false doctrine or religion (K. d. 4, 451). 3. sometimes for asau from atawa, 4. wise misery. affliction, sorrow : अया परुभाद्द अया रोद देशाय देशहेंबा हेर प्रदर: । वहेना हेर वास व्यव एवं दें दे दे सा अने पर वह न (Ubum. 9 94-97). 1993 bliss, ease: अवाके ने वरे 4 exhaustless blies, happiness which never terminates; MANN burdened with misery and sin; squase 3 as que the three sinful works; अवायत्व पुरुष्टिन्य अवाय fore-knowledge about worldly affairs.

अवाय हेड्य sag-pa med-pa, चनाचर that does not flow out, is not exhausted [passionless | S.

19 35 2 zag-byed-pa to make water. squ'q sage-pa, 🥞 fallen.

হাং অৰা হলা- দল্য আনুদ্ধন: n. of a fabulous numerical figure : ই অন্যাহ্ম অৰাওই ট্রাইন (Yaal 57).

ICN :uns 1: 1. arm, merya, mai. sits copper - pure unalloyed copper being considered very valuable; images of Buddha and Bodhuatter made of pure copper are called 155 24 nor-bu dehaiksim= यौचिम मचि: also a compound of gold, silver, copper, zinc, or of mica, quicksilver, tin and lead is also called वॉक्सि: प्रमेर ५५% अदम दृद ब्रुवास दृत्य दृद्ध । द्वित्य व ते दृत्य द्वव दृद्ध हु वहर दे वन् बहुव कुंभ वर्डम में हूं हैम देश सु प्रवास (अतिकार.). नमेर बरम ger-sans = copper gilded with gold ; san guda verdigris. 2. a kettle ; san पुत्रवा to boil in a kettle; अध्यक्तिय a boiling kettle; are see bronze or brass kettle, source iron kettle; mag small pot Ja. KNAMX zans-myar = KNAMA copper smith; 無明時 zafis-can (無明見る家) a water pot or vessel made of copper; acwas: safechan a small cooking vessel of copper, a small degchi; अदश्य द्वाह-that ताक्रमक copper oxidized; sanda zana-thib copper

बद्द अनुत्र द्वारीह-short molten copper: दुसुधादवै: बाह्य सुध्वित है बदल सुद्राधिक स् (Khrid, 34).

Syn. জন্ম প্রর্গত্ত (ক্রেম্মর্ক্তর প্রর্গত্তিক প্রক্রিক করে। মুট্রাল klasklasklas, স্ক্রিন Ijon-ma; স্কুলমর্ক্তর lengs-lman (মানিজান).

নিম্পি II: ব্ৰথম লগতে unhindered; unobstructed; দল্পম লগতে নিম্মানী মুখ্য মুখ্য মুখ্য উন্ধান unseen by the robbers he escaped unobstructed, being blessed by the goddess.

มหาริมเสอริมเธอริช Zahs-kyi milog-ces hya-nahi ri-lo a fabulous mountain situated on the southern bank of the river Sita and containing numberless rock-caverns (A. 38)

madas zhas-kyi ytang-phud or madas zwis-z-un (Māon.) and domestic fowl, the cock with its crest of glowing copper (A. 121).

жभके : zang-glin = अस्य क्रेक्टि 1. copper musical pipe (Mon.). 2. तावडीय n. of an island, prob. Java or, perhaps, the island of Ceylon.



MAY Safts-mar copper-red.

*** ** zofis-rtsi = ** (sha-la or 5. ** dar-tshar (mystic) (Min-rda.).

MANY zafiz-ze-ran = BAS khyim-bya the domestic fowl (Mfon.).

May Zuhg-ri lit. copper hill; n. of a district in Ishokha, with a monastery called Zangs-ri Kha-mar visited by the compiler of this dictionary in the year 1889.

MAY AND AND AND THE MAY AND THE GIS MITCHEST.

ৰে, উপ্লেখ আছিল exhausted, consumed spent. অন্তৰ্গন অৰ্থান exhausted, consumed spent. অন্তৰ্গন অৰ্থান অৰ্থান (A.K.). 2. also জন্ম আৰু-par=ত্ৰা kan, জনমাত thamscad, গন্ধ tha-day আল, ছিলি all, the whole world, universe (Mon.), adv. exhaustively; জন্ম-বিশ্ব and mi-pes-pa, অৰ্থ exhaustless, that cannot be consumed or expended. স্থান্ত্ৰ ব্যাক্তিক বিশ্ব বিশ্ব ব্যাক্তিক বিশ্ব বিশ্ব বিশ্ব ব্যাক্তিক বিশ্ব বিশ্

श्रद 2nd-po=व्यक्तिय gos-rāin-pa old cloth, rags (Mhon.).

"in zud-ma, form [1. a thrower, archer. 2. night]S.

মন 1. আবল, আন cooked food; food in gen.: শানন to take food, to eat; শানন কৰা meat and drink; শানন ভালি food; শানন has eaten his meal; fig. শানন to take unlawful interest (Sch.). 2. also শানন porridge of flour and water, made thick, boiled or not, warm or cold; in C. this pap is generally

made of parched barley flour if possible with tea; *\$\frac{45}{4}\$ milk-pap.

PA EN san-khru; a cup in which doughballs are made of barley flour with tea or whey (Rtsii.). 2. fodder, provender, v. PA. 3. subst. eater, as second part of a compound: 474 meat-eater; 324 fisheater; 44724 pork-eater (Jä.).

अक्षेण am-इक्रांत भूम a mistake.

²⁵ব san-pa, (জ্নতংশস্থা) নৰিন, ত্বাৰ advice, suggestions.

ឝ្នុជី san-po, v. 🖦 ជី gsan-po.

ns: zan-ma 1.= \$ are parched barley ground into flour, the staple food of the Tibetans. 2. a cook.

15 g san-rdsa cooking pan, pot.

Syn. Ha phru-wa; Cu rdsa-ma; haz mi-tha-ru (Uhon.).

মান্ত্র zan-za yen the time of taking food, i.e., gen. breakfast: মন্দ্রী কৃষ্টি কৃষ্ট বুলু হ ধুনু বুলু ক্রিকাল বিষয় কিন্তু কি

ANEMEN zan-zos a meal in general: ANEMEN zan zos-nas khrus byas having taken the meal, he washed (K. du. 5, 261).

35. WE ran-yaā (Chinese) = સવાય વાયુલ triple style of architecture; the monastery of Sam-yo is called Zan-yang because built in Chinese, Indian and Tibetan styles: વાદમા દ્વારા સુધ્ય સુધ્ય સુધ્ય વાયુલ પ્રાથમ અથા અક પાદ સે વચ્ચાર સુધ્ય દ્વારા સુધ્ય પાર્ટ વાર્ટલ વાયુલ પ્રાથમ અથા અક પાદ સે વચ્ચાર સુધ્ય દ્વારા સુધ્ય પાર્ટ વાર્ટલ વાયુલ પ્રાથમ અથા અક પાદ સે વચ્ચાર સુધ્ય

বা atb silk, fine Chinese satin, v. ১ শঞ্চ ক্ষাপুর silk cord; প্রবেশ silk covering for a bolster; প্রবে rich figured silk dress.

an aga: sib-bgraf (gan) n. of a number: an aga: aga: aga: aga: aga: aga: (Ya-sel. 57).

अवास sub-pa 1. pf. अवस sabs to make deep, to deepen. 2. adj. and abst., नक्षेर, नक्षेर, नक्षेर, नक्षेर, विश्व a profound mind or understanding; अवास कुण्डर अवस्तर किन्दुन although people call it deep, it is not deep (S:h.): द्वाव of deep meaning or signification: कुण्ड अवप deep sea; अवद्युव कुण्डर, अवस्त के deep voice, a musical tone. अवस्तुव sub-pa-gasm the three prized depths in the human body:—if one's heart is deep, one's voice deep (agreeable), and one's navel sunkon (Mil.).

act sab-po or gen. अव ab-mo adj. deer in all its significations actual or fig.; accomplished, profound in learning and wisdom, deep. अव क्रिंड रक्षे-हकेप्रक well fitting, complete cotume; अव क्षेत्र केप्रक विवस्त कर्माण कर्मा

20 aq 34 zab-lag-can = 48 aquatio grass (mystic) (Min. rda. 3).

Buddhism as explained in the Tantras. হল ক্ষম ক্ষম ক্ষম বি a term of Buddhist mysticism; also = ১৪ নাই ব্যান the Madhyamiks or the middle-path doctrine.

and sale 1.= শ্রুপুর নার thick, thickness. 2. depth: প্রসম্ভাবনে মুক্তির a pit ten fathome in depth.

3ओ sam 1.= कुँ rgynd line, continuity, succession: कुंश्यासम्बद्धान्य कुंद्रवर्ष स्थानसम्बद्धान्य स्थाप a sign which has come down uninterruptedly from the lamas and 3K'G'GK Zam-bu luft n. of a holy place consecrated to Padma Sambhawa in the district of Shang in Tsang (K. thaft. 168).

an as (IKM) zam-zim a number.

and cameo soft cushion of velvet-like oloth : अवधिकृतसम्बद्धाः (Risii).

AT 2n 1. n. of a district in Tibet about fifteen miles to the north of Tashirah-ga, the latter being the first Tibetan outpost beyond the Kangla-chon-mo pass. There is a Jong-pon over the two districts of Zer and Ting-ke (Lost. *, 5). 2. supine of Fa sa-wa; FARGA to begin to eat. 3. a pitch-fork, hay-fork, dung-fork.

크지'디디의 zar-baby acc. to Sch.: tassel, gold-brocade. 목명 zar-bu Glr., Mil. a tassel.



A Sar-ma 1. चता, चता, चन, चन, चन। sesame : সংশবিধানং বুলা কিই (Man.). 2. fibres; সংশবিধা चীনৰ sar-ma fibres, a kind of muslin manufactured from সংশবিধা ar-mahi gos चीन: robe made of sar-ma lines.

प्रशास sar-ser सगर्ग n. of a number: प्रशासन्दर्भ (Ya-sel, 56).

अर्थ कर देश हरा-ri zir ri adj. unimportant, not significant, confused: के वस कर के कर an unconnected or confused dream.

ৰথ zai 1.= চুকাৰ্ক spat-mdog colour of hair: ল মুক্তিক the rod colour of an ox. 2. in Ld. any small uninhabited river island. আৰ্থ্য zal-thon= ইপ্ৰত (Vig.).

m 黃素 Zal-mo sgust one of the six districts of Kham included in 解答例 (Jig.).

म्बाह्य (ग्राम्य) sal-sug n. of a number: दुव क्रिकाच्याह्य स्वास्थास्य स्वाह्य (Ya-sel. 57).

वेश sas बाहार, बहु, चोदन food, nourishment, provender; swea zag-flan bad food; *** 35 zas-spyod food and exercise; ** 355 quan give food to whoever is in need of it : अध्यादानि सम्मोदेशक distributor of food; अमहासाय जपवास fasting; अमहें में उच्च भोज warm food : म्थाभडेंबाब्रेय to treat with the best food, to entertain with dainties: अधावेषमा भीता a good cater; "WE'S" what does it eat as food (Dal.). In Budh, there are four kinds of food: (1) FHATER MATERIAL MATERIAL food (केश व) necessary for sustaining the body, including pursuant mest and drink, pass sugar the finer foods, such as nectar, sweet smell, etc., which are enjoyed by the gods of the Kamaloka, and also the food which the child in the womb assimilates, etc.; (2) व्यविष्यः: बेमबाद्वर 'सेमबायमा वर्षेत् द्वेर 'तुः क्षमा प्रमाणक

यन केर यह । व्यव केर केम नगर माध्य माहित के सुद्रा माहित रेट मु अमें सर केर पर (Lon. a, 25.); (3) विद् वेमसायवे मध समःसंवेशमाचार: (4) इम्पट-वेशायवे मध families. Here is an aphorism on food: अस अकेशन में में का अहसा। केंगा अहसान में साम में साम में में में ী অম'আহ 'মাই আমা। (K. d. a. 331) food sustains life, life existing the body will remain and if the body exists the way to religion will also exist. Magazara one who is destitute, has nothing to subsist upon. sar 3 ax व इस पर द्वाप वेश द्वावरे धर a Sotra in which the good of taking one meal a day, clean and well prepared food, etc., and giving such to the clergy, are set forth (K. d. a, 153). said zas-tshod the due measure or proportion of food: saraque the portion was not the measure of one's usual allowance. su signia cas sa fies-pa - su sandanifica or MANU not knowing how to eat properly (D. 4, 10). an danuth sin sus-leas-par sa-wa to take meals, the manner of doing so properly, esp. for the guidance of priests (K. d. 5, 33). FRANCE sas-bood good food, rich pastry ; suga zas-lhag residue of food : अभादनीत sas-akan scarcity, dearth. अभादनार zas-dkar umite food, milk, curds. etc.; an epithet of Buddha's uncle. zus-skom meat and drink, solid and liquid food: अम्बोमवावर्दावाकेच one very fond of dainty dishes and drink.

अध्यक्षेत्र sas-greer cook; superintendent of the department of cooking.

Syn. & In ma-chen; 44 F4 thab-kha-pa (Mhon.).

sweet 5 gr. a sas-phul-du byuh-wa cornucopia; abundance of food and drink.

Syn. IIII gya-nom-pa; IIII i santa phun-sum tshogs-pa (Mhon.).

MAGN zas-byed = N24 ma-chen cook (MAon.).

ह्या कृष्ट मा Zas-gisan-ma ह्या होत्य lit. clean or pure food, the name of Buddha Gautama's father (अर्थाता). ब्युट्ट मा Adud-tisi-sas खब्बोद्य, में में स्था bro-bo-sas मोचीदम, स्थानिक क्यानिक स्थानिक स्यानिक स्थानिक स्यानिक स्थानिक स्थानिक स्थानिक स्थानिक स्थानिक स्थानिक स्थानिक स्थ

i 1. num. fig.: 52. 2. in W. something of a very small size or quantity.

I'm si-ma green soum, floating matter on water.

क्षेत्रके अंतर हान्यान for अन्य क्षेत्र or क्षेत्रकर : न्युक्ताः क्षात्रका क्षेत्रका क्षेत्रका क्षेत्रका व्यक्ति व्यक्षात्रे सुक्त (Sorig.).

3 Zi-ra caraway seed of Central Asia.

प्रस्करण केत्रजीरा the white species of caraway: प्रस्कृतकार्यकार्ये प्रश्नेत्रकेषः

সংবৃদ্ধ স্থান্তার the black species of caraway which looks like পাঁদ্ধ common caraway: সংবৃদ্ধান্তার প্রাথম করিবাই প্রাথম করিবাই the black species of caraway.

P?? zi-ri-ri droning of bees, the wind, etc.; & P?? rluft zi-ri-ri the howling or whizzing of the wind.

₹5 zi-ru col. for ¶\$19 gzer-bu.

3

ই'বি zi-la ই'বাং হিন্ত কৈ কিন্তু কৰি দিশন a composition metal, generally of gold and silver. ই'বাংলু ইলাইল হাঁমন এই ইন

A DE Zi-bā n. of a Chinese town in Kausu situated about 80 miles to the E. of lake Kokonor, and usually known as Siming. It is a great emporium for the exchange of merchandise between China and Tibet: At 200 a kind of thick velvet-like cotton cloth manufactured at Sining (Rtail).

Par y a province of Ston-hkhor in lower Kham (Lon. *, 24).

*54 (Chinese) a kind of Chinese satin of palc white colour (Jig. 20).

Note that the second property (Yig. 16). Note that $Yig = X_1 = X_2 = X_3 =$

A. A. sistesis bristle-like: Inwikik, Marke it the bristle-like hair; acc. to Ja. sistesis—Min nastesis.

भेद हैन Zin-tig a kind of gentian: भेद हैन नाइन क्रिया नाइन क्रिया नाइन क्रिया नाइन क्रिया नाइन क्रिया नाइन क्रिया नाइन क्रिया नाइन क्रिया नाइन क्रिया नाइन

+ 14.34 zin-thun= 24.34 or Suga rough draft; also note, memorandum: 24.34.55. \$15.5 unusuum drafts which are fit to be adopted or approved (A. 155).

ৰীম্ব zin-pa 1. নিছিন, নিছপ to commit to memory, retain in the memory, to learn; subst. a retentive memory. 2.= 4654 esp. in pf. tense, to terminate, to be at the end, to conclude, be exhausted, be consumed; সুপুর্ব perishable mortal body. 3.= পুর্ব ধ আনুদি, অধিতির to be finished, terminated: \$ 13 44 as the playing has ceased, or: as he has done playing (Dz/); Manaqua and endless working, unceasing labour (Mil_i) , 4, is used in older writings as a perfect affix like # tshar, denoting that the action is completo and finished: क्षेत्रभणदेशसद्गात the wall has been beaten down. My aps zinla-khad = FON WFS (Mhon.).

માં મુદ્ર તેવા દ zin-phus nan-po n. of a malignant spirit or Sa-bdag monster.

भि हैं भ zin-zis= रेज भेज a receipt, quittance; bond (of obligation), bill of debt (Jü.).

ইম বু zim-bu finely-divided, minute, fine, thin, slender: এম কিন্তু ম মুলু ইম্বান a fine drizzling rain was falling; মান কিন কি সং very fine, hair-like.

IX X zir-mo a slide, glissade; also sliding motion.

প্রথা হা-pa dew, dew-drop = ইব্যুখা : ৪ বা প্রথা কর্মাণ dew-drops on grass (blades); প্রথা ব ব্যুখান hear-frost.

भिषय क्ष्म द sil-pu nag-po dew-drop.

3 su num. fig. : 82.

39 sug or ३९९ zug-pa काश, धन, यानका disease, affliction, pain, torment, physical and mental; distemper, illness, complaint: है:३९९ distemper in dogs.

१९ ह sug-chu = पुट ११ मधा, वसीब, मलाब, fam, vie pain, aching, uneasiness: मदब क्रेस (मा मा प्रदेश के विव में 'देर' दे के 'हे 'हे 'दे के 'दे हैं 'है 'है 'है 'है है 'है है 'है है है है 'है graquareas if I did not promise (to go to Tibet) this king would be greatly afflicted with sorrow (Bbrom. 112.); & " रुक् जेर जन्म के देख है the three sufferings of the body, speech, and heart :-- नेश्या है हुन वह व mental sufferings, 59 359 defective speech. and quart bodily diseases. gravement parager afflicted by the grief of sorrow; 5 34 9 34 sufferings from disease; 29 apa garage affliction from sorrow (Fig. k. 98); anguara sug-thu quar-wa one laid up with disease, tormented by sufferings; इन हुवे अ देन क्षेत्र अर्थिय (व अ हुन प) untouched 8व व sug-pa 1. = वह्वजाव. 2. v. श्व. 3. sbet. a building, erection. १४९६ sug-physis नामस्त्राच tuak, a bracket projecting from a wall.

Sum game, un, un two, a pair, couple: \$5.5 makes not occurring in pairs (Vai. sh.). \$5.7 makes not occurring in pairs (Vai. sh.). \$5.7 makes not occurring in pairs (Maon.), lit. that jointly crow, the domestic fowl, the cock and the hen; \$5.5 makes a pair of doors; \$5.7 makes and gair of doors; \$5.7 makes and gair of doors; \$5.7 makes and gair of doors;

Syn. 494 phruys; 494 gñis; 44344 cha hyrig-po.

35's sud-chu or 35's (Chinese) meaning: 35' a province, & or 3 a local governor.

हर अर्थन अर्थ-mechog the model pair, the two principal disciples of Buddha, i.e., Saribu आरियन and Maugal-gyi-bu (जीव-सम्बायन); इन्द्रिय अर्थ-du-pkyes lit. that grows in pairs, an orange; इन्य्येण अर्थ-hbrel connection, junction, or union: इन्य्येण व्यक्तिकेटर if one wishes both things to be united (Gir.); इन्य्येण इर्थ-bel-du adv. one with the other, jointly; unitedly; वृष्ट्य-वृष्ट प्रकान-hbrel China and Tibet united; अर्थ-युव-bod अर्थ-hbrel China and Tibet united; अर्थ-युव-bod अर्थ-hbrel China and the state jointly, or priest and devotee jointly.

85 प्रश्न gustion g = 2 प्रश्न समझ, सूज, सूज, technical term of practical mysticism, the forcing of the mind (केल्प) into the principal artery, in order to prevent distraction (of mind) $(J\bar{a}_i)$.

हरण suns, imperat. of बहुरण: श्वाचाहरण hold or bear on the person! विद्याहरण bear in mind, remember!

84 sun v. 434 544



ষ্ট্ৰ Al Sum-pa 1. অসুনীৰ, ধৰীৰ, পৰাৰৰ to close, shut up: শাষ্ট্ৰৰ to shut the mouth; মিলু গ্ৰুদ্ৰ কৈ নিছিলভাষন his eye being closed; এ গুলু গ্ৰুদ্ৰ the flower closes. 2. in W. for বন্ধৰ, v. বছৰ ব; নুশাল্ব a pin, brooch.

3 zur 1. side, margin, corner, edge: 4535 edge of a steep river-bank or precipice: \$35 margin of a river: \$354 one that lives on the bank of a river; श्चिर ledge of a hill; न्याउर वर्दा । octangular pillar; 3544 four corners; 355 47644 to stow in a corner, fig. to save, hoard; बदेव बेंडर बहुआ written on the margin of the register; 3 344 gone to a corner, retired: 3x 259w4 one who has retired from public life; 35.48474 or 35.54 was x having a broken edge, damaged by being knocked about : 35 29 faulty words and grammatical forms, corrupted word. 35.54 (新型领导S) private property or things. 355. 3534 indirectly, incidentally: 3x5 aaa to speak indirectly or by hints; इस्प्रेश अर्देक्य to note, point out by hints or instructions (S. ht.). 2. outline: assets লৈ ক্ষুক্ত জীর ইম this is merely a brief outline. extract, sketch (Ja.), 3 = 55 % a woman (S. Lor.): 3x gar Fra zur-gyis ston-put 95 AC Эзыкада (Minon.) a gesticulation of a woman dancing, etc.; 35 gw zur-lta-ma term signifying women in general (Mñon.). उर्देग ने to sit in a bent posture: हैन्देशन हर भर दूर बेंगा वे गष्टर वर मा (Ribit, 14), दूर में अहेंद with shape.

ৰং ই corner-stone of a building : আঁপন্ধ ইমাৰং ই বৰ্ষণ the old or elder mason laid the cornerstone (Jig. ?).

3* a zur-pu = 3* 28 qu a zur-behugs-pa one out of office, a non-official; a private individual.

\$1 a sur-spo-wa to remove to a corner; any thing not brought to prominence, shelved; thrown into a corner. and bent angular.

3X Q Zur-wa to push.

हरावत्रक sur himi (वित्वे क्षत्र हरानु बद्दका) स private note.

ATH BUT-HIN = AT BUT.

রংগীল *sur-mig* = গ্লিক হান্ত্রন, করান্ত a side-look; slight attention: ব্রুগীল্পরন করম্ম with side long look, looking sideways; বুগীলাপুল to look askance, ogio, ব্যুগীলাগ্ল ক্রান্ত্রনালালা অধাননীকা a sly woman, she with looks east side-ways, a handsome woman (#foon).

ৰূপ zur-mo pain, for an zug vuig. (Ja.). হ' be zur-tsam মাজুল slight mention, a hint: ৰুম্বিল ইবি মাজুল one who perceives from a slight hint or sign; ৰুম্বিল মুধ্ব to abridge, to shorten; ইম্পিন্তুল্ব compendium, abridgment (S. Lex.).

इस्कृष्ट sur-geos privately nursed or brought up, educated by strangers.

37'N zul-ma in W. cornered, angular.

3N zug=39 zug.

3 ze 1. num. fig. : 12.

बे'ना ze-ka ने zehu 1. hump. 2. decorated pad or cushion (Jū.)

हे व ac-un चम्रामें a precious stone.

response to the max or fourth stomach of ruminating animals (Ja.).



これのから これのとなったい ちゅうし といいはないないのから

ोन्यु ze-hbru or नेऽन्यु zehu-hbru चेतर, विश्वचन the anthers of a flower; नेऽन्यु-स zehu-bbru-can a flower having anthers; used also in letters as a term of endearment to women, especially to me's wife.

I'm ze-mu the eve-lashes.

In incorrectly for \$ Mr. sre-mon the weasel (Rdsa. 29).

14 ze-tshwa saltpetre S.g.; 14 se-tshwa-can containing saltpetre, nitrous: ম শুমার মুন্তিব প্রশাস স্থান নাচাল absorbs stone and fetid matter in the bladder. মানুহার se-tshwahi skyur-rtsi nitric acid.

કેવ અંધે છે a sey-mahi lte-wa = ફ વર્ષિય a whirlpool, eddy (Moon.).

वेगार से segs-ma जवन, पिणनो particles of water, spray; the term is also applied to भेज 4 on grass blades. वर्डिये अप drops of nectar.

ोरि 2ार्स in बुद्यमुख्यास मूर्णस्थास सुक्षा the skirts of the coat on the right and left side fold d back or tucked up (Mil.).

35 seq 1. shet. a brush; 93 % dustbrush (C_3) . 2. edge in C. 3. adj. brokenoff, damaged, injured; 35 and chink, crack, rent.

ইং er 1. আয় a shaft of light, beam, ray; ইংটর or ইংটরেইল্ = glare (Yig. 72) v. আুই. 2. talk. 3. for ইংট n. of a small animal.

3 Taer-wa to be named, called; to say; common in later literature, and colleq.;

দ্বিশ্বীৰ আৰু ইৰ what is your name; ইপ্ৰই ইপাৰ্থ what is it called; ইণ্টে অনুনাই নাজালী ইপাৰ্থ্য অনুনা অনুনাই আৰু যা because he said those remarks of yours are of great import, the officer furthermore said. ইন্ম he said; ইনাম্ব্ৰুল্য so having said or spoken; ইনাম্ব্ৰুল্য so having said or spoken; ইনাম্ব্ৰুল্য saying 'it is' she told a lie (Glr.); and so frq. ইন্ম where in earlier literature ইন্ম would be used; ইন্ম if I may say so, so to speak, as it were (Jā.) ইন্মুল্য কোল্যুক্টিয়া he that is saying; ইন্মুম্বুল্য ইন্মুম নাম্বুল্য hard, although there were many speaking, there was no truth (spoken) (A. 55).

चे×' अ zer-ma = अनुवास a drop (A. K. IV-11).

ोर केर भूद ser-ser-skad = प्रेट भूद (Mhon.).

बेपास wl-mu small chip; नैर व wood-shaving (Ja.).

এন মান কৰা আঘ, गबास [quick, swiftly going or passing]S.

મેં 20, 1. imp. of **વ 22-402 2. sbst. resp.

મુમ્મ સુમાન physical constitution, મુમ્માન વેશ્વય good appearance, fair complexion;
મુમ્માન one of good complexion. Also figure, delineation, representation. 3. mould: મેંગ્યુમ showing mouldy spots;
મુશ્ય old, mouldy butter; મુન્ન mouldy meat (Jā.).

দুঁ ঠুব 20-chion, also গৰ্ক, water-mill to pump out water for irrigating fields: বুবিং লুক্মন্ত নাই ক্ষুত্ৰ ক্ষুত্ৰ বিষয় প্ৰকৃতি ক্ষুত্ৰ ক্মুত্ৰ ক্ষুত্ৰ ক্ষুত্ৰ ক্ষুত্ৰ ক্ষুত্ৰ ক্ষুত্ৰ ক্ষুত্ৰ ক্ষুত্ৰ ক্ম

For zo-us pitcher for milk, a pail, bucket. For pitcher or vessel holding milk at milking; also a vessel for porridge (Rstii.).

IN 209 1.= BNO khram-pa or N phrama (Mñon.) deceit, fraud, falseheod; N Na gyyu-zog religious deceit; NN N chos-soy

priestcraft (Jä.). 2. goods, articles of merchandize, i.e., Ex 14 tshon-sog (Maon.).

মৃত্য 209-po or মৃত্য 209-ma adj. deceitful, false, diesimulating: অধ্যান স্থান বিশ্ব হৈ this deceitful lady; অব্যান স্থান অনুষ্ঠান আই my lord do not play the hypocrite (Hbrom. F. 19, 43, 112).

zofi=19 sog uferue described as बद बुवे द्रीक व (Maon.) articles of merchandize, goods; It have not goods but ready money; quite goods taken by travellers to be bartered for provisions : Balk drugs : Ex In merchandise (Cs.); In ANNIAN OF FORM goods of all kinds; प्रक्रिया टार्न-प्राह htsho-wa = Ex 4 tshon-pu merchant, trader, lit. one who exists by trade (Milon.); It बच्चेश वन व soft-hyrem-gnas warehouse or shop (Mfion.). It will soft-mehon lit. the chief of all merchandise, as met. gold (Mñou.). 15. 954 goods as compensation paid for one's life: It us not gan a it as a it us us 🍕 निमा (Rtsii); ब्रिंग son-pa trader; ब्रिंग्य zon-dpon = \$5.554 a chief merchant, a leader of a caravan (Mhon.); In Yo soft-tog merchandise: बेंद में बद्धा की केंद्र न बेंद में वाह्य याने देद हेटा (Btail) : सुलाबाय वामी वेशा प्राया वेशी सूर्या । प्रेट In this place called Varauasi abound a variety of people and of articles of merchandise (Hbrom F. 37).

হার son, also ব্ৰথাৰ caution; heed, care; মন্ত্রিম to be cautious, to take heed, to mind: ধন্তুল্য প্রমান কৰা not knowing how to leave off sin take heed of it; ধন্ত heedless; মন্ত্র্যাল precaution, preventive measure (Sch.). A Tibetan provers says আন্তর্গাল ক্ষান্ত্রীয়া বু বুল্যা ক্ষান্ত্রীয়া বু বিশ্বা ক্ষান্ত্রীয়া বি kilful in conversation one takes care of his tongue; if one knows how to walk, one guards the feet. সন্য that which guards the foot, i.e., shoes.

MN som I. worn out, decrepit, wormeaten, damaged by use; Mn মুন্ত আ rotten
and cast out (Rieii.); Mn মুন্ত আ without
anything left out as damaged (Rieii.);
Mn Mn dull-witted; Mn মুন্ত som-skyon of
books, records, etc., spoiled, old and
worm-eaten: ইমনু ব্যুব্ধ ব্যুব্ধ শ্বিত প্রত্থা
সন্ধ্য কর্মন্ত ব্যুব্ধ হ্যুব্ধ (D. cel. 8).

ইম II: 1. বিশ্বৰ point, top, peak: বিশ্বনি point of the dorse; ইংলা point of the dorse; ইংলা টুমিন the summit of the Rirab; ইংলা কুলা ই কিন্তু বুলা কুলা কি to the south of the peak of the black mountain; ইংলা কৈ বুলা কুলা কুলা কুলা কি hill (A. 11.); মুন ইংলা কুলা কুলা কুলা কি কুলা কি কলা কুলা কি black mountain of Tang-mo Tang-chung of Hiphyon ryyns (Yig. 65.). 2. a cave;

38 III: a wooden cask or cylindrical vessel in which milk is kept; is kept;

IX 2011, also IX a 2011-10 1. supine of IA or aYa. 2. sbst. reaping-hook, a sickle, a knife, esp. the weapons employed in combating the evil spirits in the AYX (offerings), such as knife, sword, sling, bow and arrows; IX ANT OF 1 to shear with a knife or sickle; IX 3 sickle-blade; IX 3 = IX 3 sickle-blade;

ইথ zol= এর নতুন ও, খুন, আবেম, আন, লিল cunning, falte. প্রশুটাল টুল সুন্দান্তলট having decided the battle cunningly. তিন্দ্ নীজি [an impostor; a rogue] & জিন্ত



বিশিক্ষা, শান্ত, আন [protext] S.; শান্ত্ৰণ বিশিক্ষা, বাৰক [a protender] S.; শান্ত্ৰণ বন্ধু কৈ কৰাৰ without pretext; শান্ত্ৰণ বাৰু 201-209 = পুন বু deceit, fraud, imposture, false-hood.

10 % sol-tsho, v. atra hasol-ica.

Tu sos. v. 50 sa-wa.

विषय: 108-7मीत (नियास विषय पर्वेष: (Hbrom F, 107).

the constellation called Mryacira (Maon.).
2. স্বাৰ প্ৰাৰ্থ the planet Budha; lit. the moon-born. 3. an epithet of the river Sindhu (Maon.).

semi-circular disk, the appearance of the eighth phase of the moon. 2. the cloak which the monk of the Gelug-pa sect wears at a religious service only (Risii.)

15 sla-dum = 1 4 w 4 4 (S. Lex.).

মুক্ত sta-hdres composite or mixed friends, a company of different countries: মান ক্ষেত্ৰ মুক্ত ক্ষেত্ৰ হৈ বাংগ্ৰাম (D. sct. 3).

as sla-sdud or reduplication of a verbal termination, same as and slar-badu (Situ.).

 \mathbb{A}^{TQ} sla-wa I: 1. sym. num. 1. 2.= \mathbb{R}^{Q} juice; semen. 3.= \mathbb{A}^{QQ} handsome, beautiful (Yig. k. 1).

हैं या: a lunar or calendar month; इत्य देव temporal month, ह्वय प्रदेश one month; ह्वय के about a. month; ह्वय प्रदेश के about a. month; ह्वय प्रदेश के a month; ह्वय का किया का month old. ह्वेड देवphysical प्रदेश प्रदाप half of a month, i.e., a fortnight; ह्वयंष z/a-phogs monthly salary or wages. ह्वयं देव दुविष्ण towards the expiration of the months (of pregnancy).

and water at the expiration of those months $(J\ddot{a}.)$. Is often in letter-dates shortened to $2 \sin a$.

과디III: マ막 the moon; 매우 항공 다 the heavenly moon: 1 4 the full moon: 14 zla-nay the new moon, thus defined : ***** या न्या के पार विकेश विकेश विकास मिन. Note: at this time no works for the dead or for the living should be undertaken. अवरे द्वीबाद विद zla-wahi dkyil-hkor the orb of the moon. ## sla-wa kham-pa = # half moon, i.c., the first or the last quarter; semicircle. It may a server of they are placed cound in a circle; 5804日中東京城下 it is semi-circular in shape. 193 sla-sca-ña पौर्वजासी the full moon; अप अप sla-wa na-va or 3 ar la the full moon (Yig. k. 26.); 24 ala-un hasin the eclipse of the moon.

Syn. 2 de 84 ri-boft-can; guf can ravamtsho-ggah; \$ 454 tshe-bday; 484 35 bsilbued : वमेव देर ठद beil-ser-ean : अवस्थित देद दणम chays-byed hod-dkar; 455 \$ 45 bdud-rtsihod : इम्देवे नर्दन क्ष्म drag-poni glaug-rayan ; aga alla ga-bur hann : ana ga al 35 beil-lann htsho-byed; 4"H" In rgya-htsho-skues; with क्षेत्रे व्यक्ष mishan-mohi bdag-po; भेष क्षाम वर्षेत्र mig-gsum hdein ; भेव वसुभावि वहूंब वे देन mingnum-pahi glaug-ginor: BENE BENE Buarmahi bdag-po; 2 5qu'us ri-dwage mtshun; Lacusa ni-bon mishan-ma; 1995 syribbyed; 34 3 44 45 ma ti rdul-gyi thig-le dkarpo; न्य ने वेजा वे çar-gyı thiy-le; बहुबाइसाइय gnis-skyes rgyal; an was grah-ui nutkhyud; adkala ri-won bdain; gurung rgyu-dkar mu-khyud; a w as rgyu-dkargiso; guis un que rgya-nitso mar-quar; P at is kha-bahi hod; ASS arid-byed; RSAN Paks ri-dicage ena-hann; 455 8 1 baud-rieispro ; चिवामदे सम grib-mahi lus ; इत्याद ह हेमा दर स्त rta-dkar chu-skyes nafi-cau; क्षेत्र प्रमाण



ष्ट्रीयुः वृह्णति-phur gçer-ldan pi-ku-çra; प्रा अदेश्य pad-mahi dgra (Mhon.).

्रविषय sla-wa gcig-pa=कर हैन्स met. a foot-stool.

a sword (Mon.).

ইট শুন্তি ala-wa gshon-nu, v. শুৰ্ণী ৰ ka-kola (Mnon.).

क्षण्यान्य zla-ua hjoms राष्ट्र the planet Rahu, इन्डर sgra-gean (Mon.).

श्रुप्त के देश-एव yar-yyi no or श्रुप्त हैं। भ्राम्ब [enlightened half of the month]S.

श्रुवेश sla-wa chu-çel चन्द्रकानाम् the finest crystal gem.

Syn. बुर्घेंद्र ala-hod; बुधाँद्र द्वायान्य norbu; भेणावाधद mig-la-phan; द्वेच वर्षे व्हार्थे uah: char-ldan; द्वायान्य द्विण विश्वास्त्र कार्याः भद्रभेष man-çel; वृद्धाद्य nor-bu dhar-po (भ्रत्याः).

4 zla-sca-çol intercalary mouth.

Svn. 145 zla-theb : 199 zla-lhag.

্বাৰণীৰ্থাৰ zlu-nahi-grogs as met, the great ocean (Mhon.).

a विशेष sta-teahi-glin प्रस्तीय a small island in the delta of the Ganges where Chandra Gomi the Buddhist sage and grammarian was exiled by order of a king of Varendra; it now forms a part of the district of Bakerganj in-Bengal.

au squareani-dgra राष्ट्र the enemy of the moon = इ वर्ध spra-gran (Moon.).

100 IS 48 Zhanahi cod-pan an epithet of Sambhara the chief Tentrik god of the northern Buddhists (Mñon.).

्रावरेक्ट zla-reahi that क्यांस (one who has only the dust of the moon; a plagiarist)8.

क्षण्ये विकास alu-wahi thoy-ma विकास स्थाप the constellation Chitra (Risii.).

श्रुवेदे sla-wahi-dri = ३४५ ku-mu-da (Mon.) श्रोमसम्ब [water-lily]S.

এবেই জ sla-wahi bye-ma, v. প্রাপ্ত (MAon.).

In a service who calculates the evils, &c., that the Sa-bday are capable of doing to men.

102 505 Ela-scahi decan-po Somendra the son of the great Kashmirian poet Ksemendra who added the 108th Pollara to the Avadána kalpalatá.

ই ইউ জন zla-wahi ma-ma (lit. the mother of the moon), = শু সাই ইন্ম the ocean (Yig. k 63)

349 65:35 zla-wahi tsah-kun u. of a Sa-bdag monster or evil spirit.

্রতালির্বাহ্য zla-wahi gtsug-phug lit. the moon-crest==6599.

notes a fabulous mountain equal in glory and height to Sumeru situated beyond the mountains called भेषावर्भभाष Mig-bisums-pa (K. d. s., 291).

্র এই অব্ zla-wahi-lag = ৭৭৪ । hbab-chu (Mhon.) river, stream.

্ৰত্ব হান-wahi sa-ryyal are a class of (Sa-bday) spirits.

and a standard side of the moon, an epithet of Sarasvati (Maon.).

্বাৰণ বৃথ্য ala-was-dgah = শুস্তার সমিসিয়, কুরুর (Mñon.) [water-lily]S.

a unada sla-mas-hphel, v. o statu ryyamtsho-ch:n-po (lit. that is increased or heaved by the moon), met. the ocean (Mñon.).

इत्यादक्ष sla-scas behad-tehal = गुस्द्री हैव कुस्टबन parterre of lily plants (Mnon.).

I'S zla-bu st the son of the moon = \$70.

র বি sla-bo 1.= শ্রম্ম মান্টানী helper. assistant, co-operator, friend; husband,



wife, concubine, mistress; also, help, assistance: ATSCA to accompany, assist; AA rhin-da a thief's accomplice; AA rhin-da a thief's accomplice; AA rival, competitor; AAA a woman whose husband is dead (lit. who has eaten him). ATSCA single, single-handed; AA slama at the arms at female friend, concubine (Mño.); AAS clas-dbye or AAB at par, couple, combination, viz., of a thing and its raverse, hence AAB also physe-rareverse, conferey.

ब के zlu-med 1. चहेन, चहिनीय matchless. 2. friendless, without help, single, celibate; alone: कर्र सुवार् ब्रोकेर नहेन पुरुष्ता in a strange country (I) was left alone, friendless (Rdsn. ≥3).

Syn. Adag geig-lie; Huge rkyak-rkyak (Moon.).

हुस्देष zla-mtshan जा:, बातु menstruation, monthly course of women; हुन्स्डिन नेद् व zla-mtshan m-d-pa व्यक्तीप्रियो one without menses.

Syn. 3ª rdul; & 3ª me-tog (L'non.).

A situ sla-mulsés an epithet of Sarasvati; the Kunda flower.

Syn. 1954 34 doyahs-can-ma; AFT 345 me-tog kun-da (Mhon.)

कृत्य अधिक sla-shal malsaş-ma term for n beautiful woman (Milon.).

#3' shi hu संखा = ईवाम व colleg. रवाम व.

अप्रवासी sla-ral yyi-dpe अत्युदास्थ्य [counter example]S.

🗓 १९४ sla-çun कस्मीण.

and to pour into, to cast, put in:

pot or vessel. 2. pf. agas balugs to send word, report, inform.

Syn. 2m ti ril-po ; 35 M zur-med.

हुआ व वर्षेत्र slam-no hdsin = रे " the sun.

 $\mathbf{A}^{s,q} \approx slum-phu-se$ a mole-like animal (Ja.).

A C zlo-wa to summon, call; v. 43.

त्रेंगा ध slog-pa pf. ब्रेंगम slogs, fut. व्यान balog (is trs. vb. to 2914 idog-pa) 1. fagres. निरमच, बाम, to cause to return, to drive back, repulse, expel, to send back; esp. to send to fetch something. 2. to cause to turn, divert, to turn have the mind or intention; Figure to alter the mind; 4343 वार्ट सेमस्बादिक tis hard to give up the love of kindred (Mil.); देव अन्य सुर केन मुल्लेस we beg you to dismiss the thought of it (Dal.); In any sous alog-thubs-can beu the ten means of turning aside or diverting others such as :- (1) 3 N 29 444 84; (2) 24 ह्रेय वर्षभ रुद् sla-wa sloy-thabs-can; (3) शे ह्रेय वर्षभ ठ्य me-slog thabs-can; (4) के ब्रिया विश्व दिन zlog thabs-can, etc.

ত্র slos = দুৰ্গাইৰ খাৰে a charm, spell (S. Lex.); মুগ্ৰ to repeat such; মুগ্ৰুগ recitation.



हैंस'वार slos-gar or हैंद्र slog-gar महन, नाइक drama, dramatic performance, dance. one of the four branches of Sabda Vidya, the science of external expression. In atalos-gar-mkhan with an actor daucer [also a mistress]S. Zlog-gar is divided into five parts :- (1) at aliqu sutradhara; (2) रव म rol-mo music; (3) कम कुष्म chasshugs dressing in different and fantastic ways; (4) = \$ \$ bshad-gad comic representations, laughing, etc.; (5) IN THE MOS-MAIL the dance itself. The term INGS zlos-gar properly, however, signifies the interlude when songs, etc., are repeated, after each kind of dance has been performed : दब्बे ह वहेंद् दु:मार्डेस बेट ल्या केदा वस द किया व (Lon. a, 6). In at 3 per slos-gar-gyi khan stage, theatre ; हुँस बार है वहद हुस zlos-gar-gyi bstan-chos भारक्षाक dramatic works ; इस न्द दे प slos-gar byed-pa to dance, and and to teach or learn dancing.

वाक्य प gong-pa, v. वस्त्र u htshuy-pa and वस्त्र u hdsag-pa.

प्रशास प्र प्रशास प्र प्रशास प्रशास प्रशास प्रशास प्रशास प्रशास प्र प्रशास प्रशास प्य

मान्यस्य ganhs-rih - डेंग्स्स्यम् tshir-mut ra-mgo.

1

¶35 gand n. of a district in Lhokha (Deb. ¶, 14).

प्राप्ति gath 1. यह a planet, the name being usually restricted to the following viz., भेल खादित्य the Sun, इन सोस the Moon, केन्द्रसर खुक्तरस Mars, धूनच कुछ Mercury, बल्यर स्वत्त Venus, द्वन्द्व दुक्त्याति Jupiter and केन्द्र सन्त्वर Saturn; the ascending node हुन्द् (सङ्घ) and the descending node लहुन्द्वर (क्यु) are added to make nine planets नुम्बर्द्व. 2. the respective days of the week thus

enumerated: -- que'ya gaah ni-ma afa Sunday : 404 2 agab sla-wa win Monday : कृष्ण शिक्ष इस्त geah-mig dmar सक्त Tuesday ; वान्य क्षाव व guah tha g-pa वाच Wednesday; कान 4x 9 grah phur-bu Trufa Thursday ; 49x 4 अध्य grah-pa-safis या Friday ; बार हेड्य युडाके spen-pa वानि Saturday. 3. जनात dangers, troubles, gen. attributed to the influence of malignant stars or planets. planetary disturbances are of different kinds :- Ban bla-gzah, Mana sroy-gzah. यानेर पानव good-grah, अवानव क्रिअवानव ma-grah gron-grah, gasa bu-grah, saas dyra-grah. श्रुर वे दर वृत्र gluñ-si dar-gzah (Vai. kar.). वृत्र न्दिन grah-gdon पण, रख unforeseen danger. evil, trouble. नाम इर epilepsy : नाम बेना id.

ৰাৰ শ্বং শ্বং প্ৰান্ত gzaḥ-şkar-mkhan astronomerand astrologers.

Syn. 3 4 4 ftsis-pa; 45 545 4 skav-dpyadpa (Mon.).

 \P^{pq} geah-khyim 'the place,' or more correctly the house, of a planet, the constellation in which a planet stands (Cx_*) .

ৰুহণ 5ৰা বৰাই grah-duy nag-po an officinal plant used in apoplexy.

वान वर्ष ganh-bdag=रेम सच्चति, सम्म the chief of the planets, the sun.

queta grah-ron=UTA relsa-ron a gorge or valley or plain filled with boulders.

वृत्रदेश gzahi-rna-wa an epithet of Rahu or भुवत्र syra-gean (Moon.).

वादी पुत्र yzahi yam बन्नमाची a religious work treating of planets (Rtsii.).

ৰাজ্ঞী দুৰু ganh-yi-pten শ্বনাৰা the fixed star, the polar star: ৰাজ্ঞ কলাৰ, কুলুইন বাৰ্ত্তি ক্ষেত্ৰ ব্যৱহাৰ it is called Dhruva or the fixed, because it remains steady above all the planets (Moon.).

শ্বন্ধ আনুহ grah-yi mu-khyud as met. = the moon (Moon.).

a plain shawl gen. of liver or orange colour which a Buddhist monk wraps round his body.

প্রাথ gsan-pa 1. food in general, but most frq. hay etc., food of cattle. 445 454 quan-du skuur-wa (lit. to deliver over for food, i.e., a body to demons), to scorn, slight, despise: aman provender for animals and provisions for men. 484 Ac. gran-cifi grass for horse and donkeys and fuel for mon: मान्य निराम रेम में बाम किया (D. cel. 40). 2. to devour, consume, pick out; to worry, mostly in fig. sense: XX SYADAN 444 tsher-ma shabs-la-quan the thorn worries the foot (Mil.); adi, 9154 qzan-pa and quanta gan-po worn-out, thread-bare; daws a sems-lu-gran it gnaws at the heart (Mil.); ₹4 arog-la it preys upon life: 4 3 4 4 5 7 rna-za la-gzan in C. it deafens the cars = 45 als a sun-huin-pa.

gzab 1. careful, well-behaved, attentive and polite: ৪ ম টুর্মাণ ক্ষমণ ৮ ৮৮৫ চন্দ্র ক্ষাণ ক্ষমণ ৮ ৮৮৫ চন্দ্র ক্ষাণ ক্ষমণ দুবার ক্ষাণ ক্ষমণ দুবার ক্ষাণ ক্ষমণ দুবার ক্ষাণ ক্ষমণ দুবার ক্ষাণ ক্ষাণ ক্ষমণ দুবার ক্ষাণ ক্ষমণ দুবার ক্ষাণ দুবার ক্ষাণ ক্ষমণ ক্ষাণ ক্ষমণ ক্ষাণ ক্ষমণ ক্ষা

ৰ্থান geab-ma or ব্যামীৰ (elegant writing), Tibetan capital or printing letters (Grub. ৭, 3.)

चाउराका प्रकारक-pa (also व्यवस्थ and व्यवस्थ a) imp. व्यवस्थ gaobs, to use care, diligence: वं वर्षेत्रकार्य व्यवस्था lo-gety-zas spyod-gzabs-pas by a careful diet continued for a year

(Mag.); देशवाद्यायम beware of it, be on your guard against it (Ja.).

সূত্ৰম 1. a rug to spread on the floor (Yig. 25). প্ৰহ'ৰ a broad rug. 2. peg, hook, wooden uail, for hanging up things; বৃহমন্ত্ৰ id. প্ৰহ'ৰ gen-thag=ব্ৰুমণৰ (প্ৰথ বিশ্ব বৰ্ণৰ ব্ৰুমণৰ (স্থা মে), a string or rope that is stretched on walls, &c., to hang clothes on.

ৰাৰম ই gear-po or ৰাম ও gear-no adj. steep, rugged, precipitous: ইৰ্ডম ই steep and rugged hill; পুৰ্বাম ই precipitous rock; ইৰ্ডম ইন্ধ steep declivity or cliff; ইৰ্ডম ই waterfall, cascade on rocks.

ৰামন্ত্ৰ gear-bu আম্মন, ৰন্ধু, colloq. "saru" a ladle, gen. of wood: ব্যামন্ত্ৰপুত্ৰ gear-bu bphyar lifting up a ladle for a blow (Mil.); ব্ৰংক্ষম and মুৰ্কাণ্ডম bhys-gear two long spoons or ladles used at barnt-offerings (Schl. 294). পুৰুষ skyogs or বৰ্ণপুত্ৰ hag-kyogs are used as synonyms of ক্ষমন্ত্ৰ but generally a ladle made of metal is called পুৰুষ skyogs.

वाकाय qual-pu=वन्य पाडक a rent or split; anything split.

ব্যৱসাথ gzas-pa 1. to set about, to be on the point, to propare for; generally used with termin. case of infin. mood. শ্রেম্বাক্ষই propared, began to dig out.
2. to brandish, = বইৰ ব্যৱসাথ to begin to wave.

বুটা 1. আজৰ shine, brightness, clearness, splendour; in W. looming in mist, a mirage. 2. ইবজ n. of a precious stone—onyx—variously coloured, brown, gray, streaked with three, five or seven lines. 3. v. under বুটাৰ grir-wa-pz. 4. = বুটা এটা প্ৰটান

ৰুণিনি gzi-brjid মনাৰ, খনাম, বিজ: 1. brightness, beauty, a fair healthy complexion;=ম্বন্ধ or joined with it, frq.; majesty, e.g., of deities, etc. (Dzl.). 2. honour, esteem, celebrity. পীৰ্চিট্ মুখ্য gzi-brjid shyes বিজ্ঞ as met. := gold. প্ৰীৰ্চিট্ মুখ্য বিজ্ঞান as met. := gold. প্ৰীৰ্চিট্ মুখ্য চলাবিদ, beautiful, majestic; প্ৰীৰ্চিট্ বৃধ্ ম কৰিল:, সভীজন্ brightness. প্ৰীষ্টিক gzi-byin=প্ৰীৰ্চিট, প্ৰীৰ্চিট্ প্ৰান্ধ চলাৱিল, beautiful, majestic; প্ৰীৰ্চিট্ বৃধ্ ম কৰিল:, সভীজন্ ক্ৰমণৰ looking poor, emaciated, worn out; প্ৰীষ্ট্ৰিক bright, shining; প্ৰীৰ্চিট gzi-bod bright gloss or lustre (Jū.)

মুখ্য ক্লান্ত the yellow loopard.
অধীৰ বিধাৰ প্ৰয়ানু-gos he who wears a leopard's skin, an epithet of Mahādeva. ল্পাৰ্শন্ত প্ৰয়ানু-দায়ত লাখ্য লাখ্

Syn. ga an khyi-gçed; aq aa an thiylehi-lus (Moon.).

यात्रैयास'य gzigş-pa 1. चवचोकन hon. form of MAK and Wa to see; also, to see to, regard: Kanua alauu seeing that he had come; " TE TE q 3qu's seeing him coming; बाध्यका नेवा प्रस्त behold! स्व त्या विवेष क्द्रकात् behold carefully. रंभ के द्वेतांश विश्वोद्यन observing well, observation ; बावेबासपर में please to look (Gir.); बावेबासपस A age when he looked (for it), there was nothing to be seen; अ. अ. व को अवस्ति your honour's life must be regarded (Dal.). 2. equivalent to: to give, grant; 444 इन्स है ज़िल्म र्जेस have the goodness to give some seed, prob only breviloquence for सार्थेत देव वात्र वर प्रवास यह वर वामिवस देव (Ja.). 3. = \$9% a meroy, grace. 4. to accept, to take; to buy.

ৰু বিশাৰ্থক guige-rien = বংগাধাৰ্যক a token or object for acceptance, as an enclosure in a lotter, honce resp. for present, gift: " প্ৰথম দ্বিত্ব ইয়া তাৰিবলৈ as a present together with a silk-searf on an auspicious date (Yig. k. 26).

ৰীৰ্মস্থান grips-stans lit. manner of seeing; gen. looking with eyes fixed steadily on an object.

ৰ প্ৰথম প্ৰতি grigs-byed as met, the eye (Moon.).

ৰীৰ্মল gzigs-mo rosp. for % ব a view, spectacle, sight: এ চুব ব বা বিলাম মন্ত্র এবল as he came for a look at the flower (Pth.).

या बेट ' gziñ for बहेंद अय helsiñs-pa (Glr.).

ৰ বুলি প্ৰচলি a ship: বুলিম ইন্ট্ৰাব্যুত see-going vessel; বুলিম ইন্ট্ৰাব্যুমট having equipped a large vessel; (G/r.): বুলিম হ' = ৰুবীম a small vessel; a boat; বুলিম ব shipmaster, captain (Cs.).

Thungs gains-rhyen, resp. for ged rhyon-the candle, lamp (Id.).

chuń resp. a dwelling, a house for retirement: মুণিপুসাৰুত্ব প্ৰকাৰ্থতি I will attend at your abode; পুসাৰুত্ব প্ৰভাল-chuń-pa chamberlain of the Dalai Lama's abode; পুসাৰুত্ব gaim-thul sheep-skins for night quarters; পুসাৰুত্ব gaim-thul sheep-skins for night quarters; পুসাৰুত্ব gaim-gaus lodging, place for spending the night; পুনীনুত্ব gaim-phrug page, boy-servant of a great man; প্ৰসাৰুত্ব gaim-mal = পুসাৰ yzim-sa, bedstead with পুসাৰ or কৰক bedding on it; সুৰ্থই or কৰক bedding on it; সুৰ্থই or কৰক bedding on it; সুৰ্থই কৰক bedding on it;

মান্ত grir-rea = শ্বেম to suffer, to be afflicted; to be harassed, troubled: ব্যক্তি ক্ষম troubled by disease; ব্যুম্পান্ত কলে by brutal passion; ব্যুম্পান্ত gdan-pas gzir termented by longings (A. K. 1-14).
পুরুষ্টে কান, মজান (pain, transgression)8.

महिष gett in महिल्हाम = मुण्डिद्राय क्षाना हाती byed-pa (da.).

93.595. gzn-dpoh witness, mediator (SA.); an honest and truthful witness.

pole to which an animal for sacrifice is tied; a lever, bar; \$\figstyle z^n - \text{rhis}\$ a prop (Cs.).

ৰাই gen-pc straightforward, upright, honest: প্ৰথম বায় বি honest mind; বায় বিম্বাধন to be impartial and straightforward, to be on the side of honesty (Cs.).

obstinate, or বন্ধবন্ধ সুন্ধন not listening to any instruction or order (Sitv. 11); also = বাংলা ভালিক selfishness. 2. acc. to Lex. = বাংলা ভালিক selfishness. 2. acc. to Lex. = বাংলা ভালিক selfishness, impotnesity, and therefore: বাংলালিক বাংলাক selfishness, impotnesity, and therefore: বাংলালিক বাংলাক selfishness, impotnesity, and therefore: বাংলালিক বাংলাক selfishness, impotnessity, and therefore: বাংলালিক বাংলাক selfishness disobedience, pride (Jā.). 3. বাংলালিক gen-lum-can is said to = বাংলালিক selfishnessity and sel

মানুসা g_{2ag} 1, the tenth part of the careass of a slaughtered sheep. 2. pain, v. 39. 3. peak, point, pinacle: এই যুগ top of a mountain pass $(J\bar{a}_i)$.

পাৰ্বা'ন gang-pa to be able to bear, to sustain (Ja.).

প্রথাম grugs হয় 1. symbol for 1. (Rtsii.) 2. चाक्रति, क्रथ, तस्त, विस्व, प्रतिमा the body, the outward form of anything: भुष्य भुष्यभुष्य इसम external forms, the forms of the sensible world, the impressions that are made on the eye (Vai-sh.) केल विभावाज्याम ANNUAL the forms (of things) are seen with the eves : अभवानक lus-gauge shape of body, stature, fro. : नावनक प्रेम वर्ष व genus-kni hi sho-na (MY AFE M) that makes her body the means of livelihood, a prostitute, harlot: 939412 % gzugs-kyi sñe-ma wynt: n. of celestial courtezan (Milon.). Other forms of same import, v. below. नामान्य arros-dkah दुर्दर "difficult, tortuous body," met. a frog. In metaphysics : form, body, as one of the five skandhas, v. 355. In letters and in polite enquiries after health 9394 and Magaw are always employed: 35 % वात्रवाभावदे अञ्चलकाम are you (is your body) quite well? so, too, in conversation, the collog. term পাৰ্থাৰ "suk-po" being used: अर्थ ना वा का की वी वी वा अप are you getting better? 3. in physics : body, matter, substance: न्युन्य वर्त, न्युन्य सु कृष्ट composed of matter. material, substantial; नदुन्य हन अ धेवयः बद्रवसस्ति स्टबः बद्रवस्ति immaterial. unaubstantial: न्यामा केर पर्व धर a chost-like voice (Mil.); 4344 FAN Every the range of world; वाज्याभाषा वद्य मुख्या the material मायाक् तिमिवविम्म ; माइन्भ न हुँ ५ प gengs-na spyodpa square [walking in the world of form] S. न्यसम्बद्धः asuas uod-va having form. Metaphysically 4344 \$ 4 mas gauge-kyi skuemched "the sense of form " is possessed of



colour which is chiefly of four kinds, but is secondarily of eight kinds; the four colours being:—white, yellow, red and blue, while the secondary form-colours are:—those of clouds, smoke, dust, mist, sun's rays, shade, light, and darkness. The eight \$\$ and \$\$ and \$\$ arkness. The eight \$\$ and \$\$ arkness. The eight \$\$ and \$\$ arkness. The eight \$\$ and \$\$ arkness. The eight \$\$ and \$\$ arkness. The eight \$\$ arkness.

ngmusa it a Gaugs-com shift-po the earliest patron and friend of Buddha who ruled over Magadha when he had renounced the world for the life of an anchorite; being the son of king Mahapadma by his queen Bimba he was called Bimbisara. (K. du. 7, 5).

ৰ্মুণ্য ক্ষম gauge-can-ma 1. ছুম্মানী the fair sex, a general term for women; also ইয়া prostitute (প্রতিন.). 2. মৃণ্টাইন ম্যাক্ষ (প্রতিন.) [the Indian fig tree] S.

ন্ত্ৰণ বৃদ্ধ grugs-ঠুrhan 1. = ধুম বৃদ্ধ । nad-ঠুrian ব্যক্তিন, সনিন, স্থাপী, সনিবিদ্ধ, সনিবিদ্ধ: image, reflected image, reflection. 2. = মুব শ্ব প্রাট-ma আব্য a shadow.

बार्वका य प्रधापक-pa v. विद्यामा कृतिकामुक-pa : बार्वक विद्यामा बार्वका प्रधान-कृतिकामुक-pas प्रधापक (शितपुर. राष्ट्री).

वाक्षत gruge-in, इत्य simile, metaphor (S. Lex.)

बहुब्बाम gangs-ma, इस [1. graceful. 2 silver]S.

shapes, one of various shapes. 2.—Aw many shapes, one of various shapes. 2.—Aw many shapes, one of various shapes. 2.—Aw many shapes, one of various shapes. 2.—Aw many shapes, one of the gum of which a resinous incense is made burnt both by Brahmans and by Buddhists in performing religious ceremonies (Maon.).

बहुब्बको gaugs-med shapeless, without form; etherial, spiritual: बहुब्बको एवं अपने the four spiritual stages of existence: (1) इक्षण्य अपने प्राथम के प्रायम के प्राथम के प्रायम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथम के प्राथ

quant grant-mo a species of antelope said to live on the higher regions of the Himalayan range between 9 to 18 thousand feet above the level of the sea.

Syn. 明显明显新设置、grugs-mo byi-thur or **è** 5% byi-dur; 首皇% sgro-byed; 實來所有 plukbihon; ² 59m4 a ri-dhags gna-ua (**湖**hon.).

nunge-htshon-nui=新文章 u harlot, prostitute (Mon.)

ন্ধুল্য মাজ বা gruys-mds:s-pa বাদী, বাছৰ one of handsome body, one who has personal accomplishments.

Syn. अन व्यामिक yan-lag mehog-idan ; मानुनाम दश्द व uzuus-bzun-neu; शुक्राओं अप lus malses-pa; अभन्दिन अत् lus mehog-lan; हन प्र sdug-gu ; Br 5 Ha u snift-du sdug-pa ; Qq KK nid-hon; as sae vid-dan; Es Ties shift-poldan; wengen makes-salug; wengen mishareduy; ama leys-pa; Pr 5 ann said-du bbab; भिर्मु वर्ष yid-du hthad; नेन् कुमरें çin-tu mdses; 45 5 kg çin-tu sdug; sat f msharto; विद्वर्ष yid-hphrog; विद्दुष्य वेद yiddkar hon; Am gullu mig-tu mases; ulle a इस्र mthon-nu dgab; श्रायमार्थे मेम ita-was mehog mi-ces; gant Eun Ita-was mi foms; magge ga ne Agu gehen dan thun-mon minpa; Amigas ? mig-gi baud-resi; DE WERK min-la mhar; We Burn yid tshim-pa (Mhon.)

वाबुद व gsud-wal. a form of the perf. of बहुत : बहुद न्य अवाच having seized.

2. interest, inclination, bias: ब्रुट वर्ड दूव being free from interest unbiased, apathetic; (3) धारवा, धी, सुब attribute, capacity. ब्रुट वर्ड देशका capacitys mind.

नश्र है ९५न gand-ste hdug = मोर है ९५न held, surrounding, embraced.

শाउँ इत्र प्रथम | dan-ma, भारवावती | retentive | S.

नाइर नाइर gand-gar peg on a wall.

न्यानिक grands सारची, मन्य that which seizes or holds: and hence, a spell, a mystic charm. पार्टिक हैं grands-rien a prop, support (Ja.). पार्टिक में grands-shan loose, weak, without a hold.

osp. of women by loss of blood (Cs.).

मात्रमाध्याभ asufis-sfires समझ. धारकी the well-known dharunt or magic sentences, lit. "spell-holders," a sentence written in Sanskrit the possession or recitation of which secures: 55 4 3 34 4 unimpaired memory. र्रेन पश्चिम्भय undiverted or uninterrupted reflection. अ अभागादिमाय unobsoured intellect, and Austral 354 great intelligence (K. d. ম. 381). প্রথম সুপ্রত gaufis-kyi-gter n. of a dharuni called more fully : अभागक्रमा ठर गुन् है वर्षित यस मात्रुद मात्रु वाहेर (K. d. P. 322). ALL WIN gaufs-grwa-lfia or न्द्रभादेन हे थ n. of a work on the five classes of Buddhist charms contained in the Tantra Section of the Kah-quar; these five classes being (1) It da an alon ston-chen rab-hjoms; (2) NB 3 F rmu-bya chen-mo; देश देश के bail-wahi tshal chen-po ; (5) जमद हजा ANN ARU QSAA-SAAQS Tjeg-su hasin-pa. महरू अर्थेप asuns thob-pa, धारबीप्रतिसम्भ ; one who has obtained spells.

न्द्रसम्बद्ध gzufis-thay, भारतीक्षम a string made of five coloured threads and attached to a Dorje (Risti.). महत्यापरेष gaufis bde-wa, सम्बद

नहरूभ व्युष्प gruns-bedus = अर्भः a collection of Buddhist religious works.

ৰ্যু-মান্ত gruns-phyi মানুহ n. of a number (S. Lex.). ৰ্যু-মাজন gruns-yas বিজ্ঞ another number (S. Lex.).

मन्द्रभ $\frac{1}{2}$ द्राये मन्द्रभ $\frac{1}{2}$ द्रामे $\frac{1}{2}$ द्राये मन्द्रभ $\frac{1}{2}$ द्रामे $\frac{1}{2}$ द्रभ $\frac{1}{2}$

4354 gaud-pa fut. of 9554.

«ПЗН ч дин-ра v. «Быч hdsum-ра.

প্রত্য প্রত্য genr-gray a witness. Syn.
ন্যাত gen-bo; ১৭৮ ম dpah-po; নানত graho-too
(Mhon.): ৭ই গ্রীৎ বন্দার্ম ইন্দা ঘট নায়ৰ নানমান্ত কা
কিল কৈ: (D. ১৫/. 13).

বাই ব gze-wa 1. abode, nest, dwellingplace. 2. quick.

ৰাই A gee-ma, more fully ৰাইনংকৰ্ বিষয়ক, মুখ্যমন, যাম, a thorny plant, the thorn of which resembles the horns of goats: বাইনংক্ৰমণ্ডৰ বিষয়ি মুখনু ক্ষমণ বাইনিয়

Syn. रेब्र्यरम्य reg-por-dkah; ६ वेर्युक्ष chu-nud-skyes; रेब्र्युट्य reg-bya-fan; ६ ३९ भ fu-byed-nut; कुव्येर्य भवर ४५ rgya-mtshohi mthah-can; भवर ३८ स्थ्य mthah-rhed-dkah; भूग ya-sa (**U**fon.).

The gae-ru for The a little nail (Ja.).

미화국 gae-re weak, reduced.

মাইবা gzeg or কাইবান gzegs= ৭৭'ন আহম little grain, atom, particle; কাইবান ক্রম a small particle.

क्षेत्रक queg-zan कवाद n. of the founder of the Vaisesika philosphy, eater of particles of grain gen. of rice; व्येत्रक q gueg-zan-pa followers of the Kanada school.

and it a greg-mo-byi the hedghog.

म् प्रोदेश प्राप्तक or कारणा height, loftiness, sublimity, gloriousness, wide-spread, spacious.

Syn. agra hrkyak-wa; afigh gri-byin; afiaksia gvi-hrjid che-wa (Mkon.)

ৰাজ আছি a gashs-bitod-pa 1.= ৰূব (প্ৰদিন.) gift, blessing. 2. belauding, praise, panegyric, encomium. 3. vb. to praise. extol, glorify.

Syn. Manus anthoncar bya-ka; dak che-briod; angunuak, hshage-pu-briod; man an mehod-tehig; dann leye-emra; dannak lege-briod; an an hetod-tehig (Mhon.).

ৰাই বৈ gacd-pa 1. to carry: বাংলার বংশ বাং gzan-phrag-par gard carries one's shawl on the shoulders. 2. to spit on a stake or spike.

ৰাই ল ged-ma gen. ৰাইল gzeb-nut, also ৰাইল gzebs any small wicker-work basket or wicker enclosure.

मानेप gaeb 1. a tent. 2. पिकार a cage, aviary.

মাইসাম green-pa = ব্যান hdsem-pa to do a thing gently (Jä.).

पानेर geer कोल सक, a nail small or large, spike: नैर कोर wooden nail, क्ष्मकोर iron nail; क्षम कोर thunderbolt, lightning; क्षमोर age to Jā.: driving red hot tacks into the finger-ends, a kind of torture in C.; कोर केस्पर्यक्षण hebbs-pa to fasten by nails. Fig. that which fixes or nails in the memory, mental help, mnemonic verse (Jā.). कोर कि n. of a Bon religious work, lit a key to memory (G. Bon. 4). भ्रेक्ट or la nail of the sun, a ray, a sunbeam; क्षम कोर कि sun, a ray, a sunbeam; क्षम कोर हो d., कोर्क्ट pain, ache, illness; क्षम्कोर id., कोर्क्ट headache, क्षमेर gripe, colic, क्षमेर stomach-ache, क्षमेर gripe, colic, क्षमेर stomach-ache, क्षमेर gripe, colic, क्षमेर stomach-ache,

(Cs.); ব্রংক্তিকার মূল colic, feeling severe pain or aching as if caused by driving a nail in the body. ক্রংক্তির নাম আন ক্রান্ত নাম আন ক্রান্ত নাম ক্রান্ত নাম ক্রান্ত নাম আন ক্রান্ত ন

ৰাইৰে geer-wa 1 to bore into, drive or knock in, e.g., ৰুম a nail. 2. to feel pain, to be suffering: এম বুদ্ধ কৰিছ beer-tippling produces pain (Jä.).

 $\P^{3\times 3}$ gaer-bu = $\P^{3\times 4\times }$ a little nail, a tack.

ৰ্মান gzer-ma = হসু cha-phra-mo a minute particlo.

মান বুলত a to remember, keep in mind = the col. ইন্থন ব্যাল drin-lan hjalwa to show gra!itude: ইংল্লীড মান্ত্ৰিই ইংলিল remembrance taken of their kindness: ৪লাম্বা byaş-mi-gro ungratefulness; ইন্থাই ব্বাল-ত্তত-ফেন; ইন্থাই ইংলিল drin-yeo-wajisems gratitude ইন্মান্ত্ৰিক drin mi-geo-wa ingratitude; ইন্থাইক drin-geo-wan grateful (Ja.).

TE grow, or TES grow-bu chisel, engraving-tool, puncheon (Ja.).

+ মুইছ good 1. = the first, the earliest (time): অইংলন্ম = ১৯ ইন্স from the first : অইংলন্ম বুল ভ্রমানিকা time: অইংলন্ম বুল ক্ষিত্র (time) ক্ষেত্র কিন্তু (time) that which has been existing from the first or the beginning, আইংল্মান্ত্র ক্ষেত্র ক

ৰাই, if geon-pa to attend to, to take in, listen to: অইবংশ্বর্থ a precept wasted in the ear, it entered at one ear and went out at the other; ব্ৰক্ষিণ to attend to, listen to; অৱবংশাস্থ not to attend to the course of moral discipline.

প্রথম geob-pa quick, sharp, clever; ব্যব্দুজ্ব very nice (A. 156).



বিহ্ন bask 1. medicinal spices; বাহ বাধুৰ bask-po-drug the aix drugs or medicinal spices. 2.= মান an ox মাধুৰিব (প্রকিল.). 3. মু whatever is good. 3. an agreement, treaty: বাহ প্রিল bask-tyrig an agreement of peace.

ax 4 bzah-po good in every respect, fine, pice, right, of good quality; but is considered rather a bookish and formal term, the collog, words being usually ward yan-po and in W. क्यान or क्यांच though कार से occurs in many collocations. Que o brast-wa is another form. The latter also occurs as a verb: to be good, esp. in colloq. of certain classes of society: बहै है देवस दश्र भे दहन this is botter than that. AME to bean-nun good and bad, good and ill : The Estage THM boun-Ran hbris-gsom good, bad and middling; an Kaga u bzuń-żun hbyed-pa to discern between good and evil: 955.955 back-helod self-complanency; as til as que beaf-pohi hduq-stane the manner of sitting of the good and great. पार केंग्रे में भ= में पार समित good-hearted, generous, noble-hearted; बन्द यदे हुन सुनीति good morals, good behaviour.

as & bean-khyr the Tibetan lap-dog.

पार श्रेत n. of an Indian king of ancient time (Yig. 12).

aut 5 5 bunk-po-drag v. sub. au bean.

ци:Тім фий-ро-та n. of a Yakşini queen (К. g. 5, 130).

en यदि द्वा beaf-pohi-nas=5 क के क्र के श्राव प्राय प्र

सम्प्रतिहें दश्य सहची, चेत्रस्थन white sandal

বৃদ্ধের brah-mo মন্ত্রা 1. an address of politoness to a lady = good lady or noble lady! (#hon.). 2.= ন্ত্রা (S. Lex.).

DEC 1984 brah-bison v. 1884 bison.

Use beads only in proper which Vai-sh explains by: proper a storeyed house, but applied only to the abodes of gods; in W also the cubical part of a chorten is so called $(J\vec{u})$.

口号、'U bend-pa for a質なり、A aus irresistible, which term comprises 5年章 dray-po, 5年年 イロターロー Bight mi-sduy-pa, 年氏 she-sdaf, 南に首 khok-khoo, etc.

and bean for as san food of animals.

미리다 다 bzab-pa, v. 학교의 gsab-pa.

্যর্থন pauls abundance, plenty: aon প্রক্রমণ abundant food, good service (Situ. ?6).

and brah fut, of ma to eat; is used to indicate members of a family as eaters or follow-boarders: पान है मह यूवे या parents that have a large family (Mil.); and 50 bzuhdrug a family, a company at table, of six persons; and the head of a family: and wenter o beah-mans nan-na among a numerous house-hold $(J\ddot{a}.)$. Also = spouse, wife, as "fellow-eater"; but in old literature = princess, queen : 4 % and raya-mo-bash (commonly gane rayabanh) Chinese queen of king Spon-bleas. sgam-po; प्राप्त प्राप्त bal-mo-bah the Nepalese queen of the same king. and bah-sla partner, wife; and brak-cha=anda it or Raw rias household business or affairs.



ক্ষান্ত sah-gtad, বাম বাই ক্ষান্ত heah-wahi gtad-so store of provisions; বাম বাস নিংখ beah-gtad med-pa not having such a store.

रामः मृद्द्रसद्ध पृथ्वक eton-dman-pa हीन भोजन [bad food]S.

वस्त्व bash-red = अध चाहार, भोजन (Millon.) वस्त्रवहर abbr. of वस्त्वद्रव्यकृत्व food and drink, eating and drinking.

বাসনী ঠুনাঠ-mi a house-holder with family, gen ব্যানী husband and wife; বাস ক্রিব্য to become husband and wife, to marry each other. স্থিতিব্যাসিক সমুদ্ধি we will marry each other; বাসনিক স্থাপী ক্রিক্রিয়া benediction, to unito in wedlock, to marry; ব্যক্তিবাসনিক ক্রিক্রিয়া a poor married couple (Glr.).

Syn. **Aga** khyo-çug; kw^{az} dsā-yā pari; **B**ⁿ a khyim-thab; an ⁸ bzah-tsho; an & bzah-tshak (Mhon.).

and by beah-med ill-fed, lean (Mil.).

THE bah-tshad = THE beah-mi; also THE bah-tsho.

to eat with rice.

am As brah-cia fruit-tree.

पास्त्रीह के इति banh-çin-gi ra-wa कलाराम orchard, a grove of fruit-trees.

Syn. २२ भक्ष ३ जाभ bbras-loan-nays; २० १६ मन्द्र - rab-dhahs bluh-ica; अर्धनाचे १० १९८ hop-gi-lahal; २५४ कुँग,२५०२ २ a dpal-yyi kundgah ra-ica; ६० वर्ग,२२५४ म मा-ysohi hdunea: बॅम्बरभन्त्र १९५०-ऽनक-ynas (Mhon.).

an श्रम brah-cug = विस्तान khyim-cug.

기계 bear sometimes for 또 zar or 의학의 bear-wa es in 역학의 역학의 habear-wa phragpar-bear (Situ. 76).

बार वर्ष bear-thag कान्नारिका [a kind of bee]S.

प्रमास bear-bu दिन [a ladle, a spoon]S.

QRAS-pa: ANGIN 2015-pag (Situ. 76).

ਸਭੇਧ bzi-wa to become drunken, to get intoxicated. stupified: 444.144.43.44 I व्यापा हेन हैं। कर बीधा समार है। बबुर अ हैन देवाश नशा होंगा क्ष्यप्रशा विकेषेत स्वाम हे बर वे बहुवा में because the others were looking on, having filled a large bowl with beer and fearing not to finish drinking it, they gulped it down. whence being intoxicated, they vemited and poured away (the rest of) the beer (Glr.) # ATT BE 44 not having become intoxicated, not got drunk; alasasu bzi-war byed-pa to intoxicate, to make drunk. In C. colloq. * ra is usually prefixed to 🗫 : "ra si duk" he is drunk.

ন্ত্ৰ প্ৰাম hand-thags = প্ৰায়ণ shags-pa string with a noose (Mison.).

Syn. वर्षेत्रच hdsin-pa; बेदाच len-pa; ब्राह्मच blah-wa; व्यद्भिष्ट क्षार्विण-par-sbyor; व्यद्भिष्ट वर्षेत्र क्षार्विण-par-hdsin; व्यद्भिष्टिक khu-tshurbeing; प्यार्थिक yah-day-bzuh (Mhon.).

বৃদ্ধনা II: is used as an adv. in the form of অনুষ্ণাই, e.g., ইউন্তৰ্গন্ধ অনুষ্ণাই from that evening (prop. beginning with that evening), ever since that evening (Mil);
মাত্রুব্যাল্ডানাই সুক্ষিত্র during the time from the 8th to the date of full moon.

মুস্ bzur 1. v. ৭৮৭ hdsur-aca. 2. in ৭ন্ন একাল্ড্রন hphrah-las-bsur. 3. = ব্যাপ্রাপ্ত lus-ka-la byol (Nag. 65).

Date to be deepended by the pain; although to the temperature of the pain, to the temperature of although the pain, to the temperature of although the pain of th

বাই beed in comp.: অপুৰাই a handbasin ধ্ৰুত্ব (Situ. 76) basin, bowel; সুৰ্বাই hun-based beggar's bowl, alms-pot carried by Buddhist monks.

altima bz.d-shal 1. (or maids Cs.) spittoon. 2. acc. to Ja:: cup into which people skim off grease from tea.

Syn. Fasca tshol-zahş; Afanê je nichilmahi-şnoğ. (Mhon.).

Al bro=an, 18a sgyn-risal (Mnon.). 1. work, labour, occupation; trade, handieraft : workmanship : वा वान में भे पा mechanical art; ইন্টাইই আ jeweller's art, প্ৰ al trade of a tailor; and rope making; ass all trade of a shoe-maker also a shoemaker; after a worker, actizan; af pc. workshop. 2. also Y 27, = 5998 figure, image, picture, resemblance, appearance (Ja.). 414 bso-rgya working materials (Glr.); alag bro-blte form, fashion, e.g., style of a house, its architecture; look, shape, make. alla bza-pa artist, mechanic; 559 all a silver-smith. al 524 bzo-dran overseer, foreman. In art acc. to Budh, there are three classes: 344 art in reference to the body; art in reference to speech; art in reference to the mind; the first comprising writings, drawing, painting and all that comes under handicraft, the second the art of reading and composing works including the labours of study, and the third the work of the

intellect. i.e., In and Marque thos-beamggom-gsum what is heard, what has been thought and what has been contemplated. Of arts ten kinds have been enumerated in Buddhist books. :-(1) weaving, the art of making cloth; (2) the art of trafficking; (3) state-eraft; (4; the art of letters: (5) the art of figures, that is counting, palmistry, divination and drawing from omens; (6) প্রার্থ ট্রান্ড blo-greskyi bao the art of designing; (7) making statues, figures in relief, sculpture, engraving etc.; (8) sys as as bekyed-pahi bao the work of growing or rearing etc.; (9) PNGGGAT manufacturing woollens Ac.; (10) graval the art of mixing up or compounding. af and besign: also directions to workmen : 47 4765 95 88 85.4 (Rtsii.).

নাৰ ১০০-০০, pf. নাম to make, to manufacture C. টুম্পাইনাৰীপ্ৰশ্ব what are you making? আমাৰ ১০০-১০০ income, earnings, proceeds: ইন্মাইন made of wood (Stu. 75). নাম বি ১০০-০০ কাৰ, জিল্পী a craftsman, manufacture. এই বি ১০০-০০ id. এই বা মুক্তি ১০০-০০ হ্যাব-১৯০০ লাকাৰ various workers. এই ব্যুক্তিম ১৭ ১০০-১০ হ্যাব-১৯০০-০০ বিশ্বাস্থিয় the divine architect, the maker of the world.

tricks is what we beg (Mil.); 3 an jac a squadanase that I did not request you to mount, this I beg you to forgive (Mil.); 3. in asceticism: perseverance, stedfast adherance to the four truths, constancy in pursuing the path that has been entered upon. ascassed by deod-hing-pa to make or cause to forgive; ascalling, patient, forgiving. ascalling beod-passan nuwearied patience.

অৰ্থ্য বৃদ্ধান্ত en bzod-dkas-rañs or অৰ্থ্য বৃদ্ধান্ত ইন আ কুম্মানল an epithet of Indra. (Minn.)

वाँद अद्भव | brod-mah-uu व्यवस [enduring much; n. of a Buddha]S.

पर्के इंड्स hzod-ldan-ma = पर्के संस्था the earth (MAon.).

प्रमित्र में इत्य कार्य bzod-par phyen-la gsum the Ksanti paramita which are three: --(1) क्षत्र वर्षेद् पानेद पान है भे दूशाय : (2) यह के कुद व हुव ष्ट्रच पुरास्य दरापु वेदाय ; (3) इस ब देस या सेम्म पाय क्रम पानेन तुनानम वर्षे (K. d. 4, 68). में वर्डेर प mibzod-pa want of patience and forgivenese or vindictiveness is productive of five troubles:--(1) 59 05 5 223 increase in enemies; (2) increase in sufferings and uneasiness of the mind; (3) agama 5 aga multiplication in breaches and increase in misunderstandings; (4) = \$5,4545 5455 45.43x a causing one to weep according to one's repentance; (5) निवर्धे बाद बाद बाद मान 4354 after death it takes one to the state of damuation (K. d. 3, 68).

are any beod-berau one who is able to meditate upon or exercise himself in the virtue of forgiveness or patience (Ray. 76).

বৃত্তি বিষয় কিন্তু নি নি assiduity: মহিংকৰ বৃত্তি কৰিব জীব he was assiduous in religious observances (A. 156). 2. v. ৰুপাৰ geob-pa.

DEN'U \$20m-pa or \$25mu chu-\$20m-pa portable water-cask.

্ৰত্বী নি becs-see 1. = বসুংঘটন or বসুংঘটন ক্ৰিয়া বাহৰণ praising or expression of respect to one who does good service to the state: শন্ত্বী বাহুন পূৰ্বি ইয়াইন্দ্ৰি ইয়ানানি হৈছে (D. pcl. 9).
2. earnings, profit.

affin bzos-pa um fed, anything eaten up.

Da Dela-wa, v Ao zha-wa.

ন্ত্ৰীপথ belas-pa জবনি to mutter: equipment have haps-belas-pa to recite charms or mantras (Zam.). এই এই- belas-briod = equipment a recitation of spells softly; the soft, yet audible pronouncing of spells etc., বন্ধুৰ্থ ইউন belas-briod began to mutter over (Gh.); ই ইপুৰু এই এই-চিন্ত কিন্তু কিন্

4 Dan's Lings-passen or has to inquire, to ask of: 14 angles a passent to believe, i.e., to ask (Site. 76).

प्रतिकास balum-pa, पिष्टियन, वर्णन made globular, rounded, v. मुभय alum-pa.

지정되지 다 belums-pa = ayan a bedums-pa ; 5명4로 an dbyen-belums.

प्रति । balo-ua = श्वय काश्रम, v. ह्रेय slo-ua.

বাইৰ baloy the opposite, the reverse:

বুৰ ৰাম বুৰি ইন্ট phra-na-las balog shom-po the
contrary of thin is thick, of fine is stout
(Lex., Ja.). বুৰি ব চুমান্ত চুমান্ত বুৰি ব মন্ত্ৰিন,
লিখেলা, নিৰ্ভা; also = শীৰ্থ বিভান, নিৰ্ভান;
লিখেলা, বিভান চুমান্তমিত to avert war, to make
the enemy run away from battle (Situ.
76). আইব্য বুৰা বুৰা ইবাৰ চুমান্তম্বন



tshogs বাবিশ কম্ম [full of hindrances]S.
মূলপুৰ্ব balog-phyogs অধ্যাদ [carrying away, substraction]S.

1-12) [unobstructible]S.

nin bzlos, v. ia zlo-wa.

Q ha is the twenty-third letter of the Tibetan alphabet. It does not correspond to any letter either in English or in Sanskrit. Csoma transliterated it by h and so, too, has the author of this dictionary; but colloquially as an initial it often takes the sound of w. It is phonetically different from the vowel which is regarded by the Tibetans as a consonant. Grammarians have, however, utilized it in denoting the prolonged quantity of the three short vowels a, i, and u by subjoining it to them, especially in transcribing Sanskrit words in Tibetan; thus the Sanskrit ma-ya is written www. num. fig.:=23.
 a phonetical form of a, thus a seq ha-ray = a seq we; v. also 3'84 hu-cag.

a somersault, to tumble over, to roll (Ja.).

Q' ha-na for K's ho-na.

a que ha-na-yan although.

Q'Al ha-ma but, yet, well: awwitsign but do not forget!

Q'च्च ha-hur= वरे के ha-re hu-re described as दूर बुद्ध के बुद्ध के loud sound of ha-hur or a loud whirring noise.

व अविकेद Ha-la gui-chen n. of a learned lama (Deb. अ. 9).

QK has like as and 32 described as 2434 and 53 ornamental and conjunctive terms corresponding to the English ever, soever. Properly as occurs only after vowels, but colled. also after consonants, e.g., 48'48' nam-hafi.

८८ ने कुत्रन-ke a mystical character, frq. occurring in certain finial ornaments or flourishes called ध्यान्त strut-myo.

द्रव च han-bu prob. = ६१६ han-bu: १९६ १६ मध्यमानीय प्राप्त कृष्य (A. 125).

Qप प hab-pu (है इ.स.) to bark, to make at a person or animal.

QQ'3A b.b.hub not definite, nothing conclusive, not in shape: 5.2A garagea a garage the present business has been something indefinite and undigested (1.14sa. 26).

QN ham at or, else, or else (A. K.).

QX'U har-wa C. a lot; n=304 harrgyab-po=34304 to cast lots, to lay wager.

QX'A har-po or in Tsang : 45-54 angry.

arua har-yan also, too, likewise (Sch.).

a বুল বুল কুল har-thuń-du ma-rgyag = বুল a বুল কুল কৈ having just not fallen into the hands of the enemy, had very nearly fallen into the hands of the enemy; another example: ৰ ক'ল ব'ল কৈ আৰু we are still lingering, not quite dead yet (Yig. 98).

Q আ ইবা bal-bal=aব্য or a ব্যাব confused, unconnected, irregular: ইম্পেন্ড্র বৰ্ষক্ষি in all those there was nothing irregular (A. 156). Also=বহুনীৰ bdran-min.



\$'54| \$u-cag 1.=25' pers. pron. we; also 5'34, 5'54, 3'6'34. 2. chimney W. (Ja.).

\$'\$¶ bu-thug=*** resourceless, helpless, ill, one in straitened circumstances, destitute.

3 9 ku-bu or 3 9 89 = 3 89.

3.3 hu-zi n. of a kind of tea (Rtsii.).

3 4 Hu-yug n. of a place in Teang (Deb. 4, 29).

355 hu-ru-ru a whizzing sound: § 5355 plus hu-ru-ru the noise of wind, \$355 mc hu-ru-ru that of fire under a breeze.

‡ 3 'Un' N' An Hu-yug sa-nag one of the thirty-seven sacred places of the Bon (G. Bon. 38).

3.4. The bu-can rdo-rje lha-khan n. of a large Buddhist monastery (Lon. a, 8).

বুঁ বুঁ hu-su coriander seed: ও স্থান বং ক্ষেত্ৰ কৰি coriander removes phlegm and disorders of the stomach.

বৃদ্ধী hug-pa 1. in Sikk দৈশক বেলান, দিমাৰ, ৰীমিৰ the owl. এৰ্মৰ an albino. এৰ্ম hur-ryyan the great horned owl; এৰ্ম্মৰ hug-gu-chua the little owl. 2. occurs for ৰূম্ম oats.

মুখ্যমে Hug-pa luh-pa a celebrated Rāih-ma who was also called পুরুষ্টেই (Deb. শ, 5). He was born in a place called মুখ্যমে:

3वाचेद्रभ hug-sin बेद्रभार sing-po (Ja.).

35' hud=23 in provincial colloq. so 35'4w=23'4w from here, hence.

\$\int hud 1. \(\pi_1 \alpha_1
3 પા hub-pa=a5a, acc. to Jā. to collect, to sweep or take up together in one's hands: વર પખરા દેખવામાં with the arms gathering all into one heap. The pf. કુવમાય hubs-pa=a5wa hdus-pa in modern Tib. કુવમાં કુવમાં દેખાં collected all together; wholesale collection; joined with the doer the expression should be in the present form. કુવ કુવાયુષ્ય (he) collected them all together.

3ws hum-bu or two hom-bu a bush of the tamarisk species.

3.45 實際 中華 Hum-bu glafi-mkhar also called 新聞歌 hom-bu gla-sgafi n. of the

2

earliest historical palace in Yarlung built by the Tibetans for the residence of their first king Gādb-khri bisan-po. It was visited by the compiler of this Dictionary in 1882.

33 hur any noise, whether loud or low, gen. a prolonged sound not a sharp humming in the care produced by blocking them (Vai. sf.); 4443x and there is a buzzing in my ear; 3x#49 hur ma rgyab don't make a noise! 35 49 hurrgyag = \$ 92 glo-bur or 1999 thag-rgyag or a 3 that la-bur-khol. 3x # hur-sora = 3x noise especially of a tempest, sound in the nir: इदायान्निया केर गुरावर पूर पुर बुध बद though the wind has no wings yet it fills the sky with sound: 93 # 54 hur-sara-can arrow that flies buzzing (Minon.). 35 35 hur-tiff a brass basin, used to make a noise by striking on it. 3x \ bur-rdo a sling: 32 (ada hur-rdo hphen-pa to throw with a eling.

 3^{q} hur-wa $1.=59^{q}$ dhar-wa shet. a humming insect, beetle (Sch.). 2. vb., to be noisy, chattering: $5q^{q}$ 3^{q} shouting with joy (Mil.).

रे ho 1. sbet. a kies पुलान; १९६५ to kies, माना १९६५ to kies the mouth, भावपुर व id. 2. v. ४व. 3. pers. pron. we, v. ५ उन्. 4. dem. pron. = this. 5. interj. ४ oh, yes! ४ व्यवभाव oh very well! ४ विष्ट १ C. well! it is all right.

र्केष ho-skol= र उन्, र र उन्, उर्ज्ञ क्ष pers. pron. we: धे ब्रेडिश क्षेत्र

a. a.d. bo-brgyal resp. fatigue, weariness, trouble, want, any kind of hardship;

Augustican getting into difficulties.

More frq. as vb.: *august to be fatigued,
Brontham and ware you not fatigued?

(Ja.). *August hore-bryyal=*august hobryyal-na or uk kar.

birch-tree.

for help: *Κζκάζα to lament loudly, to call for help: *Κζκάζα to lament loudly, to call for help; *Κζα ho-dod-pa one that seeks help, a client, a plaintiff, more in pop. language (Jā.).

देन ho-na or देन के now then, well; देन के बाद बहुब देव के ho and na combined become hon (Situ. 125). Is used esp. to introduce a new thought or proposition in speech; now, what shall you do in that case?

존경 Ho-phran n. of a place in Tibet (Deb. 4, 32).

र प्रभव में ho-byams-pa to be loving : बरे वर वर्द देह व प्रभाग (Kani kahi sprif yig.).

X'A ho-ma milk (in collog. wo-ma): twaters the milk trickles down twats homa hio-wa to milk; as ja a ho-ma sñol-wa to let milk curdle THEGO ho-ma stub-pa to churn milk (Ca.); * ex ho-than milkmeadow, the plain on which Lhasa now stands, in former times said to have been a bougy and sodgy lake; 439 ho-thug milk soup, rice and milk cooked together as porridge; \$35 ho-thud cheese; \$495 hohthus= 4'43K' sucking-child, baby; 4'455 ho-hdod univer the woman's breast, the teats : The ho-spi or The ho-spi cream. The all ho-ma-hchift as met. = cow (MAon.) T' ho-so a milk-bucket. Taka sam ho-hdxin can-ma women in general (Maon.).

પાયદમાહ્યા હ્યા વ્યવસાય વધા દુવાય ત્રાથે પાય n. of a continent beyond the sea of milky water (K. d. ૧, 293).



Twada ho-ma-hphel or Tada oow (Mhon.)

व अव्यक्ति ho-ma-hdein प्रयोधर ; 1. the udder, teat. 2. रुप्तक the sugarcane plant.

TWIN ho-ma si-si the seeds of Abrus precatorius used as beads for resaries.

ৰ প্ৰতি ho-ma-çin milk-fruit tree. Syn. মাজ ho-ma-can; বহু আহম্ম bbru-yi bdag-po; কুম ইউ মা rgyal-pohi-zas (Mhon.).

र अर्थ अर्थुन प स्व <u>ho-mahi</u> mgrin-pa-can a new-born child. Syn. पर्देश अष्य व्याप htsus mathag-pa; क्षित्र अष्य अर्थ अर्थु अर्थ ma-thag-pa (**Mon.**).

শ্বনী কুমানু সাই কুমান n. of a fabulous sea the water of which is white like milk, situated beyond the ocean to the north of Rirab or Meru (K.d. ২, 293).

ৰ এইং হ্ৰন্থ ho-mahi dbynys-pa কেন plantain, banana.

A'N'SE' Wo-mathan n. of an extensive table land at the foot of Kharula pass on the road from Ralung to Nangar-tee Jong.

ৰ্ভাই ho-misho 1. milky sea or lake. used fig. for sincerity, true heart (ইন্দ্রা) বুলংব) (Yiy. k. 1).

A ho-co with 944 to laugh at, to jeer.

K'ng ho-yug for 3'ng hu-yug.

X'₩ ho-yo, also * A ha-yo, a puppy.

र जन्म ho-lags 1. a leader in conversation or in a deputation to a great man, mouth piece. 2. yes sir, just-so. ज्यापाद अवस्था के काम का tinclining to any party or showing attachment in reply (he said) yes, sir! (A. 129).

A bo-se in collog. wose, a mulberry.

fying below or with reference to time,

after, opp. to ৰ্ক্ত ত ব্ৰুষ্ (colloq. wo'.la or wak-la) postp. under, below, beneath; ব্ৰুষ্ণ under that. 2. adv., down, underneath; ব্ৰুষ্ণ under that. 2. adv., down, underneath; ব্ৰুষ্ণ fallen down, ব্ৰুষ্ণ possessed of what is beneath, i.e., not castrated; ব্ৰুষ্ণ castrated; ব্ৰুষ্ণ an eunuch, one whose testicles have been drawn out, taken out; ব্ৰুষ্ণ ব্ৰুষ্ণ or ব্ৰুষ্ণ বিনি-bog the division of soldiers under a Din-pon or captain; ব্ৰুষ্ণ ben-bog a body of ten men under a corporal.

ৰ্ণী বুৰ্ম বুঁহ: Hog-yi phyogs-skyon = মাটাস্থা মান্ত্ৰ্ম the goddess of earth called Bstanma (Mon.).

বৰ্ম hog-grab immediate arrangement or preparation (Yig. 83).

Ky E Hog-rau n. of a place in Khams.

विकास hog-tu kha-phyogs-pa 1. one looking downward. 2. इस a hump-back.

Syn. And In hog-tu-phyogs; FIR khalub; And R hog-tu-fla (Mhon.).

rkun-po; Han rkun-ma (Mhon.).

₹¶ f hog-rdo an anvil (Sch.).

ৰপুৰ hog-ldan 1.= ম্পুৰৰ hog-can an uncastrated animal. 2. n. of the tree otherwise called ১৭০ টানি dgah-bycd-çin (Mon.).

মূল্ম boy-na (in W. yok-na) 1. adv. underneath, below. 2. postp. c. gen. under, after. মূল্মন boy-nas adv. from under, from below: মূল্মন মূল্মন আৰু বিষয়ে come from below.

the one following after that, the second in turn, one below or under another person, subordinate, inferior (Maon.).



Aqua Hog-mia 1. Tuffur otherwise and a strain body of the Bodhisattva Dorje Chhang resides and which region is presided over by the Dhyani Buddha Akshobhya (A 3 1) who is enthroned there in the Ogmin heaven on a white lotus-blossom. Aquaqua unfurur a resident of the Ogmin or Akanishta heaven. 2. unumu opp. to the nether world; that which is not inferior or under any.

শ্ৰণী hog-gehi অধকা the lower stratum, substratum: (শ্ৰণীপ্ৰশ্বপ্ৰদা hog-gi rtsa-sca gteug-sa; শ্ৰণী ক্ৰিণ্ট্ৰশ্ৰি hog-gehi chuhidkyil-hkhor (Ya-sel. 39).

देव विशेष hog-gshi mi-rig= ह विशेष्ट था chu-gtin sab-pa deep-water (Maon.).

Kata hog-rol-tu= tab hog-tu.

देव वस hog-las= देव नम.

स्कृतेष्य hog-len-pa explained as के के प्रवृत्त क्षेत्र a term or expression by which to ascertain what one is about to say (Mon.).

to no hog-cal crop, craw of birds (Ja.).

are in the six upper rows on the left side: BETERN they came to bring, they brought them; BY MEN'S came leading, conducting, they brought hither. With reference to time: aracara not yet come, i.e., future, waswing for the benefit of those not yet come, i.e., of posterity; TA a garage at all and a son might come to her. 2. to be suitable, practicable, to do: व्यक्तपम्हिन्यम्भागिमाभी देदमासम as two teachers for one doctrine will not do; da 7 ga a gaza as a journey home will not do: व जिस् हेन ; बस व वेद वरे बस कु 88 long as he was fit for work. 3. when connected with verbs, it serves to indicate futurity, like the English auxiliaries "shall" and "will," and is then usually spelt and sounded as Mr. you; frq. as fut. aux. in C.: affa A of caraga I am not about to go, shall not go, there any more. Also with the supine : Haze garas and a it will even come to his dying, it will be his death; Two ke he will even get so far as to eat; Aux in he will die; still more free are those forms in which the gerund or the bare root is used: MAR D'AR he will assent to it, allow it; नहेन् भेद ब्रद्ध विक्रिक विक्र में it is not the one, it will be the other; Made sleb-you he will come (Mil.), and in C. is always annexed to more root of vb. : अर डेम में जिंद they will not believe it; KAKWK 34 7 MK I shall buy it to-morrow; also the subjunctive mood नेसन स्वाद विस्तायस as I should be killed if she heard of it.

बर्माय hofe-pa समानत sbst. the arrival, advent (A. K. 1-14).

QE ZQ hon-mol occurs in Ld. for term hol-mo (Jü.).

र्वे bod प्रमा, चंद्रा, मरीचि, सुनि, तेमः, विरव light, shine, brightness, glow; also as



adj. 47 bod-spro light, the ordinary term esp. in the C. collog. and is pronounced wo-tro: "tanda lamsang nam wo-tro won" it will soon be light. 45 To hod-spro-ses to emit light; 45 al a bod-bkyesee to spread forth light; 3 % sun-light, # 45 moon-light, # 45 star-light (Co.); क्षाबदेश्य जिल्हाच (A. K. 1-4) [one bright like the Jina or Buddha; n. of a Bodhisattvals. As or As a without brightness; Kama Bod-kor or Ka skor a luminous circle, a lantern : 45 51 hod-dkra Awarm of variegated lustre [an epithet of fire S: 45 999 hod-shage bright: 45 14 a ray of light, v. post. 453 at hod-kyi char rain of the light, sun light; also occurs as an epithet of the sun (Maon.).

Is \$199 hod-kyi tog face in [1. the flag of light; 2. the sun]8.

in the domestic fewl (Maon.)

द् पुर्वेद अर्थ-kyi hphren-oan as met. = the sun (Mnon.)

ৰ্থান্ত bod-dkar 1. মুখান্ত white light. 2. syn. num.=1.

४८६५म. ३५ hod-dkar-can द्वाबाद्ध, विशास 1. = ह्व the moon. 2. वृद्ध ga-bur camphor (Moon.).

बर् देखा hod-skyes-ma an epithet of the wife of the sun.

Syn. कुण में rgyal-mo ; नेन्य ६५७० legs-bdod-ma ; कुण ५५० skrag-byed-ma (Mhon.).

us met. = 1 a sla-we the moon (Yig. k. 19).

राष्ट्रय hod-lifa-pa that with five colours, the rainbow. बर्द्धयाचाराय hod-lifas yods-su dekor-wa=ोगवीपुराम्य hi-madi gurkhhad the tent-like mansion of the sun (#Aon.). Syn. and hash or anamed hash-mishon (Maon.).

using bod-can 1. n. of one of the heavens occupied by the Asuras (Bon. ch. 5). 2. symbol for 12 (Ya-sel. 5).

द्वार्य hod-hdun-pa an epithet of the god of fire (केष्ण), who is described as possessed of seven fiery tongues or attributes:—(1) क्षण nag-po; (2) ब्रेड्सप्य कुर्य कृत्युक-par byed-pa; (3) किर्म्युक्त yid-myyogs; (4) वेष्यप्य best-pan; (5) द्वार अद्याद du-wahi mdog-ban; (6) केष्या का me-tlag-oan; (7) हा ब्याप्य कृत्य का na-thogs bod.

देश्क hod-idan 1. चंद्रानात, बुनान, आचान the sun (Maon.). 2. n. of the chief city of the Asura the city of Rahu (Sorig. 30). 3. बासूब, कुडाबु a passionate person, one very lustful.

वर्शन है कि bog-ldan hkhri-çin वार, विका n. of an officinal plant [Cardiospermum halcacabum]S.

Syn. W5's a-ru-na, de pi-nya, Me gri-sna (Maon.).

Man.).

ৰ্দ্ৰ ক্ৰিক্টিক ক্ৰিক্টাৰ কৰিব the Sutra on the plan of the mansion of Amitabha (K. ko. শ, 334).

মৃত্যুক্ত্ Hod-dpag-med আনিয়া immeasurable light, the Nirmana-kaya (ছুব্টু) manifestation of the 4th Dhyani Buddha. This is his form, also, in the heaven of Dewachan.

Note: 5 bod-phusi-po=the heap or accumulation of light or lustre; the sun (Mson.).

As wife hod-glean as met. the sun (Maon.).

As wife hod-notes: 1. the n. of one of the kings descended from Mahasammata the first monarch of this world. 2. ψτο n. of a number (Yig. 13).

2

45.844 hod-shugs = TH [the sun]S.

वंद के hod-ser बिएव, रक्षि, रें निय, वार्क: मरीवि ray of light (A. K. 1-10). व्हेडर Billin hod-zer gyi phrefi-wa n. of a submarine volcano situated in the eastern ocean (K. d. 3, 370). 45 35 59 4 hod-zer dgu-pa नवाचिम् an epithet of नाव मेन दशद सम्बद्ध or the planet Mars. बर्बेर हर्म hod-ser can-ma मरोपि, n. of a goddess. विद्रावेद सद्भवि बहुद्दम [hod-ser can-mahi gzuhs & dharans the recitation of which saves one from the dangers of snake-bite, wild beasts, etc. (K. gu. 4, 144). 45 24 25 44 hodser bdun-pa अनेबर, सप्ताचित्र an epithet of the planet Saturn (Maon.); 45 12 25 hod-ser Idan = 3 the sun (Maon.). To Brogger hod-zer-bsgrub-pa or वेद देर यह तु वने देश पर्वे अर्थ n. of a Satra containing, besides other matters, a description of the different rays which issue forth from the person of a Buddha (K. ko. P. 304). 3535 9394 bodser gauge an epithet of the sun (Mion.).

बर्ध्यक्रक मुंब्र-पुत्रमेड tsha-bo a n. of Vais'rayana (Mhon.)

May Hod-stud Man and Mark Mar sads-rayas bod-stud Kas'yapa Buddha, he who intendiately preceded Buddha S'akyamuni, being the temporal Buddha who prosided over the preceding ago or kalpa. He is the Kasaapa of Pali Buddhism and the Gashib or Gerel of the Mongols.

द्भुस्य हेण hod-srufs thyes बाख्यपालय an epithet of Garuda or the khyung bird (MAon.). द्भुस्य hod-srufs-pa the charicteer of the sun (MAon.).

द् न्यूयम hod-gsal दिव ; चामाचार 1. a celestial region, also the name of a heaven in the . Bon mythology. 2. supernatural enlightening of the saints: द् न्यूयम द्वार न्यूयम के beholding by means of prophetic light (Jä.). द न्यूयम hod-gsal-wa चामाचार, आराचा lustre, brightness.

दे प्रभव दहा पा व के hod-goal dmu-la bthen = कुर rlun the wind— acc. to Bon mythology the wind being the son of the god अस्य दे पा व के san-hod la-bthen (G. Bon. 25).

वंदानमुद्द हिन hod-bsrud byin as met. = अजने प्रथिनो the earth (Maon.).

दें अ hod-ma बेख बंध; the bamboo, that species used for making arrows, etc.; बंद अ hod-ma tshal बेखबन bamboo grove.

वंद अवे दिश्व hod-mahi dhris वेका [Piper nigrum]S.

बर्भवे मु पु hod-mahi myu-gu बरीर the young shoots of bamboo.

Syn. & Tengunga etsu-yi egyal-meshan; kaka etsu-yi eg; uanudika pags-pahi shih-po; ghungan eun-pa muregs; uanika las-çih; haik smyug-eyog; naugunsa nashbras-can (Uhon.).

বৃষ্ট hon 1. a small measure. 2. = ৰ ন or ৰব্দ. 3. n. of a place in Tibet (S. kar. 200); ৰব্ৰুৰ্থ মুখ্য হৃত্ত n. of a celebrated Lama of Hon.

বি'লুন' hon-kyan ৰবিন, ৰবিৰ, কিন্তু, বনাৰী but, yet, notwithstanding; ^{মৃত্তু} ক্ষেত্ৰ কথা নি but some; ^{মৃত্তু} occasionally used for it (Mil.).

4. Qq. Sq hog-cig (\$\frac{2}{3}\tau \frac{2}{3}\tau or \frac{2}{3}\tau^2\frac{2}{3}\tau\)
give me or fetch me one; also = \$\frac{2}{3}\tau^2\tau.

+ Qa'5K' hon-tan = 54'36' hon-kyun.

विकृ hon-te किन्तु, इति nevertheless, yet.

देत् य hon-pa विषय deaf, also to be deaf; वहपाप, वहपान, वहपान, वहपान, वहपान, वहपान, वहपान, वहपान, वहपान, वहपान, a deaf woman; वहपान, hon-lon deaf and blind.

द्रभारम हेला-safe = द्र केट scout, spy : स्थानकार ते देशम द्र केट मेंना केन ए हुए हर अडेंद (Bisii).

attention, to watch, to spy (Ja.).



ত্বি hob or ব্ৰথ ঘাৰেল 1. ditch, trench, pit Del.; ইপ্ৰ ছবিছা fire pit; also fig. the fire pool of passion (Jā.). ব্ৰথাপুৰ্থ বৃদ্ধিক the fire-pit quarter. 2. v. অন (Ja.). 3. n. of a hell (B. ch. 5).

And hobs or tanadaya described as a wild animal of the bear species; it is of fire colour with a white face (Rtsii.).

Tibetan tamarisk found growing in most parts of Tibet shundantly, especially in the plains of Yarlung. Acc. to the general belief of the people of Yarlung the name wagger was given to an ancient palace of Tibet built by king Nya-thi-tsan-po on account of the shundance of Hom-bu trees in its neighbourhood.

At I: Horn of a village in the district of and Suction of a village in the district of and the last days of his life: and a spent the last days of his life: and a spent the last days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: and a spent days of his life: a spent days

II: 1. dropsy of the skin vescicles.2. an eddy, whirlpool.

+ 4x and hor-hgah 1. = 4x and someone.

2. adv. seldom, occasionally.

Take hor-cig = Take keep it, put it by; leave it.

বিশ্ব hor-che= হ্ৰমাই in the dialect of Amdo equiv. of our: many thanks: ইম্মেইন ব্যৱ (A. 13%); ইম্মাই-মুম্মাই, তা শ্বামানত

হৈ ম hor-pa= কিল spor-wa to remove from one place to another, to transfer: ম দুই-মুধ্য অবৃদ্ধ মুখ্য having transferred to the monastery of Hor-pa (A. 187).

हैं। इति चनकों, the flax plant; clover; lucerne.

ৰণ্দ Hol-kha or বৰ্ণ কৰি n. of a district in Lokha: কৰ্দৰৰ্থী ক্ৰিয়াৰ ব্ৰহ্ম ক্ৰিয়াৰ বিশ্ব কৰি প্ৰ 27) he ordained two monks at Holkha. বৰ্দ্য বুল বৈল hol-kha çug-cig one of the 37 holy places of the Bon (G. Bon. 38).

र्क्ष इन्द्र कृष है कि hol-dyab stay-rise rdsoft the Jong of Holga, where the late Dalai Jama भी प्रकार करें was born (Los. ९, 14).

QU'M55 hol-milud = of was sol-miled the fore-part of the larynx.

QU'U hol-pa a species of kite numerous in Tibet (Mhon.).

ইবা ব্লী hol-spyi = ম্বাম জন rags-teham (Yig. 71).

व्य ब्रॅंद hol-spyod=क्द क्द 95 व देखवः, को बुक्तु.

AUM Hol-mo or *** as a place in upper Tibet where the Bon doctrine is asserted to have been first epread; n. of the paradise of the Bon.

estimate (Situ. 41).

+ QJ.ME. Wol-hay= dam: dise-hay.



mistress, i.e., she that has the gentlest appearance, that is most of a gentle woman; भूषण वृद्धान he is worthy to be his colleague ni. f. (Mil.). 2. more particularly in colloquial language: right (for the leave and किन्द्रबाय of earlier literature); किन्द्रबाय कार्त किन्द्रबाय (Gir.) to entertain illicit

intercourse; grature a lawful, Atura an unlawful or discreditable matter (Schir.); turbus, what other means or way is there? turbus sos-gryi-sca to finish (a thing) for the most part.] taken from Jä.

देश a dann hog-hishame, भ्रेषा का द्वार के कि का tolerably fit, just fit (Risii. 13). W ya is the twenty-fourth letter of the Tibetan alphabet corresponding to the English y or Sanskrit w. It is subjoined in certain cases to other letters, its form being then changed.

W ya I: 1. num. fig.: 24. 2. (a) અર્જે કે દેશ લાભા સ્ટ્રે કે સુવારોનું કે ક્રેલ્ડ પ્રાપ્ત કરે કે સુવારોનું કે ક્રેલ્ડ પ્રાપ્ત કરે કરો છે. (b) જે કે સ્વલ્ય વેલ્ડ કે ક્રેલ્ડ ે ક્રેલડ કે ક્ર

W II: an equal : आण an equal enemy; देण a pair; बहेन्य a relation, a friend. Often with बहेब goig, one of two things that belong together as forming a pair, also one of two opponents: हैब्याबहेब्दा को blind of one eye; शुक्षाध्यविष् one of a pair of boots, an odd boot; ब्यायबहेब्दा के के किया किया के किया किया के किया के किया के किया के किया किया के किया किया के किया के किया के किया के किया के किया किया के किया के किया के किया किया क

W III: is a root signifying: above, up, etc., in contradistinction to ≈ ma which = below, down. অনী ya-yi or আইল=up there, yonder, as opposed to কাইল down there, or মইল just there, over there; কাইলে up here: কাইলেইব্ৰুহে উল্লেখ্য আইলিই up here: কাইলিই ক্ৰুহে উল্লেখ্য সিহ্না

is drinking water up here (Snd. Hbk. 146). আৰু ya-kha=আমাজ্ব having the upper teeth; আৰু=
গাল্পিব having the lower teeth; আৰু=
গাল্পিব having the lower teeth আইং
খনৰ ya-hya!= লইখন upper jaw; সংল্পা
=লইখন lower jaw (Rag. 15). আৰু yangu the upper cover of the vessel from
which water is poured or sprinkled in
making offerings of torma to spirits;
আৰু ma-nyau the lower part; also, of a case
or box.

wq ya-ga 1. col. the good one, the better one of the two. 2. bad reputation (Co.).

WITH ya-gaff a large numeral:

+ was ya-yad 1.= m fam footetool, footstep. 2.= m m or marked a flight of steps (K. du. 3, 256).

લ્યુલ ya-gyal 1.=વેલ્લ or કુર્યા alone, single, solitary (ક્રિલા.); esp. one of several: દ્વારા તેમ પોતાના કર્યા છે. કર્યા

ws ya-fia or শত্ত ya-fia-wa 1. repentence. 2. auguish, fright, shuddering, with genit. or accuss of that which is the cause of it; শত্তা ক্ষাৰ্থ স্থা ক formidable host: শত্তী কৃষ্ণ terrible danger (Ja.):

 $\mathbf{W}^{\bullet}\mathbf{Q}\mathbf{\mathcal{S}}\mathbf{\mathcal{E}}^{\bullet}$ Ya-bchaff n. of a place in upper Tibet $(Jig.\ 7)$.

Wil ya-zu a kind of Chinese tea (Rtsii.).

45 ya-la for 42594 when the letter 4 is subjoined to another letter.

Wife ya-ti= દ્વારા માં મામ a mystic circle (K. g. મ. ટેપ્ટ): વરેર વર્ગમામ મહેદ વર્ષ મોનમ the mystic circle for worshippring Sugata (Buddha), the mystic enchanted circle by means of which Nirvana is reached: માર્ચ દ્વારા મામ (D.R.).

wy ya-tog we 1. a tower. 2. a market

अवर्डः ya-gdun सताच mental suffering.

was ya-thod the upper part of the forehead (Jig. 31).

were ya-mthah = Ique thog-ma the beginning; the first stage: q\u00e4 \u00e4 \u00e3 qque \u00e3 were the first stage of Bhogavati or the region of the snakes (Ya-set. 39).

w बदेवम ya-hdegs = धर बदेवम (Yig. 98).

wa ya-po 1.= ana a rival, an adversary (in a law suit). 2. butcher; executioner.

ৰত্ব ya-pag or ৰুম্বই জনাই তেন fig. of lotus flower inscribed on the top of an image; জন্ম ma-pag = জনাই তেন the lower lotus (inscribed or in relief) (Jig. 4).

‡ wapa ya-wa kṣa-ra saltpetre.

† भाग है Ya-wa-ti = निम्हित्वहर a attendant of the lord of death.

ખ લુખ ya-brai adv. solitary, separate; not going hand to hand: વ્યવસ્થ ને મામ વાલી માર્ચ લેવા કે દેવા ! resources and knowledge are separate, i.e., they do not go hand in hand; ક્ષ્યાર વાલા માર્ચ લાગ માર્ચ લાગા માર્ય લાગા માર્ચ લ

ખામ વેલ ya-ma-bral occurs in several combinanations as follows:—લાગાવા ya-ma bral-wa=લાગાવા ya-ma bral-wa=લાગાવા one from another or disunite: વધા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર કર્યો પાત્ર લાગાવા પાત્ર લ

भक्ष ya-mad n. of a great number (Ya-sel. 57); रेखुक, अनु [also n. of a Rishi]S.

the transliterated Sanskrit epithet of Shinje the lord of death. 2. discrepancy in expressions or statements. 3. a term expressive of wonder in the Sikk. dialect.

with ya-tshad opp. to with ma-tshad: with 3a-tshad opp. to with a-tshad:

Syn. Kuda'd Ao-mtshar-che; द्वेष्यंत्र dgemtshan; m; gs. gmad-byuh; gs. bid ltad-moche; gusa'd; skyo-sahs-kid (Uhon.).



अभाव का में क्षा पाविक्षात्रकेन curious doctrines, also the doctrines of heretical teachers: अर् के जमामाभवेत स्थ के का रच कर है है वाय-नर व in the Sutran-ta ninety six enrious doctrines of philosophical sects have been mentioned (Grub. 7, 6); of these thirty names are mentioned in the Vyutpatti:--(1) 智利等 नेदय तीर्धकार : (2) साम्यमाउन तीर्किक : (3) हार्दवा नेम प्रेप् रेट र यथ्य बराइ काबाम ; (4) रहम देर प्रेप् धनक्र: (5) र्देरयव सीमासकः (6) द्रेप्तव वैश्रेषिक : (7) प्राम्भारत्य श्राष्ट्रा : (8) व्हेणहेन बूर विकास की कायत : (9) मा अनुभागाम्य सासाद ; (10) गुन होत् परिवालकः (15) श्रून य वैद्यः (12) अस्टन स्न पाविकतः (13) नैक्य स्वः (14) प्रवस्तिकत पाइपति: (15) बेंद् व उन कापाक्षिक : (16) वेंबाओद व चचेखकः (17) महेरादाय निर्धान्तः (18) अपदेशय चयवसः (19) अई८'रॅभ'य चार्चतः (20) यहवानुवासाडेक ध्य सङ्ग्रहत : (21) यहमाधेर प्रेयहण क्षमाय रासवती : (22) न इवे वहब हवाम वन समझकती : (23) हें दन क्षणम्य ; (24) अ 5वे वहुव नुवाध व्य स्वयमती ; (25) ब्रॅंड व रणर म पाकरशिक; (26) रेडेन पु वसुभाव विद्या ; (27) ५5 व व व व व प्रद्रवा (28) इंडेबायु की भाग विद्या : (29) श्रद इवे वहुवा क्षा अन गीयकृतती ; (30) हु व्यव व केय्युक्त (M. V.).

W प्रदेष Ya-bsher a tribe in Tibet :

W देना Wa-sigs n. of a large village situated to the west of Kalzang zampa on the high road from Tsang to Lhasa near lake Yamdok.

WUS ya-yud with বংবদা। = ব্ৰহ লচ্চ ৰু to empower, to confer authority (spiritual as well as temporal): দ শল্প ন্টৰ্বন্দৰ্ভিন। ক্লেন্সকল্পন্তিৰ্বন্দৰ্ভিন।

শৰ্প ya-yo in colloq.= শ্ৰন্থ ত ইণ্ড্ৰ crooked, awry;= ব্ৰণ্ড ব্যায় ব্যায় প্ৰ-yo-med without crookedness, straightforward.

भरत्व ya-ra-lhab in भरत्वभिन्द ५ ya-ra lhab-kyi nah-du (A. 127). দৰ্শন ya-raby respectable class of persons, high class people: দৰ্শন বিশ্বনা হ্রান্ত বিশ্বনা (Yig. k. 1).

W'নি ya-lad ৰূপৰ, corselet and helmet, mail, armour: "অগ্নেক্ষ ya-lad-byos কৰ্মিল equipped with armour; "অগ্নিস put on the coat of mail!

W'-q ya-ça esteem, = 4 4.

W.A. ya-cer a kind of very fine satin of variegated colours (S. kar. 17:

আৰু cag-yag iron hoe, ইং আৰু cifi-yag wooden hoe (Jü.).

আৰা বি yay-po in colloq used instead of case i good, right, nice: অৰ্ত ব্ৰুত্ব it is good or nice; sometimes, vul. even like a vb. অৰ্থ বি ব্ৰুত্ব id.

भव भव yag-yag n. of a great number : व्यव भव के के के के के दे हैं है । (Ya-sel. 57).

भ्यास yags present made to a bereaved person as a token of condolence: the present of condolence. अप्याप अध्यास ma-yags bya sñam-pa la (A. 10).

পুরুর 1. ব, বুলি, বুলিব, গুলা, বুলিব but, but yet; again, once more, and, also, further, then (occurring as first word in a sentence): আনু বুলিব বুলিব বুলিব কাল কিলে said: of quick-wittedness there are many sorts. আনু কাল কিলে কাল কাল কিলে কাল কিলে কাল কিলে কাল কিলে কাল কিলে কাল কিলে কাল কিলে কাল কিলে কাল কিলে কাল



word); after the final letters 4 5 4 or 4" becomes 35, and after vowels often as had: E'ME or PETIE WENT I too; B'B'AE' my eldest boy too; वस्तु दशका दृद भद्द श्वद व having merit besides; we ... we -- both-and: all we draw his was de-vas both this and that, A Karuse are both outside and inside; followed by a negative, neithernor; we singly with a negative = not even: ना नव विवास भी किया I shall not even give a single cowry for it : we wan with a comparative (as above) still : garquiga garqui still more than formerly: By tax Bata so then the boy died, RETERNATURE THE AND within a short time he was also able to speak; gas 3s even before this. 3. us also occurs joined to a verbal root, and then = although : and an an are though all without exception be gathered; asaux with although they were seeking, they did not find.

बहर्तक yah-dkar white-wash = (५७५ है जहरू का the lime used in white-washing (S. Kar. 180).

भद्र वे yast-ge or भद्र वे used in colloq. for भद्र वे yast-po (it is) light.

waite yan-sgos=55.455 especially, particularly.

were Yah-ha dkar-po n. of a sect of the Bon-po school.

water yan-tear = we'll really, in fact (Situ. 132).

we have subst. of we are had light and heavy nubst. the weight: we have to examine the weight.

wa'atq yashajug the second of two final letters, vis., waster q, a sa, w ba, w ma In the archaic words apps betand, 3m5 gynud, 3m5 steald, 5 is a yashajug but in modern literature is not used; in the

words Tau, and is in general use.

ur देशिय है दुवार्ष yab-pje chos-kyi rgyal-po urg कि अवेद ये (Yig. k. II) a title which one of the early Sakya-pa hierarche had assumed.

unifa yah-pāih = unifaficā abbr. = real substance or principal object, essence. unifa yah-tig = ব্যৱস্থাত বিশ্ব exact, true, real (of price, &c.) (Rtsii.).

Whigh Yas-stes n. of a monastery—the grave as Bla-bras Yas-stes situated on a rocky precipice in the neighbourhood of Phagri Jong (Los. 2, 9).

we if yan-thog = above the highest storey of a house, also = with a dome.

WK'59 yan-dag or WE'59'9 says actual, real, the very; also adv. really, verily, in reality, indeed; as adv. occurs either as WE STUTE OF AS SIMPLY WE ST. examples follow: -- WK 59599 yan-dag-dgah really glad, indeed delighted (MAon.); पद द्वाद्व yan-day-rgyal lit. one who has been absolutely victorious, were emperor; WE SA AND NUMBER OF THE CODIOUS, abundant, plenteous, indeed; 45344 uafi-dag-rayug सनीरच that which indeed blows, the wind. " 44 4ga a fa or yan-day hgrub-pa-thob समदागम, thorough accomplishment or attainment; 4 54 4 yan-dag-hgro a thoroughfare, free passage in every direction. ** 54 4 44 yah-dag-bgrogs lit. perfect company, i.e. sexual union. 457 🚧 yan-dag-şdom, ध्यति, perfect abstinence or suppression; আন্ত্ৰেৰৰ yan-dag-shags tem very attached, real love or affection; ज्याद्र पुरुष yaf-dag-mjal मेड full interview; uk द्यायहेन yah-dag-beñen सम्रिक्त, close proximity; wx 44.44.44.4 transcendent glorification.

Œ

Syn. 19779 gnam-glog; 1991 His heamgino; History mino-heam (Maon.).

क्षा-chud सव्यक्ताचीच perfect comprehension.

we द्वार्थ = yad-dag-thos-pa परिकृति to be well informed, one who is well informed, who knows much, who has heard much, de. Also=सम्बद्धि promising.

ष्ट ६व वृद्ध yaft-dag-quas stability.

भद्रत्यकेष्व yah-dag-pahi mthah=¥भ गुर्देदेव वर्षभात the end of religion, the sesence of virtue (Gser-phreh 47).

बद्धा क्षेत्र yan-dag-pahi hbras-bu बंद्धा the actual result, outcome, real fruit.

ण्डर्ज्यर हेंग्य yan-day-par şdəm-pa धेवन, संवज्ञणिक to restrain completely, effectually; ण्डर्ज्यर व्यूम yan-day-par badam संदत्त [restrained]S.

प्रदान्य हुन्य पर साम प्रकार का yan-dag-par rdsogs-pahi sans-rgyas समाध् पंत्र the most perfect Buddha (M. V.).

we to a fire yah-dag-par spok-wa-gshi the four acts which should be entirely abandoned :-- हैवाय भे दने वर्ष अवा अहे बाय भे हेर वर्षे ब्रेड वर्ष वर्षेत्र । क्षेत्र वर्ष में वर्ष प्रवास मार यदे श्रीन वर् म प्रवृद्ध र । द्वे परे क्रमाम हे म प्रकाम वहाँ द परे ब्रेट यद् व पावबेद दें । दवे वर्षे क्षा ब्रेस पावस्था वदसाय दरः BE BE 42E 4 LE SAN OF P. 484. 4 LE MENS . E MA их в па дх пъд ч пъс (Sñik-rgyan. 127). (1) चत्रतपदाना पापकाना चक्रमताना चक्रांबानत-लादाय कन्दः जनमति; (2) जलज्ञानी पापका-नामकुश्रसानां चर्चाचां प्रशासाय बन्दः जनयति : (3) श्रहत्यक्राभां सम्बन्धानां प्रकाशमहत्यासाय कर्षा व्यवस्ति: (4) क्याहानां धकांचां व्यतसे द्वव-मावताये चतम्मसुखाय परिपूर्य इन्दं जनयति; (M.V.). [The substance of the Sanskrit expressions is as follows:--(1) exertion to retain meritorious conditions already existing; (2) exertion to produce such not yet in existence; (3) exertion to put away sinful states already existing; (4) exertion to prevent such arising.]S.

यह व yas-na चववा or, either ... or;

eprul-pa the further embodiment of the karna of a lama once recognized as an incarnate being.

yan-po also we a yan-wa light (i.e., not heavy), lightness, also fig. are at his meshin yan-wa what is soft and light, commodious and easy, weak (Jä.).

প্রধান yah-ma= শংশ mahi-ma grandmother; খং নিয়ার yah-meş-po grandfather's father, i.e., great grandfather; খং নিয়াই yahmeş-mo great grandmother.

water your faul 1. = queries lustral lustral yan-po light physical exercise. 2. very high skill, consummate art (Jä.).

uk है कि वेत yah-risebi bloh-chen == विक विक् के वेज mkhah-bgro sñih-thig n. of a Bon religious work (D.R.).

ખાદ કે yan-toha great grandson : લ વિદા કર્મ દુવિશ્વ — ખાદ ક

walk round, to circumambulate (題和n.). 2. to come often.

UC' र Yan-ra 1. n. of a place in Tibet. 2. = अभी विकास क्षेत्र व religious circumambulation. Ų

wr'd A yas-le-cod n. of a rock-cavern where the sage Padmakara performed meditation (Daam. ?).

we ke yas-so; and the first of the eight hot heils where the soul suffers continually from the torments of heat.

च्य हो yof-srid = श्रीर व transmigratory or recurring existence, the world (Mfon.). च्या होर होर yof-srid med = च्या व emancipation; freedom from transmigratory existence (Mfon.).

■ # yaf-slob pupil's pupil.

WEN'LI yans-pa विशास एस् वासन, विशास wide, broad, extensive : वर्ष्यस्थ व a wide field or plain; अर्थस्थ व व अर्थ ने कुडिय large and spacious; अर्थस्थ भ्याप्त प्राप्त प्रमुख प्राप्त प्राप्त प्रमुख प्रमुख wide open country, a spacious place; श्री प्रमुख

wksायडम् Yafe-pa-can वैद्याची 1. n. of a city in Magadha, acc. to Caoma on the site of modern Allahaba-l. 2. n. of a monastery in northern Tibet called gs: wksi प्रकृत in which there is a धुन्तर्र or relictomb of Tsong-khapa (Loft. a. 16).

ખામવર્ષે મુંદ્ર દુવાવવે માટે yahs-pahi gron-du hjug-pahi-mdo n. of a Stara on going into the city of Vsisali (K. d. લ, 255); and if this Stara is recited at the threshold of a town or house all evil-spirits frequenting the same will depart.

ब्यस्थय भेव yans-pahi-mig विश्वासाची 1. with large eyes, a handsome woman. 2. n. of a goddess (K. my. न, 14).

wan what is uppermost; अन्यन् man-yan below and above (Cs.); व्यन् न yan-na above, in the beginning, in the first place; व्यन्ति व्यन्ति वियन्ति व्यन्ति वियन्ति व्यन्ति व्यन्ति वियन्ति वियन्ति व्यन्ति वियन्ति व्यन्ति वियन्ति वि

eight years' old.

was a saw A Yan-dha-cen-huf-shi one of the early emperors of China under whose orders works on medicine were composed (Grub. 9, 8).

WS'या yan-lag चवयव, परिकर, प्रताक ; 1. member, limb, element : " प्राप्त प्राप्त the five members: arms, legs and head; "4" 447455 the 7 members or elements of religious service, i.e. : 94 and profound salutation, अर्दर पञ्चल offerings to a doity, worshipping, aqua aqua confession of sins, द्वेतवहेशस्थिद्रात to delight in virtue, अभविषय अभिवयः सुवाय to exert one's self to preach the Dharma, अद्भावसाधिवद्व सर क्षेत्रक activity to dedicate all accumulated moral merits to the attainment of Buddhahood रं ने य है यसक्स य क्सम क्रि सरम बेस बूद वह होर है. ag a to pray for not passing to Nirvana. warman eight subjects treated in the medical works of Tibet are: 34 body. gur boy, \$45 female disease, 454 evil spirits, and symptoms, 54 poison, 44 old age. Vé earned desire we we le se an injured or defective limb; अदः अवः के van-lag-skyes = 4 with pho-mutchan the

male organ (Maon.); water weak in the limbs, decrepit = 4.2. appendage, contributory; fig. branch of a river, branch of a tree; also with reference to books: section, appendix, supplement $(J\ddot{u})$.

વ્યવસ્તુ કર્ય yan-lag brgyad-ldan = હવેં વર્ષ river Ganges, she that is possessed of eight attributes: વચેલા coolness ક્રેમ ય sweetness, વ્યવસાય lightness (digestive), વસાય softness, દુલ્લા clearness, દુલ્લાન્યુલના on drinking soothing to the stomach, લોનું વધાર્યદ્ધાં જેવર્ષ makes the throat clear and free.

শন্পদ্দ yan-lag-han a pilferer, a thief; lit. one who has a mischief-committing limb, i.e., pilfering hand (মূnon.).

waqaada yan-lag-mehoy मणक as met. chief of the limbs, i.e., the head (Mñon.).

भारति क्षेत्र के handsome person; भारति क्षेत्र के handsome woman (Mon.).

भद्र वर्ष कृत्रसम् yan-lay ñamş-pa lame decrepit, one who is defective of limbs.

Syn. वर्षे sha-uo; युव्यं grum-po; वर्षे hphye-uo; पुव्यं gyol-po; पद्रव्याभारत yanlag ma-tshuh-uu; वर्ष्य hthek-po (Mhon.).

भइ. वन् देन् प्र Yan-lag ned-pa चनक् an epithet of Kamadeva.

yab पित्, पिता 1. resp. for a pha father; ryyal-po yab yum denotes the king as father and mother to the country ((dir.); अब बुद देवे बुक्स वर्ष प्रवेदे देद्दा for the purpose of healing the mind of his royal father (Myrin. 122). अब केम yab-mes paternal ancestors. 2. yub also specially signifies the male personage in the yidam groups of Tantrik Bodhisattwas each clasping his yum or female helper. अब्देश yab-sras father and son or, in a spiritual sense, master and disciple; अब्देश अवस्ति कर्ष है.

the chapter on the interview of the Buddha with his father Sudhodana (K. ko. 5°, 80).

আৰ্থী yab-gshi 1. the estates granted to the parents of the Grand Lamas of I.hasa and Tashi-lhunpo (S. kar. 181). 2. = ৰজ্বী resp. for heritage of landed property.

wa yab-pa or कृष्ण । to lock up, to secure, keep safe: ध्वाक things kept securely, under safe keeping; ध्वाक्ष प to hide, conceal (Sch.); कृष्ण or ध्वा ध covered place, cache, shelter. 2. in C. colleq. to skim off from the surface of a fluid. 3. in W. to move to and fro, hither and thither, to fan, v. कृष्ण प (Ji.).

আর yab-mo or ব্যাব ম 1. the act of fanning, waving; also, anything waved to and fro, as a fan, punkah, or besten as a cymbal. বিশ্ব আন মন্ত্রিয়া to becken by waving with one's coat. 2. attracting, provoking: ব্যুক্তি আন মন্ত্রিয়া to bring on a calamity.

भव देन में yab-rik-po portico, veranda, r.g., of a monastery.

অসমেতা Yam-pa-la n. of a great river (K. ny. ন, 68).

wai g Yam-bu n. of the ancient capital of Nepal, the modern capital Khatmandu being also called by this name.

শ্বন নি yan-nc-wa = colloq. বৰ্জন ই, গ্ৰাম 1. moderate, middling, not severe, tolerable; বাদ ব্যাল করে করে বিশাস্থান বিশাস্থ্য বিশাস্থান বিশাস্থ্য বিশাস্থ

আন প্ৰা yam-yom also প্ৰথম ya-me-yome or পাই কাই doing anything uncertainly, purposelessly or nonsensically: খং এই হৈং এই হে আন প্ৰথম কাৰ্যাই he was moving this way and tha (A. 134); আন বিধাৰ স্থানী yam-

your-is lay-is falling or remaining in doubt (A. 126); we lay to totter.

using yams or weeks epidemic or infectious disease, one being called weeks and the other second slowly or steadily infecting disease.

WX yar akin to tr. = upwards, above higher; avaq alque to look upwards; भर वर्षे अर वर्षे हैर प to travel up and down; भर अर वक्षण o reep, to walk up and down : वद व BEA yar-la khyer-cog bring or fetch it up! we sware from top to bottom: we also to come up again, from a depth; ware to rise, get up; waredard to increase; way yar-rays one rising in rank and office, &o. वर बु द्वीवावरित्या हम् विवादिवा वृत्ता (Jig. 27) a rising middle class man should (in the order of precedence) get the silk cushions placed one above another on a rug. war & yar-sto the part of the month in which the phases of the moon increase: कर देवे ब्राय क्षर क्रिंग्ड विश्व क्रिंग्ड क्षेत्र नु क्ष it increased (in prosperity) like the waxing moon (Sorig. 248). पर क्षेत्र भर क्षेत्र yar-sñog mar-sñog== भर वर्ष सर वर्षे moving up and down, also बर वर्षे ईर वर्षे walking this way and that way: quay दर्द विरामर क्रिकेट पाव दें अद विदाय में दर्वेश वर अदव journeying from Graft-phu to Rwa-sgreft and back they did not require provision for a morning's halt (A. 125). was yerbelod = 3454444 gyen-du hdege-pa (MAon.) raising up, extolling; was says yarhthud-mar-ris an average account, taking the maximum and minimum figures.

Yar-last) an extensive valley forming the principal district of the province of Lho-kha of which the chief city is Chethang (8°4°) on the Tsang-po; is reputed the most fertile district of Tibet and contains many monasteries and residences of some

of the chiefs and nobles of Tibet. The seat of Government of the earlier kings of Tibet was in the valley of Yarlung:

anguage ax to the province of Yarlung being fine (in climate and produce)

(A. 95).

पर प्रत्य क्षम क्षम हेर क्षम Yar-binks gnasgeum ten-geum the three holy receptacles and three sanctuaries of Yarlung (i.e., six) viz.: (1) 4494 Celbrag a monastery of the Raid-ma sect situated on the top of a high hill over-hanging the [Tsang-po; (2) Tanduk-Dolmai tha-khad an ancient monastery containing a sacred image of the goddees Dolma founded by king Brofdisan sgam-po; (3) Tag-chen bum-pa a small monastery in the neighbourhood of which are one hundred and eight tombs of former king; and queens, testifying to the existence of the custom of burial of the dead before the introduction of Buddhism into Tibet; (4) are Ray-chusplug a small monastery on the site of the cavern where Lama Ras-chust-pa was wont to perform ascetical meditations: (5) KWR P SMS Zahari kha-datar a monastery on the bank of the Tsang-po founded by the celebrated Ma-chig Lab-kyi Donma; (6) \$455 938 grad Tean-dan yui lha khafi monastery situated in a grove of fire and containing a sandal-wood image of Buddha and a turquoise image of the goddess Dolma; the roof of the temple being painted green. All these places were visited by the author of this Dictionary in 1882.

we've yer-sea = *Teve bither-sea, in collect to disperse, scatter, each adrift; also, to ramble, to be scattered (Sch.).

ecuntry of कार्युव विकास (Los. a, 5)

Yar-bbrog which was included in the Miltor noted for religiousness of its denizans.

mi) a barren yak-cow; also a cross-breed cow (Etsii.).

we have Yar-mo than or we have Gyarme than n. of a district in the province of lower Amdo and Khams (Lon. 9, 5).

was sign a Yar-mo ma-behi n. of a district in Lhokha (Yig. 62). where Yar-lush was Yar-blush. The same Yar-lush was Yar-blush. The same Yar-lush a monastery in Yar-lung (Los. 2, 19). where yar-lush Sag-kha noe of the 37 sacred places of the Bon (G. Bon. 28). which yar-log a layman when he enters the order of monka late in life, opp. to which a monk reverts to the life of a householder (Sorig. 270).

भाग a branch, bough, twigs. प्याप्त a branch, bough, twigs. प्याप्त के granch, bough, twigs. प्याप्त के granch galler star-bubi çim (Minn.) walnut tree. प्याप्त yal-ga laa unanches of the tree of the Mahayana doctrine:—(1) हेर्य spyin-pa दाल charity, i.e., giving alms, help and protection; (2) व्यक्तिम शोख moral discipline, purity of morals; (3) वर्षाय वाल tolerance and forgiveness; (4) वर्षाय that assiduity and industry; (5) व्यवस्था वाल contemplation (K. d. 4, 327).

Syn. 如何如: mgo-lift; 內心可以實際學學 cifi-gi brtul shugs; 黃江西南北南 sdoff-pohi sor-mo 根fion.

प्यान्त्र yal-ga-oan माचिन् a notable tree.

Syn. Frik leon-çik; açayış bdab-ldan; açarasış bdam-ma can; asibesi, mgo-ldikcan; bisiş etce-mo-can (Mhon.). व्याप्योग yal-ga bbrel v. क्ष्रीकः ljon-çik tree (Khon.)

un maka yal-ga-bdein v. Make ljon-çik tree (Milon.)

क्षा कृति स्थाप yal-gahi ral-pa= वो कि hkhriçik a creeping plant (MAon.)

क्षा वृद्धे पुत्रम yal-gahi ri-duags= as met. monkey (Moon.)

पव वय पुत्र yal-gaş ihag विद्याचा.

war gr. yal-hphyon large numeral.

W각디 yal-sca 1. diminution, decrease, lowering; disappearance, suppression. 2. to shrink, subside, cause diminution; to be displaced.

আৰা ত্ৰ yal ma-yol repentance, regret, and wonder that advantage was not taken of a certain opportunity: সুধ্যমেত্ৰ কৰি even all not appreciating, there was much regret (A. 157).

WTWU yal-yal [Cs. 100,000 octillions] the 47th number enumerated in the अवादेन phal-chen: सम्बेद विश्वकाण्याण्याद्दर (Yasel. 57). ज्याण्यादेव च yal-yal chen-pa a million (Jā.).

uar प्रधा yal-yol 1. = ध्वा ने प्रधा ने relaxation in attention, carelessness. 2. n. of a number: ध्वा क्षित्र क्षुत्र कुत्र
亚

waves yes-hjob the kind of red or brown coloured leather with which wooden boxes or trunks are lined in Tibet (Rtsii.).

ध्या द्वेद yas-phyin or क्यादेश n. of a vertain large estate in Tibet: व्यवस्था देशोग्य क्या देशोग्य क्या

yi 1. num. fig.: 54. 2. in some combinations inst. of 25.

भेषा yi-ga= ५० च appetite, taste: के च वच्च the appetite is lost; के चर्चर it is grateful to the tasto; के च्युक्त च yi-ga hchuspa repulsion felt in swallowing food: अवाईरच्यूर्य के चयुक्त प्रकृति के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के किया के च्युक्त के च्

वेने yi-ge खिपि, चचर, सम, पुषार, सुदा 1. any letter of the alphabet; explained 85 श्रीत विकासिका में हैं अपनिव प्रवाद की नेका देव में हूं दे। #5 9 95 1 the representation of sound forming the basis of the composition of both names and words; but such letters do not indicate the meaning of words, बेट के दें कि इन वर्ष and generally show merely their nature (Los. 4, 17). Acc. to Tshad-ma Rnam-Hgrel we have another definition: विवेश पर्व टेव के बद कर्रक ल कचिक्या विवेदसम्बद्धान्य स्वत्य विद् and, again we read : व्यन्त पुन मे बने देवी के वेद ! letters are the basis of all acquirements. बेचे र पुडिंद the Tibetan printed letters, र पुडेंद the headless current hand-writing, of which there are again different kinds : -दवेचेन the very carefully-formed character used in copying books, 334 94 hkhyugyig the running hand and often rather illegible writing, and any a formal large hand. 4 4 24 40 gr pr. yi-ge klog-pahi bran-khaft fefuurur; afaffa ni-ge haodps faun, fuffi, fuffirme the arrangement of letters in a book or letter. क्षेत्रक vi-qi druq-pa परचारी विद्या the six-syllable (prayer), the Om-ma-ni-pad-me-hum: 84 ব্যৱস্থ to learn one's letters : অৰ্থ সংগোল and cyphering. 2. written letter or note. any written document; १९३१ वे वे register of virtues and iniquities: 944 44 a written answer (Glr.); অপ্ৰাৰ্থ (in recent years) = an envelope: विवेदीय to write a letter. a a to send off a letter. विवेदनय सेवना one who has obtained a written order or document, to receive a letter : विकेष yi-qe sleb a letter arrives : भे केर बड़ेव to put into writing; भे केर देख akar to dictate: and wi-ac-na=stag देखक, विधिकार a writer, a copyist; भे ने नैद vi-ue cin शिविष्यम a writing board : विनेदे वाने vi-achi-achi the substance on which a letter is written.

W. & yi-chad = ak as or ann ga

भे द्वास yi-dwage (acc. to Bon=मार्वेद arasania or arasan those that always think of food) wa, a class of spiritual beings of the Buddhist Bharachakra or cycle of existence, condemned to suffer torments of hunger and thirst in the ghost-world, a grade of punishment little less severe than the full torments of hell. They are usually represented as giants with huge bellies and very narrow throats hardly fitted to swallow the tiniest particles. The different kinds of Yi-dag or Preta are: (1) 90'9s gul-bum was; (2) 4 ca-za funia; (3) ags a hbyuñ-po na; (4) अवाधं srul-po प्रत्या ; (5) श्रृष्ण सुवाधं luş-srulpo बडपूतना ; (6) \$ 95 smyo-bycd चन्नाद ; (7) THE ST Skyem-byed WE ; (8) WE ST bried-byed चयकार: (9) श्रीय व्यक्ष grib-gnon चावा; (10) बैद व srin-po राज्य ; (11) क्य बुदे वर्द gnam-grubi 1133

adon रेवतीयण: (12) क्ष्में वर्ष byahi-adon माळform. (1) headless demon; (2) ignisfatuus: (3) ghost: (4) a female demon causing disease in children; (5) a goblin; (6) insane devil; (7) a leaping demon; (8) a demon causing forgetfulness; (9) the shadow; (10) a malignant spirit; (11) the star Revati; (12) causer of destruction to birds S. Again, these Preta are divided into four classes according to the nature of the torments they are destined to undergo for the expiation of their sins :-- (1) अस ब्रेस व मेरे क्षेत्र व पेंड्य those that are outwardly obstructed from the use of food and drink. When these wretched beings go to springs, lakes, or tanks to drink water they are chased by hosts of demons armed with javelins and spears; and the water appears to them as repulsive and foul as pus. (2) swawast. 34 45 4 those that are inwardly obstructed from eating and drinking; although great is their appetite and hunger when they get food and drink they cannot enjoy them on account of their gullet becoming exceedingly contracted. (3) अञ्चलका 44 a. those that are called fire-flame wreathed Pret: who, as soon as they take food or drink, become changed into flames of fire. (4) #4 #4 #4 ljan-ljin zawa those that subsist upon mucous, ordure and urine, etc.; some of them eating their own flesh and blood when they fail to satisfy their hunger by eating filth. Acc. to Mdsod-barel, the Pretas have

 ইব্যাই ছব yi-dwags kyi-yul মার্ববন, ইনজ্জি the subject of the Preta, the land of Preta. ইব্যালাইন ইব্যালয় yi-dwags-kha-hthor-wahignas the places where Pretas live in a scattered manner such as the neighbourhood of human habitation, table-lands, &c. (B. ch. 5).

च इन्य वर्ष य yi-dwags bdag-po वेताधिय the lord of the Preta.

भे दश yi-dam 1. or भेददश्य इस, इस-₹रका tutelary deity, a deity whom a person chooses to be his guide and protector. Of these there are a large number, of varying form, being frequently Tantrik phases or aspects of such well-known gods as Tamdin, Drambhala, Mi-gyowa, and the goddess Panden Lhamo; also there are yi-dam forms of the Bedhisattwas Jampal and Chenraisi, with or without their female or awa companions. Acc. to Ja. a man chooses a tutelary deity either for his whole life or only for some particular undertaking, and with such he enters into an intimate union by meditation. 2.= 54.484 umers resp. প্রশাস্থ oath, vow, asseveration, promise: थेर रुअव यहेर य इड समादान firm adherence to one's word ; Quasa a to lodge a vow.

ે યુક્ત દે yi-phya dusi-se for વેલ્યુક્ત દે = દેશવાર્યું વ sems-skyo-sen to repent, to regret. વૃદ્ધ વર્ગ કુળ પ્રવાસ પાત્ર કુળ દુધો યુક્ત દે (Khrid. 29).

তাৰ্থ yi-mug-ya for অব্ধ্য ভ্ৰমণ ক্ষমে ঘ্ৰ scmq-pmohs-pa to be unhappy, displeased; sorry, sad. dejected: এই বহু আ মুখ্য ব্যাম মন্ত্ৰ is not a deed so unfortunate as this (Rdsa. ৪২); ধ্ৰম্ম মন্ত্ৰী মুখ্য মুম্পী having become displeased with the daughter-in-law (A. 77).

चे स्टबाय yi-raft-pa (for चेद्रस्थाय) = द्वर व dgah-wa (अतिका) विकोशास (A. K.) joy.

cheerfulness; to be delighted, pleased:

a war area the attendants being joyful
(Pag. 297).

vio in compounds for and yi-ge; # Qq letter, circular epistle : ≪ Qq contract, मजेन address (of a letter); bargain; वक्समजेन dancing-book, rules for religious dances; es a passport, permit to travel; as records, notes; a line of a book or Ms.: ক্ল'মৰ clerk, copyist; অৰহন vigphran = 99 at (Ya-sel. 11) a note, a small letter. धीवा बंद अवस्था य द्वार केंद्र में n. of the keeper of the official records of the Government of Lhasa; also name of a book which contains the abstracts or register of official records (Yig. 3); agala via-hdein a receipt in writing; written contract; जेव वस्ति प्रवाद to enter into an agreement. પેવાજ yig-lhad interpolation in writing; also mistakes in facts, grammar, &c. : ब्रेंब अवर दल केव देर चेव क्षूद्र अ ब्रुवाय व entirely free from defects without any foreign matter inserted in it (Yu-sel. 34).

એવવાર yig-bekur correspondence, epistolary guide containing the different addresses and customary phrases used in writing letters; એવવાર માળવા yig-bekur rnam-behag a popular work on correspondence, complete letter-writer. એવવાર્ય yig-bekur-sea to correspond.

yig-opkur-wa to correspond.

the art of reading and writing. Syn. भिषेष yi-ge-pa; वेशयान्य bris-pa mkhan; विकेशनाय yi-gehi mkhan-po; बुद्धवर्

amyu-gu-can (Mhon.).

Anga yig-drug or Angam yi-ge drugma the six letters—Om, ma, pi, pad, me, hūm (Rtsii.).

I: yid resp. 344 thugs was the intellect, the mind, esp. the powers of

perception and imagination, said to be distinguishable from \$ 610 which indicates rather the heart, mind, will, disposition, than the mental talents; but the two words are often confused and used interchangeably. Thus 95 vid in 955 45 a yid-du-hoft-wa agreeable, clearly signifies a centiment or disposition. भेर व्यक्त के रूप vid-bshin-qui nor-bu faminfa a jewel or talisman that grants every wish ; 453 vidkui agreeable, to one's mind : 95 2 at vidkui misho a pretty lake; saas an ann fiahi vid-la mi-hbab it does not please me. I do not like it ; भेद व न्य कुर रे में बुद though you may fancy it in your mind, yet you do not perceive the taste; भेद्रभाष्ट्रिय quil-la byed-pa, ala a hasin-pa to comprehend, perceive, remember, mind, take to heart: भेद क्रेम केद व yid-kyi byed-pa to do a thing accordant with one's mind or fancy: बेर् ने भे वह yid-kyi sehu hbru anther of the heart, beloved, dearest (Yig. k. 1); ወና ፲፰ yid-kyi sla-ua bsar-po= जैन्य व friend, beloved friend-lit, the newly risen moon of one's heart जैनक ये जैर प्रेज वनकर पन्दर्देशहर to him who is my dearest friend (Yig. k. 51). 453399 vid-kui phyag-raya nalusi chief meditation, i.e., the concentration of the mind on the attributes of deity (Maon.). 35 3 au yidkyi-las=44 fq or quanta imagination, thought, operation of the mind (Mnon.); बेद के में yid-kyi çift-rta मनोर्थ desire, wish, expectation.

भेद जुद कर yid-kar hon or भेद जुद दि. 1. बहुब्ब क्टबंब very handsome. 2. without impurity, pellucid; pure water.

Syn. Fair shog-med; and a sku geal-laduans (Mhon.).

એક ¥ vid-skyo repentance, heart-trouble.

Syn. Ann fa sems-skyo-ua; Q< agr. yidbbyuh; f 44 skyo-ças (Mhon.).

विद्यह्वाय yid-hkhrui-un acc. to Sch. 'mental suffering'; soc. to Jā. to be uneasy, troubled, harrassed; विद्यह्वाय yid-hkhrui-ua to be mistaken.

વેદ્ર વધુર જું મુંદ વ yid-gyur-gyi myoh-ua = વર્ષે લધ્ય મુખ્યા ક્રે ક્ષા છે begon-pahi nams skucs-pa.

બેલ્ડિક yid-can = કેમમાં અ or બેલ્ડિક living beings (Yig.).

भेद अद्रव yid-chad-pa = भे अद्रव or दवाव in केशम भद्र में बेद भेद अद्रव विषाद्ध (Rd m, 21).

भेद्रदेश yid-ches-pa to believe, to rely. to depend upon; belief, confidence, faith, trust. १६ लक्ष्य having become a little distrustful towards you (Mil.); भेद्रदेश वस वस कुरी प्रस्तवार्थ for inducing belief.

Syn. of shet. गुड्ड व्यवेषभ gtan-la-phobs: बर्ड के gdon-nu-za; देशव त्रेक्ट-pa; र्वासकेद dogs-nud (श्रीतंता.).

બેર્ફ મુંતુ-ne=લેમમાં મુકલ્માક-ne, માંદર વે nulsado friend, intimate (Mion.).

অপুশ্বীৰ yid-gnis = বিশ্বনি বিশ্বনিধ্যা doubt, heaitstion.

Syn. AFMA the-tshom za-wa; MEN makes; AMA som-ñi (Mñon.).

অংশুরুলম yid-brugs or অংশুরুলম yid-prugs
আর্মি = মাথ্য friendly, affectionate towards
friends or relatives (Nug.).

ম্বার্থ yid-glufs misery, suffering. Syn. শ্রান্থ sdug-shal; ম্বার্থ yid-nafi-

chud; भेरभे वर yid-mi-bdc (Minon.).

એક વક્ષ્મ yid-btags for એ ક્ષ્મ yi-duays.

भेद वहन confidence, reliance; भेद वहन दुल्य व yid-bytan dkah-ra not to be depended upon, hardly to be believed; भेद वहन व विश्वास trust, faith; भेद वहन क्या confident, confidence; भेद वहन वय हात्र स्थित प्रांत-bytan-par bya-wa ma-yin-pa objects on which no reliance can be reposed and not to be considered as safe. A few gard & scr sqc also safe is a sa

विद्भावत्य yid-nthun-pa, v. महेन्द्रवस

মির্ন বৰণ yid-dan hthad-pa দানাই, অবস্থ favourable: ধুবাইন মির্ন বৰ্ণ মেই the great king is well-disposed (K. du. ১, 202).

એલ્ડિંગ yid-du-hthad well-favoured,= વ્યવસાય handsome body (Minon).

भेद्रश्वभः नद्दः yid-dogs-çar- $wa = \hat{a}^*$ अञ्चित्रः the-tshom skyed-pa to doubt (Ya-sel. 31).

ৰিছেৰ yid-filan humanity, = মিং কৰ; মিং মুখ্য yid-filan-ma (ৰ্ম্ব্ৰুমিন ৰ্মিন ৰ্মিন) n. of a Laksini princess (Mion.).

भेदरपुँद yid-dpyod सनः परोधा examination of the mind, investigation into the mental faculties. There are three distinctions in it:—(1) कु अन्द कर पडे भेदरपुँद पुँद (2) कु अन्द कर समये भेदरपुँद (3) कु अन्द कु दूस ब महेत पद भेदरपुँद (Lon. 4, 15).

ભેદ વ્યાગ yid-hpham-pa to be east down, dejected, depressed.

चेद वर्षे yad-hphyo (सुर भ) n. of a great number: भर क्या बेद सुना चेद वर्षेद्र (Ya-sel, 57).

মিং বৰ্ষুণ yid-hphrog सनोकर very handsome, charming, very beautiful (প্রনিচন). মিং ব্রুপ ব yid-hphrog-pa to preposees, to fascinate, charm. মিংবর্ষুণ yid-hphrog-na a charming woman with both personal and mental accomplishments (প্রনিচন); also n. of a Yakga princess (প্রনিচন.);

ম্ব্ৰীক্ষ yid-hbym-pa to be discontented or weary.

বিংবহুম yid-byuń দলীপৰ an epithet of Kamadeva (A. K. 1-34). বিংবহুম pid dbyuń-ка অশ্বিশ্বনাগল to be depressed in mind, anxious, disquieted.

भैद्र अवर्धन yid-mog-tehal 1. a grove of lilies=उद्युक्त ku-mu da-tehal (Maon.). 2.=उञ्ज्ञ के fascinating; also=भैद्रवीय agreeable, pleasing to the mind, pleasant (A. 126).

बेद भूज yid-myos fuddled, tipsy (Ja.).

भेद ब्रॉब yid-smon wish, desire; भेद द्वार प्रवेचन, यह [glad in heart]S. v. ब्रॅब व smon-pa. भेद ब्रॉब अ yid smon-can a blessed heart, blessed.

বিং ভাগে yid-ishim-pa = বার্থানার ব of charming appearance, of form that gives satisfaction to the mind (প্রতিতা.). পির বাইন ব yid-hishim-par hbyur-wa to become satisfied, contented.

भेर नवुर yid-gshuh 1.= वर्षान् quam-qtoq illusive or unreal thoughts, imaginary thoughts (अर्था). 2. as met. = a parrot (अर्था). એ पुष्ट ३५ वर्षा पुरुष्ट ३५ deluded.

भेद्र बहुद क yid-gshuhs 1. नेवानी prudent, acute, perceptive, v. बहुद क gsuhs. भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद कराइ, कराइ, भेद्र बहुद कराइ, कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद क प्रांत कराइ, भेद्र बहुद कराइ, भेद्र कराइ, भेद

ada; we yid-behin ma-ma as met. = the great ocean (Yig. k. 31).

એલ્લિક yid-hon or એલ્લુક્લ yid-da hon-wa 1. handsome. 2. charming, delightful, pleasing, agreeable. એલ્લાક yid-hon-ma a handsome woman, a beauty (Hbrom. P. 13).

बेद अब qud-yal चनार [a house]S.

એર ૧૦ yid-ran-wa = એ ૧૦૦, yi-ran-wa ૧૧૧૦ dyah-wa (Mhon.).

जेद्रवायहॅद्र्य मनोजन्दना [debate in the mind]S.

জিব ইংব yid-ta byed-pa 1. সৰজাং imagination, fancy. 2. vb. to take to, to be pleased by: জংব ইংব ইমধ্যনত বৰুত অব্যাজন (K. d. a, 355) what is called জংব ইংব implies the fixing of the mind on things.

Syn. of 1. 44 34 gnam-glog; 444 45 besten (Mnon.).

भेद्रवस्तुम yid-las-skyes lit. mind-born, an epithet of Kamadeva the god of love.

Syn. At anage yid-las-byun; At gan yid-stubs (Maon.).

মিণ্ডাৰ yid-log-pa to be tired or weary of.

भेद सम्बद्ध yid bead-pa = हैद सुन्ध विचाद, विचानमानन [sed in mind]S.

विद्वास yid-bsam= विद्वा yid-bshin.

विद्यास्य yid-stubs 1.==५६ sdod-lha

of love. 2. A square the 3rd month of the Tibetan kalender (Maon.). 3. a refractory stubborn mind $(J\dot{a})$.

भेद्र प vin-pa 1.=the vb. to be; and is used to express direct affirmation or with a negative particle direct negation, and also to connect any attribute with its subject. Thus: भेद ३६ * he said, it is, अधिव is not; विवयवदेवाहेदवाचेद he is a layman: AT Was who are you! a sample नेशे देवची I am a man of Tsang. In books it will be found that as is employed to express both the first and the third persons, sing, and pl., and sometimes, though not so commonly, the second person chiefly indeed interrogatively: हुँद्देव वृत्पेद्दम are you his son? Colloq. however in C. As seems to be rarely if ever used with the second and third persons, 454 being resorted to with the second and (occasionally) third persons and 35 "m" reserved for the third person; thus a Lhasa man would say: ६ इ.स. देखाय भेद | am a tailor, but would use Mac Zacu to to express; he is a tailor, and बुँद्रअवयव्दुव for: you are a tailor. But in books 44404 would commonly = he has gone. 2. 44 is often found in the Dust sense : ga B ga n. c.g nen da. -all du tog. मुख वालेश the officer of that period was an emanation of Sakya-thubpa; 47234955 म बहुअ केद दे जैन that unsmiling denion was that king (Gir.). \[\sqrt{q-q-4} = has been. 3. as Ja. points out, this vb. is only used to connect the attribute and not to express prosence or existence, 454 and not 444 being employed in such cases; e.g., "I am in the house" cannot be turned EREFET बार्धेन but must be rendered with र्व. 4. in addition to its use as substantive vb. as auxiliary vb. joined either to the participle or to a gerund. Joined to the participle it may indicate either the present or past tenses: a talk I am going; # # # 44 I have, or he has, sold; पुत्रपायत has departed; हिंद्यायक अन्द्रायद के भेद did you have a guide ? देव दर दश केंद्र વભેર who is within that? કેવ્રદ્રવભેર what has become of him? दे तुम है दुमायाधिक what had you been doing just then? Also, may have fut. sense: 4424. I shall die : देनु नेक्य व वसूर व जैन she shall be given to whomsoever knows her; and भेद #5 indeed you will have to go now (Ja) Combined with the gerand in Dor Is it forms in the college a narrative present incessantly resorted to, but the 44 seems here again reserved for the first person: व्याप्त क्षेत्र क्षेत्र के प्रमुख are you reading now ? ६ वह जून ने विश्व I am reading. Annexed to the supine in 4 rggu it forms a future tense frequently heard in talk and met with in the later literature : 5533 944 I shall buy that horse; अपने जानेम हृद जा सम्बद्ध जीत will attend at your honour's abode. In the fut. 3rd person 35 red is generally the auxiliary, 5. In metaphysics the terms থিব বৰ and মিন বৰ are hotly discussed : থিব বৰ signifies चेन्यवसर्वेन्य what is contrary to what is is # 34, and in the same manner what is opposite to श्रेद विन, i.e., भेद प वस विन प is 24 that which is. Besides these, expressions like विद्याचीद्याचेद्य, में चिद्यामधेदय चेद्य अध्येदअधीदाय, etc. also form subjects of discussion in scholastic controversies.

মিন yib v. ax এন দ্বৰণ eaves, shelter: ax এন gx a to take shelter from the rain. এবন yib-ma something hidden.

भेष u yib-pa to hide one's relf.

Syn. 499 yab-pa; 544 4 bay-la-ñal (Mñon.).

ų

Ar Ar yib-cid an officinal plant used for wounds and sores (Sman. 345).

y ys 1. num. fig.: 84. 2. in **T**\$54 to culminate (Jä.).

yu-ga or Es yu-khu oats, or a similar kind of grain.

स पु और yu-gu-çiá an officinal tree yielding a remedy for wounds and sores: स पु केर नेवास वहुँद दुव दर्भव

"I'T Yu-gur, Tax Yu-ge-ra n. of a country and people; the part of Mongolia situated to the north of Amdo.

(Risii.): YE-SA N. of a place in Hphan-yul (Risii.): YE-SA SA E. Yu-da Dpal-bbyor glin chief town with fort and monastery in Hphan-yul (Risii.).

WE yu-ja a kind of Chinese tea.

প্র 'দুৰ্ফ' Yu-ton an ancient monastery in Nepal: অধ্যাপ্ত প্রথমিক কর্মান্ত চন্দ্র বুলি প্রথমিক ব্যাস্থানিক (K. g. ব. 191).

‡ भु ने ग yu-thi-ka यूचिक n. of a sweet scented flower (K. ko. ग, 4) [Jasminum avriculatum]S.

U' प्रधान 1.= अन्तिः the life-tree.
2. a stick; that part of anything which the hand can grasp. ए वस्ति स्वान् one with a stick; भेष gri-yu haft of a knife; रेज्या deby-yu handle of an awl; स्माप्त leg of a boot; ए पर्व स्थाप्त provided with a handle, स्थाप्त without a handle (Jü.).

yu-wo an ox or yak having no horns. Is yu-mo 1. any hornless female cattle; also, esp. a hind, female of stag (Pth. 192a). 2. n. of a place in Tibet (Deb. 4, 36).

TH yu-ma or TN weeds. THE yu-mayu-uc or TN MTN to weed out, to remove weeds from a garden or cultivation (Rtsii. 54).

খুৰ yug 1. a piece of cloth or stuff; শুৰ ভূষণান্ত্ৰৰ স্থান মন্ত্ৰ as they had but one cotton cloth for their clothing. মুৰ্ম yug-snom piece of serge-cloth. 2. for ৰুচ in Mil.

yq'il yug-pu old word= ** q the leg with the foot.

સુવા yug-po defined as દ્વાચાર કે ત્રેવ વર્ષ થક phub-ma dan-risa shib-hdres-ma chaff and hay-dust mixed together.

equation of a cow); to whirl round.

યુષ્ય yugs-pa, 1. = દુષ્ય to anoint, rub, daub with; imp. યુષ્ય તેવ yugs-çig. 2. sometimes for યુષ્ય લે.

ল্কাৰ yugs-pho a widower; খুৰ্ণ স্ব yugs-mo a widow. খুৰ্ণ স্ব yags-sa or খুৰ্ণ স্ব yugs-sa mourning for a deceased husband or wife, and the state of uncleanness consequent on it, the duration of which varies according to the circumstances under which the first or second spouse had died, and also in different provinces; খুৰ্ণখ্য widower; খুৰ্ণখ্য yugs-sa-ma or খুৰ্ণখ্য yugs-sa-mo a widow; খুৰ্ণখ্য স্ব yugs-sa-mo a widow; খুৰ্ণখ্য স্ব yugs-sa-mo a widow;

अद्भाव yuh-wa बायती, परिद्वा 1. turmerie; सुर को भरेन turmeric colour, yellow. In Sikk. it is called यो अध्य-ser. 2. n. of a place in Hphan-yul (Loh. 2, 3).

Syn. of 1. क्वेस्प्रसम्ब geer-hjoms; अर्ज् मार्थक mdog-mchog; अर्ज्ञक्य वाप mdog-mdespa; केस्स ser-mo; क्वेस्प्रस geer-idan (Maon).

UK'A yuf-ma= K™ ñuf-ma turnip.

धुर्दशंनी प्रमानक (शुर्धान्तर) सर्वेष) राज्ञिक गौरी white mustard; शुर्धान्त प्रमान mag also called ध्रमान्य pud-gans black mustard. शुर्धान्त yans-hbru mustard-seed, grain of mustard: शुर्धान्तु केम as small as a grain of mustard. शुर्धान्त्र प्रमान-mar करका न oil of mustard.

W5 gud 1.= ¶5 3¶ an instant, a very small portion of time stated to be a space of time varying from 8 seconds to 1½ minutes. 2. acc. to Stg. ₹ fol. 53 ¶5 is a space of time of longer duration, 48 minutes; acc. to Schtr. in Bhotan = § ₹ 24 minutes. 3. a black or coloured stripe on woven fabrics; ¶5 ₹ 54 striped black or white in W. (Ja).

খা প্ৰথ ynd-kyis = কৰ্মান adv. quickly, instantly: ইন ইন কান্তা বুলি কৰি saying I will come (he) quickly vanished (A. 131).
শুমি কুলালি-Isam (or ইনিক্স spid-Isam) a moment, about a moment: বান ইন প্ৰবিশ্ব প্ৰথম (Rdsa. 22). খা খা ynd-ynd, ভামি কুলালি-Isam (or ইন ইন্মান্তা স্থানি স্

भूति अन्ति Yun-nen Yunnan, a province of China.

ખુસ , 1. resp. for a, and, want mother, वहद में सुब, सुकावहद में the queenmother 2. the swa or "female energy" of a deity or Bodhisattwa, but in Tantrik ceremonial usually thought of and represented as a female companion or concubine of the deified personage. ways the symbolical representation of the procreative and generative faculties: and in Tantrikism a male deity clasping a female deity in his embrace or both standing together. 3. were a title of the third and latest part of the sacred writings. which contains the Abhidharma, or metaphysical portion of Buddhist Scripture, i.e., the collection of sacred writings colleg. called Bum; they are divided into वतुभाव्यम्, वतुभावतूरः, वतुभावस्भाय the detailed, the middling, and the abridged compilations: दुशावसुमानु वयायातमसास्य हेर् हेर्पानुदायवे सुमा নাই ব্যায় ক্রামান্ত (A. 21), he chiefly studied भुअ (the Matrika) that gives birth to all the Buddhas of the three periods. Marks भ दिन क्षेत्र भएम yum-chen-sa trig-er safts the counterpart of the Prajna Paramita, रव ने व रव तु चेद य, in the Bon religion शुक्र वर्ष vum-mdo. = Au zo Pr. u the Prajnasara. 4, when a copy is made of a sacred or royal writing or edict, the original from which the copy is made is styled the TA.

चुक भारत केंद्र वा बहेत Yum-saks good-la bithen the son of Hel-saks yum-la bithen (G. Bon. 23), चुक कारवा वा बहेत yum-saks hol-la hithen n. of the son of चुक कारवा केंद्र वा बहेत (G. Bon. 21).

வூடி போட்சி Yum-blo bean-chos misho n. of the mother of Dalai Lama Kalzang Gya-tsho (வெர் ரோட்டு விர். டி. 11).

on food, ashes on the snow (Ja.).

W

irrigation canals: व्याप्त विशेष प्राप्त कर (Yig. 9), the four provinces of U, Tsang, Ru, and the land intervening are like an irrigated area. 2. shet. aqueduct, conduit, water-course, irrigation channel; व्यवस्त shubs-yur a covered, subterraneous canal (Cs.); व्यवदे प्राप्त undit chu water coveyed by a canal (Jā.); व्यवदे प्राप्त undit chu water covered subterraneous canal (Vs.); व्यवदे प्राप्त undit chu water covered subterraneous canal (Jā.); व्यवदे प्राप्त undit chu water covered subterraneous canal (Jā.); व्यवदे प्राप्त undit chu water covered subterraneous canal (Jā.); व्यवदे प्राप्त undit chu water covered subterraneous canal (Jā.); व्यवदे प्राप्त undit chunnel; arat mother channel or feeding channel.

yx' x yw-ma the act of weeding, yx' x yx' a yur-ma yur-wa to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g., by disburdening one's conscience (-fa.).

পুথ yul 1. primarily signifies: a country in general, an inhabited land; secondarily, the country districts as opposed to the metropolis, provincial parts, a province: 39 3 % provincial dialect, provincialism ; भूज ने अवेज, अवेज chief place, capital; 94 34 2 44 one hundred countries, such as Sing-gala (Ceylon), Thogar (Bactria), Li (Khotan), Balpo (Nepal), Kashmir, Zahor-Urgyan (Udyana), Magadha, 3 9 3 9 India; 3 9 China (or India) 45 ga Tibet, 44 ga Mongolia. 2. a place; and sometimes even a village. Whenever 3 precedes a word, it is to be understood as relating to the place (situation), 344 373 in Benares. 35'39 a happy place, ह्य युव a wretched place; वर्जेन एव raf-yul country consisting of steppes, where cattle abound or where they are kept. 3. a sphere, region, whether physical or metaphysical; the object or objects of perception by means of the senses; 38.

See Parks yul-khams 1. kingdom, e.g., of Nepal, China, Tibet, country. 2. habitation.

Syn. Na Šea yul-leofi; Na pama rgyalkhami; Na Asa yul-khhor; ac Ze Za rafbyuh skyes; Na Asa yul-gyi gnas (Ufon.).

পুৰাণ কৈ yul-hkhor বাৰু আৰু tract of বাজা country, province: মি দুগৰ পুৰু পুৰু কৰি বাব (প্ৰিন্তন) a country which contains about a hundred thousand habitations. পুৰাণ্ডিই বুল পুনা-hkhor skyes আন্তর্জার (প্রিন্তন) [several plants such as Solanum jacquimi, etc.] S. পুৰাণ্ডিই বুল পুনানি বুলি পুনানি কৈ কি বাবুবালা met.: a ruler; পুৰাণ্ডিই বুলি বুলাইনিই ইনিক in (K. ko. 5, 427) containing an account of Buddha's life, besides the legendary account of prince Punya Prabha.

भुष वृद्धिः भूग yul-hkhor idan राष्ट्रिय = (in theatrical language) king's brother-in-law. भुष वृद्धिः yul-hkhor dana = कुण वृद्धः कुण देवसः न्य a king, a potentate (not an emperor) (Mhon.). पुष्पवृद्धः पुष्पि-hkhor-hdsin = ८६:ववे कुण (Mhon.) king of geese, watte, one of the four guardian kings of the world.

qq-qq- yul-hkhyar immigrant, any people who on account of poverty leave their country and emigrate to other lands (Rtsii.).

and yul-gru a district, place, village, town.

स्वर्युक्षाय yul-dyugs-pn to confiscate property, to resume lands: स्वर्युक्षा है रेक्शाय क्रमानुसाम क्रिया है इस रेड़ अर्थे क्रिया व्यक्त व्यक्त हैं वर्ष !

Tails yul-brgynd the eight organs of bodily sensation and perception.

THE yul-Aan tempest; also public calamities, such as famine, murrain, etc. gazagam yul-Aan-yyi tsub-ma the turmoil of the tempest. gazagam yul-Aan bbod as met. = 3354 bya-skyuh-ka the jackdaw (MAon.), lit. that which invites public calamities.

39'88 yul-can suited, proper, being in its place, fulfilling its purpose (Cs.); acc. to Was. that which is treated objectively.

quas yul-chas=quasa or quasa a country's usages, the customs or laws of a country.

चुन क्षा-ljons सनपर an inhabited tract where lands are cultivated.

सुवाबर: yulthan local price: क्रेंब विमेर्द्रपर: सुवाबर: क्रेंब सुवे सुवाबर:अनुदाय-दुन (Btoii.).

33 2 yul-ede 1. district. 2. a village or groups of villages under circle headman or governor.

सुब द्वार Yul-phu bla-mkhar ordinarily called देशद्वाद्वा Hom-bu la-sgar the ancient palace of king Ghab-khri blean-po in Yarlung (Yiy. 63).

Tage yol-phyun-wa one banished, one exiled.

Syn. <-3q bor-cig; #45q ma-bdug; min ma-bdog; Kaniq sohe-cig; Banis phyir-behrad; 58x bdyah; 85 phub (Mhon.). প্রাপ্ত yul-phyogs region, neighbourhood.

उपरक्ष Yul-dous समार्थ the central country, i.e., Magadha, समार्थ प्रान्तिक yul-dous skyes 1. a native of Magadha, one of the middle country. 2. = विकेट pi-pi list (Mion.) piper longum.

Syn. 9 4 39 19ya-gar yul; 534 25 22. dhus-hyyur-hchafi (Mfton.).

 $(C_s): x_1 = x_2 = x_3 = x_3 = x_4 = x_3 = x_4$

প্ৰতঃ yul-tsho a village, a cluster of hamlets; properly a number of villages classed together and placed under a local headman.

खुव व्यवेश yul-gshis, v. व्यवेश gshis.

94 que yul-but 1. fair weather (Cs.).
2. country with goodly climate, food and water.

चुव विद्य yul-yod-pa = चुव 84 yul-can (Cs.).

34.344 yul-lugs manners and customs of a country, usage of a country.

Syn. Anu lugs; Ann khrims; Anu rigs-pa (Mhon.).

भूभ yus 1. boastfulness, swollen with pride, exultation, fervour; also making the most of things: चुम्म चे yus-che-wa exultant, very proud, one who thinks much of himself: बुन्दिन बोन्य प्यक्त मार्गित सुवा के पद्म invitation was twice sent (to him) but he being proud (A. 130); सुन्न कुम्म स्वाप्त unable to utter a word, the gullet being choked with exultation; को न्हें बच्च प्रमुद्ध पुत्र कुम्म प्रमुद्ध (A. 134). 2. charge, blame, accusation, false accusation: बुक्के बच्च प्रमुद्ध सुन्न

as her son returned (from his journey) the old mother laid accusations to her son against his wife.

+ 48.5 yus-te===== it being true, in fact, in truth.

w ue from the beginning, from eternity, utterly, perfectly, highly, quite: TEL ye-sion void or empty from the beginning: जेहर बुद्ब्यान कर्या नर यानर बहेद केद य होता. (Hbrom. F. 32). मे द्वा ye-dag quite clean, clean from the beginning; चे हेन्य quite perfect. चेदम yernaş, from the beginning, from eternity: 4 5 4 24 3449 self existent from the beginning. चेदशयाद्य altogether good; चेदशशदेवापर वहुन he has not hurt at all : जे दशके दे द देवें that is not to be done by any means. ye-hbyams = 15 435 emptiness. वेवव्य ye-hbroy accident, danger caused by a gdon-evil spirit. It occurs in 3434 श्रुष्ट वे वर्तेन बुद सेव मे बुद एवड्न (Soria, 13).

উপপ্রতি ye-ma byed-pa = প্রক্রমণপ্রতি does not at all do: ইন্সেইনেস্ক্রমণপ্রতি does not at all good: ইন্তেইনেস্ক্রমণপ্রতি প্রকর্মের পরে (A. 132); উন্সাহ্য ye-ma son = इंपन्स स्थाद अस्त कार्य at all good: ইন্তেইন্সেইনিস্কর্মের কার্য করিছে ye-mi şnon not at all conceived or seen: ব্যক্তমান্ত্র উন্নেইন্সের ক্রিমির (Ya-set. 15). উন্নের্মির ye-med, মনে ক্রিমের ক্রিমের (Ya-ye-med-pu মন্তিমের resiles, continually at work, leisuraless: ইন্যুম্নের স্ক্রমের ক্রিমের ক্রিমের স্ক্রমের স্ক্রমের ক্রমের স্ক্রমের স্করমের স্ক্রমের স্ক্রমের স্ক্রমের স্ক্রমের স্ক্রমের স্ক্রমের স্ক্রমের স্ক্রমের স্করমের স্ক্রমের স্ক্রমের স্ক্রমের স্ক্রমের স্করমের স্ক্রমের স্করমের স্করমের স্ক্রমের স্করমের স্

भेरे प्रकार = वश्यक्षेण or स्थापकेष once : मध्यः प्रवेष र्वेश्वर्थ स्थापकेष र्वेश्वर्थ स्थापकेष र्वेश्वर्थ स्थापकेष राज्यस्थ स्थापकेष प्रकार केर्युक reasure field years by once visited Reasyre field (R. 123).

ऐ'रदि' Fe-ron or Fera क्षितवान; इक्ति-पणन n. of a city, next in importance to Khobom (Khatmandu), in Nepal.

উপীয় ye-pes আৰু the perfect absolute divine wisdom; also occasionally উন্দৰ্ভন ye-mkhyen. This is inherent to all great saints and divine beings.

केनेश थू ye-pes-lin the five kinds of divine wisdom: -(1) विश्व दिवस ने विश्व के अध्यान स्थापान स्था

चेनेश ye-çes-sku and चेनेश अंदर ye-çes me-lon are epithets of Manju S'ri or Jampal (Moon.).

ক্রিক্রের Ye-çes ryyal-na n. of a great Lama of the Bon $(G, Bon, \beta\delta)$.

के नेमहेर य ye-çes हमांत-po= चानगर्भ.

विनेश पुणाबुदि आई ye-çeş phyag-ryyahi-mda a Sùtra in the Kahgyur vol. (5, 370).

ক্ষমন্ত্ৰান্ত Ye-çes gisug-plud one of the successors of Gen-rub in the Bon hirearchy of Tibet.

ক Au Gu Bres Yr-çes tshul-khrims one of the four saints (G. Bon. 35).



বিশ্বন্ধ প্রধান Ye-iver gisug-phud n. of a predecessor of বন্ধান্দ the founder of Bon religion (G. Bon. 12).

ক্ষান্ত Ye-safi dkar-po 1. n. of a tribe in Tibet. 2. n. of a Bon deity. (J. Zaf.).

W पु Ye-su asserted to be a Chinese Buddhist teacher said to have been born in a miraculous manner: धुन हुन स्तुत्र विशेष (Grub. 5, 2).

भेजास yegs-pa rough, shaggy, hairy.

પોર પોર yeā-yeā disposing things properly, putting those of one size or kind together, those different separately, &c. (Btsii.).

भेट'व yeh-wa=न्येदाव gyeh-wa.

पोर्-र्धे yed-po prov. for वन्ध yag-po.

पीत yes amply, plentifully: अवद्र क्विं, व्याचेद व्याप्ट क्वर क food and exercise should be amply provided for (Jä.).

धोर 'U yer-pa 1. n. of a place. 2. in कुन् क्षेत्र के कार्य प्रतिकार के कार्य के का

mountain in Yerpa about ten miles from and to the east of Lhasa (J. Zah.):

A CONTROL OF THE PARTY OF THE PAR

The biography of the first Dalai Lama that the people of Yarkand had become his subjects.

WX'II yer-wa 1.=¶K'#∏¶'a not asleep. 2 --¾''a hthor-pa to sprinkle. पोर 'रे yer-re or करेव yer-re-wa pure, clear, genuine, unadulterated; हें करे इतिyer-re a pure blue; (क्यें द dkar-yer-na a pure white, in C. (Jä.).

WX Yer-qon n. of a place in Khams (Lon. 1, 19).

भेषा भेषा yel-yel = केर केर ; अदर अ केश केश madafis-yel-yel clear, light, bright, said to be equivalent to केश्या द्वार केश केश

da ağa yel-hphyon = 35.084

ऐश्रासम yeş-maş in colloq. == धमासम ancestors (Sch.).

₩ yo num. fig.: 144.

t শৈল yo-ga যান = ধ্ৰ'ণ্ড্ৰৰ rnal-bbyor systematic religious meditation; পাঁল or ম'ল' yo-ga-pa=খানি an ascetic who practices meditation; পাঁল ল' yo-ga-ma = পাঁল বানিকা a female ascetic.

₩ ŋ ⊀ Yo-gur n. of a country (Bon. ch. 4).

W'53 yo-tan the scarf presented as a token of one's consent to any order or proposal or suggestion; the scarf of assent (Yig. 23).

W a yo-wa adj. and sbet., aslant, sloping, awry, crocked; obliquity, slope, slant; দ আ the mouth crocked; আন ব l. adj., awry আইন ম yo-sron-wa or আমাৰ to make the crocked straight. 2. crafty distorted, perverted, deceitful; আন মুদ্ৰ মুখ্য wrong interpretation, false judgement. 3. sbet.

crookedness, deceitful dealings. Also ৰূপ

Type-byad 1. जपनार, परिद्वार, बजु; देश्वर chattels, household furniture, necessaries; वें दुर्चुरूष व less furnished; बर्ध वर्ष चेंद्र necessaries of life; अर्ड, वर्ड च to grequisites for sacrificing; वें दुर्चुर्च व to procure the needful articles to make preparations (Dal.); चेंद्र प्रे चेंद्रच च to be in want of the needful (Ja.). 2. often used for F35, "nyop-che" articles to buy or for sale.

ष 85.25 yo-byad-ldan a man of property. Syn. 255.4.25 hbyor-pa-can; १४४६५ rdsas-ldan (धर्माका.)

ৰ্জ-প্ৰত্ৰি yo-hbog n. of a medicinal tree the park of which is taken as a decoction in fevers of all kinds.

प्रवाद yo-last or प्रवादक ef. as used in दक्ष्या के वर्षे पुर विवाध रें द है ब्रियाक प्रवादक वरण वृद्धक वर्ष (Risii.).

प्रम् you for वन below, downstairs:

पॅन यें yog-po or जैन के a 1. pole or stick for stirring the fire. 2. v. क्षेन् व

জ্বৰ yog-ryyal a fruit for all classes; equiq জ্বৰ hbras-lu yog-ryyal (Khrid. 97).

ৰ্মণ শুইৰ yog-gein one that wets his lad (Sch.)

ΨC'A yoń-wa 1. to be patient, to be capable for, equal to, to suffice, etc. 2.=

*** hoń-wa.

MR. 2. you see colloq. = that will do, that is enough.

बंद अं you-chad appointed time and place of coming.

তি পূল্প subst. yield, produce; অনু income; অনু ইব পূল্প-deb account book in which is entered the income or receipts; অনু পুন কিন্তু বিধান কিন্তু কিন্ত

শ্বিম প্রত্যান্ত কর্মান্ত adj. certainly, surely; defined as মান্ত্রাম ল and as মান্ত্রাম ল মান্ত্রাম লাক্ষ্যান্ত্রাম কর্ম ল মান্ত্রাম কর্মান্ত্রাম ্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্র কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্র কর্মান কর্মান কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্রাম কর্মান্ত্র কর্মান্ত্রাম কর্মান্ত্র কর্মান্ত্রাম কর্মান্ত্র কর্মান্ত্রাম কর্মান কর্মান্ত্র কর্মান কর্মান কর্মান কর্মান কর্মান্ত্র কর্মান কর্মান কর্মান্ত্র কর্মান কর্মান্ত্র কর্মান ক্রমান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান কর্মান

भूदिश your all, whole, complete, entire:
कुंद्रिक है दे lord of all the black-haired,
a, of laymen; ६६०६ वर्ष है इद the
palace in which all wish to meet.

অংশস্থাম yorks-dl.rrs ঘটিছি |circumference|S.

चित्रभाष्ट्रीय yofis-skyob (अस्म) copper (S. Lea.).

चित्रभागोंन yons-bekor पश्चिष ja full circle]S.

र्वेदभाव yoursekhul all together, every thing included, inclusive of all (Rtsi.).

क्रमहेवम yours-khebs प्रम (a roof, a cover)S.

अध्यक्त yong-khyab कोई [surrounded] S.

विस्थानम्हि yong-gan suod प्रचेपाम [a full versel]N.

Man and young-grab (for Man and 2) 1. afffram perfected, accomplished; the absolute, what is independent and complete in itself (Was. 202). 2. independence, self-sufficiency, one of the three lakeums or characteristics of the deity or of Buddha



according to the Yogdorya school of Buddhists; and grant the Sambhoya-kaya manifestation is subject to other's influence but the Dharmakdya (the spiritual) is complete in itself (A. 78).

अस्थ वर्षे yong-hdro तमस darkness.

অন্তর্গ yorks-hjom a term for ব ba cow (Mhon.).

ध्रस्थ yong-hjoms परिचात, परिच [an iron beam]S.

प्रत्य गुजाँह-riogs प्रयामित्रका full consideration; exhaustive inquiry, careful discussion on any subject; fully understood.

व्यवस्थान्तुरः yons-ydun खपच्चित, मेनाप [great heat, affliction] S.

শ্রম ৭55 yofs-hdud বুল met. a tree.

of a celestial region said to be somewhere to the north where the five kinds of a somewhere to the north where the five kinds of a so a so a solution are detained (Bon. ch. b). 2. = som as a solution. Kalpadruma the wishing tree of the gods its root being in the abodes of the Asura and its trunk hanging over the celestial regions so that the gods may enjoy its fruits.

ज्ञान प्रतिकारिक प्र

ৰ্জন বুঁহ yofe-sbyor = শ্বীৰ্থ 4 hgroge-pa friendship, company (Mion.).

The walk notes but in designation given to the tutor or spiritual and philosophical instructor superintending the childhood of the highest incarnate lamas. Thus the instructor of the present Panchhen Lama of Tashi-lhunpo is styled: the Yong-dsin Lho-pa.

ত্র আবাহ তর yong-brand 1. a term for প্রশান (ny-pu juniper. 2. पारिकात (প্রদিত্ত), the tree of paradise growing on the lofty peaks of the Himalaya.

হৈ মানুষ্ এবা yofs-zium-mig lit, the roundeye, as met, the domestic fowl, the cock (Mfon.).

ब्रह्म बु yong-su 1. adv. पर wholly, completely, altogether: ज्या स 54 4 immaculate, fully purified, quite clean; WENT सुक्षत्व परित्याम to give up entirely; क्षरभ सु वश्वद quite lost in perverseness. 2. generally, universally: AN MEN H. पुष्य में इति परिकीर्णित so he was universally famed; MEN 994 9 3 4 4 four disciples of universal fame. Compounds :- 45445 yons-su dkris ensnared, entangled, all round; प्रमान yons-su bkag पर्धवरीध wholly forbidden, stopped: ज्यान्य प्रामिश-मा bkrus चवधीत well washed : पद् स्वत्र प्रजेश-su brkyañ परिषयं completely stretched out following S. : ALW & AL workssa skor uften: [completely surrounded |S. : ज्ञा भु बूद्धाय yong-su-skyohs-pu who'ly protected. saved : प्रमास्मिन yohs-su skuo-ua परिवेद to repent sincerely, repentance. regret : Weary ale yohren huren wingen [binding, counting]S. ; WENT 32 4 WORK-SH quar-pa quar wholly changed [matured S. ; पॅटक मुख्य yohs-ता कृतुम-एत परि-तीय to be very joyful; बेंदम सुवयुवान cons-su hgul-un परिकल, परिकृत to be very much moved [trembling, swimming about] S.

मेंद्रवासाय प्रविद्यास केंद्रकोई-एव परिवार, परिवार, ufters, wust to cover completely; was मु विभव your su bgems समोत्रक [enlightening 8. व्यास स्वीम प yong-su hgog-pa सरीध to stop completely, pull out, take away entirely [obstruction]S. : प्राप्त संदेश file your-su ryol to dispute hotly. MEM. E. SM. C . NOUS-811 rquas-pa परिचयत [flooded]S.; ब्रिश स कु yofe-au rayed परम्परा succession. regular series | S. : WENG. #4435 yours-su sgrogs-byed uft-me [resounding S : मदम स पष्ट प्रकार-मा bequer चावतेन entirely changed. WEN HEEF WORLD befic-wa to make full prayer basing it on ones merit and faith; WENT TIS HOREsu good परिचंद, परिमाम cut off entirely: चॅद्रश्र शु. बहु अप yoffs-su hjug-pa परिनिवेश to put in all: जिस्सास वहेर प vons-su bried-pa wanta to speak without reserve [abused] S .: पॅदश-सु-उभवाय yoffs-su ñams-pa परिचानि to lose all inherent strength : अवै क्रिया प्रमास अभा the power of the (local) god is gone: क्रम मुम्बेर वर नेद्य yohe-su micupar byed-pa परिवास्यति to make very soft, pliable, smooth; जिल्ला मुज्जूर व your-su aton-ua विसर्जन, चववजेन [abandonment]S.; विद्यास मुज्जाम प yoffs-su rlogs-pa = नेम द्या हद (Minon.) a wise man, one possessed of divine knowledge. जिस्मास्त्रमा पायम पुराव yons-su rtogs-pa las-byun-wa having arisen from quite reliable information of unture নমুখি নি [attained to decision] S. : খন্ম সুখ্য yours-su thob ufteru [furniture, shaving] S. र्वेद अ सु वहून your a banun परिश्व thoroughly pricked [loosened] S. MENT 340 yoffs-su shyin-pa uften to give, bestow freely, [devotion, exchange, deposit] S.; May सम्बद्ध your mone चादीनव wholly obscured; perplexed. क्रम स के yofe-su smin परिपाच lit. quite ripe [digestion] S. ; अंदब: न हैं क्या कर yofe-su deoge-par परिपूर्व the whole completed.

चेदशासु त्वाय yods-su dag-ps विद्याद absolute purification, the state of Nired-na; also, purification by righteousness, purity of one's doctrine. चेदशासु त्वाय व्यक्ति किसासु त्वाय व्यक्ति किसासु त्वाय विद्याद परिचाय प

विस्तासुत्रदेवसाय yoffs-su hdogs-pa विकासन to fasten well [distribution, gift] S.

फॅटम' सुन्दे yohe-su hdri परित्रक [investigation, enquiry]S.

पॅटबास बेदन yohe-en haren = कं; पॅटबास बेद्दा १००६-सा haren-pa परिचायक [a guide]S.

ত্ৰেল স্থাই yohs-su-spyod 1. = মুণ কৰ্মল bran gyoy servants, slaves, etc. 2. the honeymoon of a Brāhman (Mon.). ইণ্ড yohs-su spyod-pa ঘান্টোল, ঘান্টোল complete enjoyment, also (১৭৭৯৪১) showing respect or faith.

जिंदशासुद्धः yohş-su dwan प्रीच as met. =the lion.

ত্যেশ্ব হ্বিব ভ্ৰ young su divil-bya signifies one who makes gifts, lavishes alms on the poor and liberally assists the clergy (প্রতিক.)

विश्व सुर्भे your su-prod = भै भैव व परिवाद disrespectful, an infidel (Mon.).

TENTE S yours telan-wa complete, full in all its parts, not fractional.

Byn. 242 kun-tu; wike ku ma-tshahmed; 5w8: ku dum-bu-min; see 54 quhahdag (Mhon.).

व्यवसम्बद्धाः प्रश्नानः प्रश्नानः व्यवस्थि (to oppress) S.

Way you ब्र. चित्र, आप all that exists, existing; matter, all that comes within cognition or perception.

Syn. 49 34 gshi-grub; 444 & gshal-bya; 448 Çeş-bya; 841 444 choş-rnamş (Mhon.).

অপ্পন্ত yod-dgu an emphatical expression == everything, all matter without aught left out; পুৰালাল আৰু প্ৰশ্ন প্ৰায় কৰা exter, substance, all that exists, everything (প্রৱ.).

Syn. We King yod-do-cog; was to mthah-dag (Mon.).

ৰ্দ্ধ yod-than that existing; acc. to Sch. thoroughly clear; ব্যাহার all that exists.

र्षर र इंग yod-do-coy = प्र डं, काम ठर yodtehod thams-cad, as in केमम ठर प्र र इंग व व के वर्ष क्रम वम वर व र व्हेन कुट केर (Khrid. 21).

चेंद्र'य yod-pa विश्वते, चलि, चालिय, भवति 1. to be, to exist; to be present anywhere. As Ja. points out, this vb. may be used always in place of age although the latter may not always re-place 454 which is more than the mere connective of the attribute to the subjects. However ब्रुव is in the full sense an auxiliary vb. as well as possessed of its substantive verbal use. Makagawas where is he?-विद can not be here employed; द्वेल्ब्ब Marias my hands are at leisure, I am unoccupied; aray us who is here? As an auxiliary with gerund: In quits he was eating: इसर्वेट ब्रेन के पर I am reading a book: 95445 he has gone. The negative form of Wis is As: Miss Marais he is not at leisure. In the C. collog. the interrogative form is generally not ₹5.54 but क्षर्यक "vö-pe": बद्देन्य-द्रक्षियादेनव्य-द्रित्यक "di-ne gömpa te tha' rift-po yö-pe" is that monastery far from here? 2. to have,

to be in possession of, to possess (any quality or piece of property); used with dat. of person having or owning: #5 4 8 भद्र सं प्राप्त you have many dogs; में व हैं अवस बंद यदेद he has a crafty mind; ब्याव वाबद्द वाहेब्द्राच्येर् वाबर्च the king seems to have yet a great wish : ब्या अवे वर्षेत्र अभिवा वर्ष प a maid-servant whom the queen had; in a like manner without a case : भे देव केंद्र यह the knife which he had about (him): Hawagang 19 Word a well having depth of 19 fathoms; ज्राया बड़ fut. of ज्राय shall or will have; A manuar we we say the throne should also have a canopy; % us \$5.4 to beget, produce, effect; 9.345.44 Bu 29 get her to have a child. In C. 354 is very commonly conjoined quite pleonastically to অৰ্ in this sense: প্ৰবিশ্বস্থাৰ্থ व हैर इस केंद्र प रेद you have zeal for the work : इ.व.में 95 विद्यासदेद "An-la nyop-che yo-a-mare" I have no things to sell.

ত্ৰেণ্ড yod-pa-ñid অভিন্ন existence (Cs.); এই প্ৰ yod-min আনাৰ [1. non-existence. 2. the plant Guilandina]S.; এই প্ৰি স্ব yod-min-ñid non-existence. এই প্ৰে yod-med অভিন, কাজি being and not being optical illusion when one imagines one sees what is not existing, or the reverse. এই সং এই yod-thod-yin there is probability of its being, existing; acc. to Ja. it has the semblance of being.

প্ৰাপ্ত বিশ্ব (^১ বিশ্ব বিশ্

Syn. nez: a mchod-pa; att a behan-pa; disam-pa;

म भारति हिंद yon-khar-da = भारति भारति य profane, not very pure, not holy.

জৰ, ট্র'ল্বনাথ yon-gyi-guaş-pa — ট্র'ল্বন sbyin-guas or মার্ক, 'ল্বন an officer or sacrificer (শ্লিকা.).

Byn. वेंद्र श्रेमा बच्चित्र वर्त भेरः yon-sog hgyedpahi mik : वेश्वय व brims-pa ; वच्चय व biram-pa ; के व्यवच्चित्र क्ल-ecar-hgyed ; बच्चिय्य hgrems-pa ; मुद्देर व gloñ-eca ; क्षेद्र य sbyin-pu ; क्षेद्र य byin-pa (भेर्ताका.).

ৰ্ষ্য লাই ল yon-b্রগত-দল = ক্ষাৰ্থ ব্যক্ত (Minn.): জ্ব লাই ল ক্ষ্য ল'ল লাই ল কাই ল (A. 80). ট্রিল ক'ল লাই লাই লাই লি (A. 155) the prayer that one who offers makes that by the virtue of his gifts he may gain the position of a Bodhisattea.

Majer yon-chab oblation, water that is daily offered in a set of five, seven, or nine small brass cups to Buddhas, saints, and gods.

স্থান ক্ৰান্ত বিষয়ে বিষয় বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয়ে বিষয় বিষয়ে বিষ

प्रेंडेन पुजर्मा प्रकार, चात, ह्या , व्या ,

peaceful, disciplined, and free from boasting. (Lcg.); অব-চন ভুগাই yon-tan rgyamtsho স্বস্থান the ocean of talents, the most talented, an epithet of Buddha (M. V.); অব-চন হব yon-tan can বিশ্বাৰ learned, wise, talented; অব-চন হব yon-tan med বিশ্বা, বিশ্বাৰ not talented; অব-চন হব হব কিন্তু কিন্

પાંતું માં yon-po 1. v. લવ yo-na (Jä.). 2. = ૧૯ માં માર્ચ dran-jo min-pa also વર્ષેના પ્ર hkhyog-pa crooked, not straight (Zam. 11).

Syn. In Kyoy-po; AsIn yon-kyoy; AsI gcu-wo; ASI mi-druh-wa; Asua hehuş-pu; YII syyur-wa; AJA'I hkhyoy-po; An In kyay-kyoy. (Mhon.).

মৃতি yob=মন hob 1. (মৃত্যুমন sychi-yob) the steps at the threshold. 2. stirrup; মুন ক্ষান্ত of the foot. মুন্ত কুল বাহুৰ riding on saddle-horse, lit. putting the feet into the stirrups (মৃচিফে. 30); মুন্তুমন yob-thay stirrup-leather; মুন্তুমন the footing. 3. trench, ditch.

ऑव U yoh-pu, v. ब्रॉव u gyob-pa.

+ 近年近日 yob-yob=奪□ the foot (Lik.).

UNI yom-pa vb. to swing, totter, tremble, to be unsteady, swinging, etc.; the swinging; adj. বন্ধ yom-po. adv. বন্ধ yom-yom rolling, swinging.

W3'EK' Yohu-chast n. of one of the Emperors of China (Grub. 4, 15).

ৰ্ম্ব্ৰ yor-po, or আন আনত also wo আন shaking, tottering, trembling; also oblique, slanting, in C. VX.AL' yor-cin = WE hom-bu a species of tamarisk (in mystic talk) (Min. 7da. 4).

ઇપૈંચી yoin. of a place in Tibet: રેન્ફમ રને શત્રમાર્પેલ કુમાસુમા વચા ફ્રેંડ ફેટ હે કે વચ્ચે કુ વચ ફ્રેંડ લ ફ્રેન (A. 105) (Deb. ચ, 19).

ৰণাৰ yol-go or অধ্যান a cup or vessel of precious stone or metal (Vig.). Acc. to Schtr., earthenware, crockery; গুণ্ম অধি china-ware, porcelain, frq.; অধি বি cup, owl. অধা মি yol-tyo = অধাৰ.

র্মিথা yol-wa I: यहनिका, यहानी, युवानी abst. curtain: উপান্ধ শবীপ ব yol-was hbrel-wa to stretch a curtain over; উপান কর্ম to draw a curtain; উপান লাইনে to close the curtain (of a door); ব্যাস্থ্য silk-curtain; ব্যাস্থ্য calico-curtain; স্থাস্থ্য sgo-yol doorcurtain.

II: vb. 1. to have past, be done: ১ জ বুর জন mid-day is past; মুর জন মান srod-yol son the evening has past; মার জন মান has gone by midnight, ১ জাজন মান the sun is nearly down, has nearly set; ১ জাজন the sun has passed over the hill-top; ১ জাজন জন মান betting in and ceasing at the proper time 2. also = প্রবিশ্ব gyol-wa in C.

Syn. Fa'u fhos-pa; asq'u head-pa; Tu'ay yos-hkra; mb'a't u'st medses hi ema-can (Mhon.).

UN or অন্ত yos-bu=the rabbit or hare, but is found so used only in the calendar or in astronomical calculations: অন্তর্গত ্টিয়ে এই বিই উপায়ুর পার্টি পার্ট he visited Redorje gean in the second month of the spring of the kare-year (A. 93).

वाधव byag सर्भि, चनर (8'म'र tea-ma-ra) the Tibetan vak. Bos grunniens : is very abundant throughout Tibet, especially in the north-east, but does not seem to penetrate further north than the Akka Tagh range or the Koko-nor region. In Tibet. the male is called awa guag and the female A) Abri-mo; a qua (sometimes called aus) K) uncastrated vak-bull which is very wild and fierce; quar & or age, wild-vak; quars horn of a yak; ज्या रज्या क longhaired shargy vak. que & sbst. the tail of the yak: ﴿ विश्व द्वेमभाष्ठि भद्र वावा वाभवा दावेद द वाहर व (idiomatically) to preserve one's morals as the yak takes care of its tail (A. 150); hence qualta to carefully preserve.

प्रभाव स्टिश्च क्षेत्र क्षेत्

यायगाओर gyag-rmed (रभावेषा वाक्षा वाक्षा की पाइन) ? (Blo-sbyoft, 7).

AUC. gyah 1. s. al., al.; syn. saa dpal; s. physca. 2. happiness, blessing, prosperity: auc. and blessing comes (from), growth of prosperity; auc. at prosperity vanishes; auc. at gyah-skyob, auc. agan sacrifices and other ceremonies to secure prosperity; auc. a. gyah-skah a house furnished with rich furniture, precious things, and equipped with all accompanients of prosperity; auc. a gyah-gro-wa or auc. and echest containing treasures; auc. a gyah-dar kind of white scarf indicative of prosperity, wealth, and long life: auc. a paragraphy (Rishi.). 3. gulf, abyss.

+ que j'a gyaf-skyo-wa immodest behaviour, shameless conduct,= I'a a co-ŝari-wa; also, to slight.

क्षाद दुन्द gyaf-dkar as met. a sheep.

Syn. En luy; Mar. A gyah-mo; Anga bal-(dan (Phon.)

ज्ञा gyah-khug the bag in which suspicious articles (बङ्गाकाण) are kept.

न्याः कु ayan-toruhu = न्याः है jade: ६ न्याः के बहुत म न्याः कु नेया के if it is white the jade is called yang-du (Jiy. 16).

क्ष्याम gyan-wa मोचार, परिमस [a cow's foot or hoof]S.

mus & gyan-tshe for must gran and &.

me भूभे gyan-gshi 1. an orgie in Tantrik mysticism for which a stuffed human skin is said to be required (Litsii). 2. भाजिल the whole skin of an antelope on which religious men sit; acc. to Jū. a skin couch, also a covering in general.

qual ta: gyan-ron a precipice descending into a deep ravine (Yig. 67).

made of butter used at religious ceremony of war go gyaf-tgrub 'the calling in of blessings.'

ब्याद श्रुवम qyan-lugs चात्रिम-चम्बर a mantle; skin of an animal used for clothing.

क्ष्मकः अद्गाद Gyan-çod bon-ra n. of a place in Kham (Lon. 4, 23.)

कृष्यः भ gyafi-sa इरी, त्रपात [a deep cavern, a precipice] S. शैं ईम मर्थे तरेन व्यवस्था भे high as you stand, so deep is the gulf. ज्यास भाषा बहैन gyah-sa ku hdsin-pa to snatch from the abyes, to save (Thgy.); बदे हैं ज्यार आहें कि तुन अवापयेष्ठ एवं धावति this only rans into rocky precipices (A. K. 2-63).

Two gyan-tha a deity of the Shamans dispensing happiness (Sch.).

नुष्य yyan-pa कर्यु, कर्यु a cutaneous eroption akin to itch, which is said to invade any part of the body and to be combined with a copious discharge of matter; asc. to dd. hereditary and not contagous: वृष्य प्रवास कर्यु प्रवास कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु क्ष्य कर्यु कर्

মুখ্য বুলুনা-pa, pf. কুল্ডা gerbs, l. to signal, to becken: বুলুনা বুলুনা ব to signal for calling one; বল্লানা বুলুনা (মিন্তু.), waved the hand to call somebody). 2. projection of a roci, মুখ্য বুলুনা projection of rock where birds take shelter; পুলুনান a piece of rock projecting under which people take shelter from rain; মুখ্য পুলুনা sheltering tent. 3. fan: ক্ষিত্ৰ কুল্ম the swinging fan: কুল্ম বুলুনা the swinging fan:

বৃদ্দের স্থার gyah-mo shet, a call by signal from the hand or by the waving of a searf.

계시의 gyam= 약 shar; 약때 결제= 약 여 결제 (?)

Slate, for The gyan-pa slab of stone, roof-slate, for The gyan-span.

বৃথ্যে ggah ফ্লানিকা rust, খুৰ্ণ বৃথন oxide of iron; sea দু বৃথন oxide of copper, verdigris. বৃথন বৃথন freed from rust; to clear, polish, e.g., a mirror.



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Saussurea, the flower of which plant is an antibilious medicine.

a clate with a lead-pencil (Ja). 2. a slate-pencil or lead-pencil, also and a graph gyab-smyug. 3. bolt or bar: and graph gyab-pa to bolt, to bar; and graph gyab-phys-aca to unbolt, unbar.

que * \$ * a gyah-hdrul-ua to be mouldy, to get rusty, to get covered with foul extraneous matter (Sch.)

quarter gyah-spaf 1. slate. 2. oil of vitriol; in C. verdignis.

নামত শ্রম gyab-span-skyes one of the generic names of the Sakya-pa hierarchs (Lon. *, 30).

মৃথ্যে gyah-na to shudder, to itch; also defined as সম্প্ৰাক্ষণ itching of the skin; লয়নাম ক্ষান ক্যান ক্ষান ক্যান ক্ষান ক্য

qua a gyah-pa rasty (Ja.).

Tibet (Los. 8, 5).

च्या यह है दिन Gyah-bash khri-dpen n. of one of the Governors of Tibet under the hierarchy of Hyro-mgon Hybugi-pa of Sakya (Loh. न, 13).

कृष्य अन्य gyah-rug-pa = ५६ वेद a medicinal herb, Picrorhisa (mystic) (Mis. rda.).

que a gyab-cia the maple.

Syn. बर्चार bdag-phag; भैन्याय mi-gsal; बर्ड्ड a-dhya-nda; हैस्स pkyes-ma; रव हैस्ट-बर्वेड्स्स rab-tu char hbobs-ma; रूटब्रॅड-बर्ट्ड drah-stok brjod; नेवड çim-bi-gtse; (विक्रा-च्य); स्वय हैसेन्द्र nags-kyi mi-bdra (Mhon.). quar price gyar=r kha, ब्रॉट gdoA and sign qudun, i.e., mouth, face and front. quar-khan= शुवायम human body, porson. quar-price gyar-khans= शुवायम or शुवायम body, person.

4 ¶UN [EQ gyar-kkral=22], ₹914 çogam or 55 dpya (Mhon.) tax, revenue, rent, but generally capitation tax.

4 পৃথিহ'ব্য gyor-dam sometimes incorrectly written for ক্ষাপ্ত to avow, promise, undertake.

Syn. 5м 48м dan фоль-ры; ры дем и khas-blahs-pa.

ब्यु-१.वर्डेस व gyar-hdren-pa = ६६ वर्डेस व gyanhdren-pa to invite, to call one to one's place.

বৃত্তম নূল 1. anything borrowed, taken as a loan, a loan: বুল্ম বৃত্তম নূল বি this is a loan of the four (constituent) elements (Hbrom. দ, 108). 2. credit for what has been lent or advanced.

बाबर जि qyar-uu to borrow, to hire: क्षेत्र व्याक्षर ने व्याक्षर है having borrowed a lamp in the eastle; व्याक्षर ज्ञापर व to hire night-quarters; क्ष्या व्याक्षर आवा tenant, lodger; व्याक्षर है, य = व्यावर त. व व्यावस्य step-father, अ व्यावस्य step-mother, ह व्यावस्य adopted child (Ja.).

क्षपर के बर म dyar-mo than-pa n. of a modicinal flower: क्षपर के बर मध्य प्रस्था वर्षका का वा धद (Med.).

+ que d gyar-tsku = 2.4 shame, bashfulness.

+ व्यवस्थित gyar-len= विभावेन promise.

+ क्षार का gyar-lam 1.= MSA front-side or before one's presence. 2.= n an rmilam dream (K. d. a. 197).

माभाव gyal विजय yawning, gaping.

यापासाय quas-pa चपस्य', दक्षित्र the right hand or side, aquava the right hand : qual on the right (hand), qual & to the right, quality from the right; As some the right eye; say some the right hand: aww gawa avas-phyous-la to or on the right-hand side: क्या वेन्य id.: न्या नार्धन right and left: क्ष्म क्षेत्र व इ व to look all round to the right and the left. One of the two provinces into which Tsang anciently was divided is aways the right-hand division, the other is 445 the left side division or banner (Loft, 4. 4). quay age a and a sitting posture in which the right leg is stretched for.h (grass 39 52 काम वहर वहास ने वहनाय हैंग) (Ya-s:/.), यापम or covering the fault of another, one defending another. ज्या विश्व gyas-hkhyil. charted invariably reverting to the right side (coiling to the right-hand side; as conch shell with rings) reverting to the right hand side. अपना वेद वर्णन वह quas-len gyon-hjog lit. taking by the right hand what the left gives or places into it. i.e., to re-arrange papers, records, etc., also furniture. दे बेंग न्या वेद व प्रदेश देश के अर्थेश परि देश के देशम gen. to present or to help a person with things taken as a loan or on credit from another party (Rtm.).

ৰুপ্ত gyi= \\$ dbyi the Tibotan lynx;
ৰুপ্ত gyi-spyan lynx and wolf. ৰূপ এ ৰূপ ৰূপে কুপ্ত বুদ্ধান the flesh of lynx cures disease caused by evil spirits: ব্যাপ্ত ৰূপ ৰূপে বৃদ্ধান কি two sacerdotal cloaks, four skins of lynx and wolf, and four bucklers (A. 101).

ৰাম্প্ৰাধ্য বি gyigs-pa ebst. eructation; also as vb. to belch, eructate: ব্ৰথম এব ইৰ্ম উন্দৰ্শ ক্ষাৰ্থ 35 ব to eructate from eating capsicum, etc. (Nag.). nate feeling. 2. a secondary flavour]S.

वास व्याप वेरीका, वेरीज the Ladak and W. Tibet turquoise. Syn. # * 1 pa-ro-dsa; १म डेन बुक म rin-chen ravil-po; ई वि बुक म rdo-yi rgyal-po (Milon.). The finest turquoise are obtained from a mine in the neighbourhood of the Gans-can mountains of Ngari Khorsum. Those of inferior quality come from India and elsewhere. There are asserted to be at least five varieties of this precious stone called by max-या अर , या श्वाद्यार, या श्वाद्यार, वर या , and मानु भड़ेद । (Lon. 5, 1). मानु pyu-kha the turquoise colour; नामुगान सुनाम । वास्त्राम मुक Is I turquoise-colour, mon-colour, skycolour and saffron-colour (Fig. 20). 454 and the front turquois in the head-dress of females; \$ 93 little turquois-stones: नापुरे ira, for नामु अर्न turnnois-blue; नामु औ a glacial-lake, a blue glittering lake. वरुष अ gyu-beal-nut = वार्श ह gyu-khra spotted turquoise : यमे र क्षु वने यानु वस्थ स यानु द्विव यात्रे केवास (Rtsii.).

बुध बेबाय Gyu-thog-pa n. of an ancient noble family in Tibet from which one of the four state ministers or Shape are generally selected by the Government of Lhasa. Their palace stands near the क्यु:बेव्। अभाय Qyu-thoy zam-pa & bridge in Lhasa. बार बन प्राप्त का अवित & Gyn-thon youtan mgon-po n. of a celebrated physician and author of medical works who flourished during the reign of king Thi-word d hubisan. He is said to have thrice visited Magadha from Tibet in order to study Sanskrit medicinal works at Nalanda. A block-print biography of this worthy consisting of 149 leaves exists in the Government library at Lhasa in which work it is stated that he lived to the age of 125 years.

It is also mentioned that the gods and demone presented him with an immense quantity of turquoisos and other precious stones heaping them on the roof of his house, hence he was called by the name of an im q.

व्यक्ति है। के gyu-drug shon-mo = ब्रुव sbrug the dragon symbolical of the thunder; and bonce signifying thunder: ब्रुट इं. क्रीर ब्रुप्ट हैं। के दे ब्रुप्ट के क्रिक के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक के क्रिक्ट के क्रिक्ट के क्रिक्ट के क्रिक के क्रिक के क्रिक के क्रिक्ट के क्रिक के के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के

TS ST F. Gyu-drug-stod n. of a place in the district of Nyang in the province of Tsang (Deb. 3, 33).

TI FI gyu-ldan vegetable incense of the colour of turquoise (Risii.).

न्य दुर gyu-bur == न्यु 🖺 gyu-khra; ५० म्यः नेस ५६ : नमु दुर अर्थे । ४१६६ (त. 12),

44 84 gyu-byil=43 gyu and \$5 byu-ru turquoise and coral.

Time Gyu-misho one of the names by which lake Yamdok is known in Tiber (J. Zafi.).

न्यु अर्थं, ब्रॅड व gyu-ndsod sñon-no n. of a domon (sa-bdag) who presides over time to make it anspicious or inauspicious.

43 54 gyn-run for 485 F gynh-druh.

ৰম্ব ম gyu-la 1. an epithet of a disciple of Gen-rab who was a counterpart of Maud-galysyana (Hon.). 2. turquoise leaf; ৰম্ম মান্ত বাই মহাৰ ম gyu-lo bkod-pahi bday-no an epithet of the goddess Dolma (Yig. k. 61); ৰম্ম মান্ত মান

and a gyng-ps in an an a and a lag-ps gyng-ps for an a a a a a lag-ps dyng-ps to flourish or brandish the hand.

Type grafi = all and mass-grafi 1. the cross between oow and yak. 2. n. of a place in Tibet (Deb. 4, 22).

माध्यद दूर gyun-drun चायक aran the Sanskrit Svastika or Tibetan 4745 35; the mystic crosq + " is only a monogrammation symbol formed by the combination of the two (Pali) syllables | su, and | ti= scasti, which term is a compound of su, "well" and asti, "it is" meaning "it is (fetalistic) w. il " or "so be it," implying complete resignation under all circumstances, not the meek resignation of the Christian bowing to the chastening of the Almighty." (Cumningham's Bilsa Topes.) Latterly it is thought that the swastika or The derived its shape from the the sun and thus may be connected with sunworship. If that is so, the 4 would help to explain the perambulation of holy objects of the Bonpoe which leaves the honoured object to the left not as with the Buddhists to the right.

The Buddhists seem to believe that the sun moves round the top of Sumera leaving it to the right. But in that case the shape of the Tys & must originally have been reversed in form. This sign is used by the Bonpo in the place of the Buddhist Vajra (Rdorje): # 54 # 5 495. \$4 they found the swastika cross on the lake Manasarowara (Zam. 4). affara gyuń-drun hkyst-wa = ga ta ta gt. king's palace (Mhon.). 485 SE 545 Quandrun-doon Buddhist monastery, Lama Yurru in Ladak (Cunn.); 485 55 65 gyufidruft-can women an epithet of Vishou (Mhon.). THE SE BE AMPH QUUR-druh-ltuff beags n. of a Bon religious work on confession; its Buddhist counterpart being

gr. 69 gr. 69 qui ayr 5 r 4 byah-chub lluhbçags gyun-druh-pa the follower of the Gyun-drun or Bon religion.

मनुद्र हुद द्वा विभाग Gyun-drun tshul-khrims n. of a Bon sage (G. Bon. 35).

ounterpart of a Bodhisattra in the Bon religion (G. Bon.).

ৃ বাষ্ট্ৰেন স্ব gyuń-po or ব্যাহ ই gyuń-pho
ব্যাহ্টিক, ব্যাহ (S. Lex.) a low caste people
of India.

pa 1. to outcaste; to cast out. 2. one of very ugiy and repulsive appearance, a cadaverous-looking person. 3. acc. to Jū. tame, opp to Kuryod-pa wild.

গ্ৰহ'ই gyuā-mo, (ইন্ড'র) 1. বাজ্ঞানিনী a woman of the lowest caste in India. 2. acc. to (S. Lex.) ভীনিনী; and to Jā. ভনিনা a libidinous woman.

ber. 2. v. 939 a gyul-wa (Jd.).

ৰিন্দ কুলান কৰিব কুলান

sturdy in fight, a hero (Maon.); नमुज देव gan't or ada'5' gan't to go to battle; क्षुवार्टर केंद्र gyul-for son चित्रा [akilful in making war, a hero in battle S. वस्य के अन्य बद्धार वर्ष र का अर्थ में में the different kinds of war cry : BE Tia que # glafi-pohi dpahsgra; ag un a horu-man-po; 4 ga que প্রথম cifi-rtahi bakund-cuya; 🔐 🖫 sprin-quityra; 5 # THE HE CER Q Tta-syra year-mtho htsher-wa: # 95 24 52 394 # a-hah skyes-buhi dregs-sgra; ABME 45 5 9 & hkhrug-raa pa-ta ha-yi sgra; Ma Ka K Pak a zab-mohi ha-ro kha-qhA sara : अग अग प'रड वर्बर पर्वे # lhab-lhabpa dan-bskyod-pahi-sgra = = mar-mar sura; Ba Xx & Ta H a S 4 4 Qlan-cor-ca-wohisyra-hdres-pa (Mhon.). পার ১মুপ gyul-dkrug, occurs in बाराय द्वाना गरे विदर के gyul-dkrug pahi hkhor-lo (Guu. 10). 454 435 44 44 44 auul bskrad-pahi-bkhor-lo (Gyn. 10).

नुष्य व gyul-khu सम्भा, सन्ति 1. a threshing-floor. 2. = नुष्य व्यव war, a battle. नुष्य व gyul-khhrug-pu विदि disorder, an up-rising in a country.

প্রথম (৭মুই) gyul-thañ a threshing floor দ্বিদী [a multitude of threshing floors; the plant Anthericum tuberasum]S.

and Jaka gyul-du hasin as met. = a knife or sword.

क्षुण ६ वी६ gyul-na brjid=६44 व dpah-nc a hero, a champion (Mion.).

न्युवार्भुर्व gyul-sprod-pa to do battle, to fight, strive, struggle.

Syn. *Eq.4 hkhrug-ya; **E.4 hdeiñ-ka; *

**gui **Afin' a gyul-gyem-ya; **ai' a gyol-ka; **Ai'

**E' htab-tleod; **Eq.4' in hon-yar nid; *

**Aq **Ai' rdeg-geod; **Eq.4' in hkhrug-lon; **

**Ana' u kha-hthab-ya; **Agui **3' u gyul-hgyedya; **Aa' u kthab-ya (Mnon.)

वस्य वर्ष्य gyul-balog-pa to avert war, also, to rout an enemy, to mak. the

W

enemy run away or retire: व्युव वृत्र वृत्र वृत्र वृत्र वृत्र व् वृत्र वृत्र व wheel which can subdue an enemy and bring victory (Gyu. 10).

क्सुव वस gyul-las = वि वस ston-las (Nag.).

न्यव वसूर gyul-berus a sentinel or military sentry, watch-guard: न्युव वसूर वर्षे: १६८६ (Gyu. 10).

याप्पेट'न gyen-wa 1. विचेप, चवल to swing, waft, to flow, agitate, to move a thing softly to and fro: an ada moved by the waves to and fro.; Mar Passer & and a to flow over a country, with floods or hostile armies, etc (Ma.); 50 sau and a to turn over books. 2. (A SANT 2 5) to agitate the mind, to turn off the attention, to king looking away, directing his attention to something elso; बेबस वर्ड प्रेस वर्षेट्स the soul is disturbed by the devil; significant undisturbed. attentive: इम.यर मे वायेर व or quita attentive, not to be disturbed by any thing, inexcitable, a character in which Buddha excels and which all must strive to attain to. 3, shet. as व्योद्धाः diversion, pleasure, recreation : iest, joke: वापेर भाव ६५ के मा 🖽 मा भाव these are no falsehoods spoken in jest (Mil.).

क्षेत्र के gyens-byed fall fig. a pig.

বৃত্তি gyen 1. বুলাই হৈ a gyen-slyor-ica to caluminate. 2. n. of a royal family: বুলাই আনমান্ত ব্যাহি Gyen-safts phya-la bithen a son of king Bala safts-gyen-la hithen (G. Bon. 23).

ৰ্থীনা yem-pa or ব্ৰুপ্ন 1. = ৭ ব্ৰুপ্ ব্ৰু bdod-log or এই বে ব্ৰুপ্থ ব্ৰুপ্থ ব্ৰুপ্ত cation, incest, adultery. ৰ্থীন 3 ব্ৰুপ্ত byed-pa to commit adultery, fornication. 2. বিভাৰতাৰ false dealings, acting wrongfully.

bu gyer-kha-ma small bell attached to

the neck of a Lhasa lap-dog as an orna ment.

ब्येप क्रिय gyer-sñom-pa सन्ती [weary, drowsy]S.

याधोद्र ध ggyer-pa = ब्लेट व gyer-ua के क्रिक् व्यवस्थित के ब्रिक्ट के क्रिक्ट क्रिक्ट के क्रिक्ट के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक के क्रिक क

+ अवेद द्वं gyer-po पह an expert, one who is well versed in any subject. Acc. to Ja. adj. wise, prudent, circumspect.

Syn. Man mkhas-nas; Man q mkhaspa; gun q grims-pa.

প্রাম্ম ব gyer-un I. শ. শ্বাম a gyel-un. 2. passion, mishehaviour: ভূমে নিশ্বম হল (Yig. 48).

वापोर 'यव gyer-bag = इट मार्चन का snangyel-can light, luminous body or space.

प्रापेर अ gyer-ma बनमरिच guines pepper, Capsicum.

चुलेर के बर Gyer-mo-than n. of a place in Kham (Ya-sel. 17).

ब्रवेश निश्च gyer-çifi-pa n. of a medicinal plant: ब्रवेश निश्च क्षा ब्रव्हा परिकास क्षा क्षा व्यक्त क्षा क्षा

মৃত্যি gyel 1.= মার্চা বন্ধ নছিন, alumbering; indolence. 2. n. of a place in Kongpo (Deb. ব. 45).

म बायाया gyel-pa = वर्ष भ बदेव hdod-pa geig an urgent wish; a passion.

বৃত্যান gyel-ra 1. to be idle, lasy, slothful; ক্ষান্থ কৈ মে incessantly, continually, busily. 2. in বুৰু ক্ষান্থ ব to forget.

ন্ম। A gyel-ma==ব্রংম hphyon-ma a harlot, prostitute (Afon.).

वार्ष gyo or वर्ष हु gyo-1gyu, also वर्ष हु gyo-1kyu, craft, cunning, deceit (Jā.); वर्ष बर्गेन gyo-bkol id.: 8 के काम कर हर हैन पर वर्षे हर्गेन रहर मेन वर्ष हैं १८ हम (Khrid. 45). वर्षे हम gyo-khram=वर्ष हैं १८ हम gyo-gyyu-dak khram both decsit and cunning.

ক্ষাৰ্থৰ gyo-bgul quaking, trembling, shivering ক্ষাৰ্থৰ ইব্লি gyo-bgul chen-po great quaking. Syn. ক্ষাইন ব্যুব gyo-shiń-bgul; বহুৰ কিছু hdar-shiń-ldeg; গ্লাইন প্ৰজ্ঞান্তল, ইবা ইবা cig-cig; মিবা ইবা sig-sig; মিবা হাব yong-su-bgul; বহুৰ্থ hkhrugs; মুন্
ই-মুৰ্থ kun-tu-bkhrugs (Maon.).

वर्षे ६६ qyo-can भूने, बड, चारक, निक्कत crafty, deceitful; a deceiver, cheat: वर्षे ६६; के श्रेथ:बरेद डे बद के बेर (Rdsa.).

Syn. S Št dye-byed; 현재 St khram-byed;
S\$4. \$5. dbyen-byed; 활 84. \$gyu-cun; 제품에서
해매해 geugs-mkhan; 현재 St phra-ma-byed; 현 \$5. blu-byed; 현재하지 (be-phis-pa; 항공하 gya-gyu-cun; 제동도지의 ma-ruhs-pa; 발제해매해 \$gyu-ma-mkhan; 제작 활하지 gyo-\$gyu-can (변화on.).

ৰুণ ৰি yyo-thon = শং ত ৰি 'ব what is found in excess (Rissi.); also as vb. বুল ৰি ব to be in excess, to exceed; = জিংব or ৰ্থব ব hphelus excess.

ৰ্ণ হ্ৰ gyo-ldan 1.= ৰ্ণ ড. 2. a hillstream, a stream. 3. met. a woman (#Aon.).

ৰুষ্ট gyo-snod a cooking pot or vessel.

Syn. মুন phra-ua; মুন্দ resa-ma; শিল্প a
khoa-va: মুন্দ স্ফা-tha-ra (শ্রমিকা.).

to move, to remove; to wave, waver, to be unsteady. মাৰ্কিৰ mi-gyo-wa ব্যৱ not moving, not agitated, as met. = a mountain. ৰ্কাৰই মিৰ্ভৰ gyo-wahi mig-can না বৌ, a woman with rolling eyes; ৰ্কাল্ড, a gyo-mid-pa লিখন unmoved, steady. 2. abst. moveableness. mobility: আই মাৰ্কিৰ ক্ৰিকাৰ

yan-shin gyo-wa-nid being of light or easy mobility.

ৰ্থান ভৰ gyo-sea-can (ৰহ্ম আইৰ্থান hilodpas dregs-pa) an elophant that is mad for coupling (Mnon.)

ৰ্কাণৰ gyo-wa-pa ৰাগবৃদ্ধ [defeat; intercourse] S.

ৰুষ্ট বি gyo-wahi sdon-po = ৰূম গ্ৰহ কৈ pos-dkar-cia the Sal tree the gum of which is used as incense (প্রতিতা.)

ৰূপ 35 gyo-byed 1. কিছৰ that moves or quakes fig. = কু াথ্য the wind (Minn.). 2. আৰু the crow. ৰূপ 5 শেল্ড = কু বা the that the god of wind (Minn.) 3. ৰূপ 35 a gyo-byed-pa to cheat, to deceive; also one who deceats: ৰূপ 35 বে সু ইন্টান্য ক্ৰেইন্স্য ক্ৰেইন্স্য ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য ক্ৰেইন্স্য ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য বিশ্ব ক্ৰেইন্স্য ক্ৰেইন্স ক্ৰেইন্স্য ক্ৰেইন্স্য ক্ৰেইন্স্য ক্ৰেইন্স্য ক্ৰেইন্স্য ক্ৰেইন্স ক্ৰেইন্স্য ক্ৰেইন্স ক্ৰেইন্স্য ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন্স ক্ৰেইন

ৰ্থ ই gyo-med 1. honest, without deceit or cunning (Mñon.). 2. নিম্ব, ছিব, খ্ব, অবল immoveable, constant, unverying, firm : ৰ্থ ইন্দ্ৰেই gyo-med glah-rdsi lit. the firm cow-herd, an epithet of Vishou (Mňon.).

Syn. \$9'4 rtag-pa; 455'4 brtan-pa; A 48'4 mi-hgyur-wa; A 49 mi-shig; A 45'5 nu-gyo; 454'A, gshom-nwd (Mhon.).

क्षे म gyo-mo डोनिनी a low woman.

মুটা 'S Gyo-ru one of the two early divisions of the province of U: ১৪ম-১-১৪: মুটা 'S মুটা ' (Loft. ৭, 4).

म्पान gyog or gyog-po 1. service, work र व न्यांन वेर् = र व व्यक्त वेर् I have work. I have business, I am busy; भेरे न्यांन हुर य to serve, be in men's service, to obey. 2. बाल, आला:= विवास man-servant; र्में दे न्यांन कार्यान master and servant, master and attendants; र्में न्यांन service at sick-bed, a nurse, one that attends sick persons; न्यांन हिस्स्या न्यांन विवास कार्यान कार्यान कार्यान विवास कार्यान कार्यान विवास कार्यान

servant, and the servant again of the latter. মানি বংশ শূর্মণ শূর্মণ ল' one who is bound to serve till his death, a life-servant; a' ই ব'-আ' পূর্মণ ল' a slave whose son and grandson are bound to serve. বৃষ্ট্রমণ ব্যৱসাধন কৰি শূর্মণ কৰি ক্ষিত্র কৰি ক্ষিত্র ক্ষিত

ৰ্ণ্য্থম gyoys=দ্বম a cover (Mñon.);
মান্ত্ৰিল cover, covering; গ্ল' ব্যব্ম covering
for the head, cap; also fig. for self-delusion,
self-deception (Mil.); ক্ল' ব্যব্ম দি, ব্যব্যা
upper-garment, mantle: মি' ব্যব্দা lower
garments, breeches; ব্যব্দা ব gyogs-can
anything covered, having a cover;
ব্যব্দা প্ৰgogs-na, dress, covering (Mñon.).

 $\P \widetilde{\mathsf{MS}} \text{ gyod in } C. \text{ the large intestine } (J\overline{a}.).$

ৰ্থৰ দ্বা Gyon-gyi lha ৰাম্ট্ৰ [a mage, author of the fourth Mundala of the Rig-veda] S.

ৰ্মাণ 54 gyon-can 1.= ই ৰ a cat. 2.= বহুছ a demon, devil (Micon.) 3. ৰামাণ কৰ আৰু, বিজয় crafty, perh. also fornicator.

+ 44 \$ 1 gyon-spyo-wa = \$ 18 ye az \$4.4.

ৰ্জন n gyon-ma 1. the left hand (Ja.). 2. a woman: ছুণ্টাৰ শিল্প ক a woman who is possessed of seductive virtues: কৃষ্মি নিজ্ঞ gyon-mig-ma a term for a handsone woman (Mon.); a woman of captivating looks.

वर्षेत् वस gyon-lam=वस ८६ य had road or path; also had behaviour (Maon.).

মুদ্ধি Agyob-pa pf. কৃষ্টিয়া gyobs to move about, to swing, flutter: প্ৰাৰ্থ প্ৰতিৰ ব to fintter the wings; কৃষ্টি প্ৰাৰ্থ কৃষ্টি gyob-bycg = বুল ক্ষান্ত (প্ৰতিৰ) 1. an oar 2. ৪ জ্বা a fan, the fan of yak-tail to drive away flies.

বাৰ্থি yyom-thog described as at h অৰ্থ বাৰ্থি ব (Risii.) any structure with step-like plinth, steps one above another of an altar.

ৰ্ণাম gyor-= ইম্পাট্ড প্ৰক্ৰিয়া [1. a heap, 2. a crooked device]S.

बार्य के gyor-che colleg. a good deal, great quantity: अर्बट प्रशासन वर्षेत्र के भिर्मा कृष्ण करना वर्षेत्र के भाग पर हैं वर्ष है (Yig.); क्षेत्र स की gyor-nu-gzo, colleg. a great many, very many; cognate expressions for which are:—क्षेत्र के साथ के बीच के साथ के बीच के साथ का साथ के साथ का साथ के साथ के साथ के साथ का साथ का साथ के साथ का साथ के साथ का साथ का साथ का साथ के साथ का साथ का साथ

বৃশ্বে Z Gyor-po n. of a place between Ta-nang and Dol-phyi and Dal-ngan in Lho-kha.



व्याप्तर'य gyor-wa [1. v. वापुर व. 2. v. वापुर व. 3. v. वापुर व. 2. v.

বৃদ্ধি gyor-mo (বু ঐ বংশ ট gru-yi dar-po-ehe) 1. a sail. 2. বু আইন বৃদ্ধিৰ দুবুদ্ধmtshohi-gyor a wave, billow.

क्षेत्र जिल gyor-yot a sail; व्यवस्थित वेदः gyor-çıñ a boom or mast.

पार्भिया 🗖 gyol-wu v. जवाब yol-wa.

মুখ্য gyos I: 1. prov. for লুখন, in ৰুখন ব্যুহ্য circumambulation from left to right so that the right side is towards the person or object that is reverentially to be saluted (Ja). 2. v. প্রাণ্ড

বার্ট্ট্রের II : (শ্রুবর্তমান lio bros-pa) cooking food: वर्षभाडेर व to cook: अ गुर वर्रिभाधव स्था रकर प्राच में बर्द विवेधकारक प्राचित्र अहर विवादकर 989 pitching two felt-tents, in the white one (he) kept the remains, while in the black tent they cooked their food and slept one night (A. 120.). and mer gyos-khan kitchen, cooking house, the place where the food for the general body of monks is cooked : 54 Mr. 12 a dur-slon sputhi ne-khan (Nag. 69); also also also re or as de (Mñon.). जर्भा १० quos-thab = १० न thab-ka. also क्षेत्र स gyos-sa a hearth : क्षेत्र हर quos-sbuor utensils, &c., necessaries for the kitchen: वर्षेम ब्रूर भट दवा नेम gues-buor vansdaq-ces (Jiq. 26).

Kea 1. is the twenty-fifth letter of the Tibetan alphabet and is always pronounced rather strongly, 2, num. fig.: 25.

▼ II: in Budh. S demonstrates the state of all matter as being fine as an atom or oven more inconceivable than an atom (K. d. \$, 321); in Tantrikism it represents a state which is free from § Freyen (co-ordinate influence) (K. g. S. 43); in mysticism S= \$48% a widow or one who is without a husband (K. g. F. 179).

ス III: wrn a goat; スカィル-mo a she-goat; द अवा के दाय पात्र प्राप्त goat and sheep fold ; द 39 ra-kyal bag made of goat's skin. ₹₹ raskyur = \$9 \$ rtxab-mo (mystic) (Min. rda. 4). The ra-sky: s a golded he-goat; Ty raguor colloq. & ri-gu a young goat, kid; दर्भ ra-rgod wild goat; दश्य ra-thug hegoat; 333 ra-ther serge or shawl made in Tibet with the fine wool called BR khu-lu growing next to the skin of the Tibetan goat: मानेमानमान मुणे हैदायबायामार्डभायवे बेमाम (Jig. 23). Systhick serge made of goat's hair ; र भूका ra-lpage goat's skin, kid leather; र मु ra-spu==₹\$ # rah:-spu goat hair; ₹ # ra-pho a gelded he-goat; "In ra-slog a coat with goat's skin lining; 349 ra-lay smaller cattle, i.e., goat and sheep-in enumerations of domestic cattle the s or goat always procedes the 39 or sheep. 39 ra-ça goat's fiesh, goat-mutton.

Syn. T'k tehe-tshe; ma'ex ag-tehar; ma kusa ag-tshom-can; a'ag- tea-hphyuk; k'aka dri-hdsin; gan'es skyes-sgra can (Uhon.). The Raksa-sprul the apparitional Raksa goblin, an epithet of the Tantrik god 5 = 3 5 5 3 7 the red Hayagriba (Bon.).

্ৰাই ra-gan, in comp. বৰ vag, bress : ব্ৰঃট্ৰপ্ৰথ ra-gan-gyi bum-pa bress vossel : ব্ৰঃকৃত্য অম মৰ্ব্লিয় the rust of bress cures eye disease (Med.).

Syn. ^{१,६}'ते ri-ri gá ; देभेर dzi-nud ; व्यवस्था gscr-cun ; देशक्षावद्वीयक ह्रांडांडेड-ठ्रेट्रांडेड ; व्यु ड gshu-bya (Milon.).

X'¶X ra-gur=XQ an enclosure with rail, wall or foncing; {XXXrdo-rje ra-gur an enclosure made with walls or pillars having Dorje figures on them (Vig.)—the monastery of Sam-ye has such an enclosure around it.

* 50° i the common term applied to the seavengers and corpse-disposors in Lhasa and also in Shiga-tse.

यस प्राप्त सेवार्डेर हे र अर्थे है र वहंत्रक.

মুনি Ra-sgress also written as মুনি, an ancient monastery of Tibet founded by Hierom-ston-pa in the beginning of the lith century A.D.: মুন মুন্ত-বিলয়ৰ মুখ্য মুখ্য বুলু বুলু কৰি দুলা the miraculous monastery called Radeng in the north of Tibet (Bisi.).

₹ 85 ra-ched= 47% definite arrangements, settlement of an affair (D.R.).

‡ = 7395 Ra-ti gup-ta u. of an Indian Buddhists sage (K. dun. 55).



र अदि I: ra-mdah or र अद्भाव ra-mdahpa I.= a sla or विषय grogs friend, companion, assistant, helper. २. = रेष्प्यम प्रवृद्धram help, assistance: र अद्यविषय ra-mdah htshol-va (Nag. 35) to seek help, to ask for aid. र व्येष्ट्य ra-hdegs-pa or व्यवद्धा ra-hdren-pa to help, to assist (Sch.).

X'USQ II: pursuing one who is running away, chasing.

TEL ra-sdon the weeping willow.

े रहे ra-dha ordinarily called Rada a province near Badgala (Bengal): प्रदेशका प्रदेशका प्रदेशका करिया होता करिया होता है देशका क्षेत्रका करिया होता है कि स्टेशका करिया होता है कि स्टेशका करिया होता है कि स्टेशका करिया है कि स्टेशका है कि

Vai-sh.). 2. MAS syron-sin fir-tree.

X X ra-prod-pa to verify, to prove.

* 354 ra-phrod-pa found correct,
proved proof, verification.

ম'ন ra-wa= ৰূপন'ই leage-স মানাং, মান্তাং নিছে, বি basin for water round the root of a tree]S. (A. K. 1-2). 2. enclosure, fence, enclosed wall, frq., esp. in W., also the space in a fence, wall etc., দ্বাইন্ম yard, court-yard, pen, fold, etc.; ম্বাইন্ম yard, court-yard, pen, fold, etc.; ম্বাইন্ম yard, court-yard, pen, fold, etc.; ম্বাইন্ম bamboo-fence, bamboo-hedge, etc.; ম্বাইন্ম bamboo-fence, bamboo-hedge, etc.; ম্বাইন্ম wooden fence, fence of boards; মুন্ম মুন্ম wooden fence, fence of boards; মুন্ম মুন্ম wooden fence, fence of boards; মুন্ম মুন্ম wooden fence, fence enclosed by a fence, a park; মুন্ম মুন্ম yard or open space before a court of justice where

† X'T' $\stackrel{\circ}{D}$ R2-wa-ti n. of a Kashmirian Buddhist mon's who is said to have possessed miraculous powers and foreknowledge (Khrid. 73).

Till Rance sted in the upland tract of Rance Northean near Lhans, where Lama Klon-rio! Rin-po-che resided for a long time (Lod. 2, 3).

+ XII ra-ma 1. wom goat, she-goat:
www goats and sheep. 2. as metaph.
mixture medley of, e.g., when both 59 25
and 59 35 characters are carelessly used in
writing a letter or anything else.

‡ र.अ.पापुर ra.ma ya-hur तौर, ताकी, सर्जात a species of fragrant grass [a species of mountain-paim, the date tree]S.

Syn. Ağu tha-ekycs; at se-re ce at saura; 44.53 cat 24 çin-lu dri-bzah-ldan; aqui bbra-go; aquist gnas-an; aqui td-li; pagu kha-dsu ri; 3 aqt risua-yi çih; aqt aqui hphreh-nabi risa; mag sa-yi risa; app ça-çya risa; aquis gshcu-nu (Moon.).

‡ মন্ত্ৰী সুমান Ra-me çua-ra = ব্ৰং নই ব্ৰং হুৰ ফাৰম, described as ৰং শ্ৰীন্ত্ৰং ব্যাগৰ্থী a holy place situated near the island of Lafika (Ceylon) (Dus-ye. 38).

বিশ্ব ra-mod infallible, certain, sure; = স্থান lhad-mod without alloy, or free from any foreign bedies or impurities.

*** Ra-mo-che n. of the sanctuary built on a plain in the north quarter of Lhass by



the Chinese wife of king Sron-bisan syampo in about 633 A.D. and containing the image of Akshobya Buddha which was carried from Nepal under the orders of Sronbisan syam-po's Nepalese wife, the daughter of king Ams'u Varman.

रश्रेन् ra-mo-ca सम्राज ... hornet.

◄ '□\$'□ ra-bsi-wa in C. = to be drunk, get intoxicated.

र वे नेर ra-yi cif चन्द; नर्मकाष्ठ a species of sandal wood, a fragrant wood.

र भेज ra-yig रकार, रेख the letter r when surmounting another letter is so called. र भेज जीवा कि दिख = हर अ a name for the bee on account of its horns, resembling the double कर na-ro (Yig. k.).

a है ब्यामा प्रस्ति विश्व Ra-risigs khuft-pa n. of a castle in Tibet in which Atis'a was at one time accommodated when travelling in Tibet: र है ब्यामा प्रस्ति य नेवाह पर बहुवान (A. 93).

Therefore, a term for fault, defilement and dirt (i.e., \$4 skyon, \$4 dri-ma, \$44 drey-pa); \$200,4 ra-ri med-pa faultless, stainless, 2. acc. to Sch.: neither high nor low.

মানি ra-res = বৈশ্বন res-mos one by one; by turns.

X'3K' Ra-last n. of a village two days' journey east from Gyang-tse in Tsang where the Buddhist Saint Hyro mgon Gissa-pa Raya ras founded the monstery of Ralast (Los. 2, 28).

* ga ra-cul the remnants or traces of an old pen or enclosure.

X'N Ra-sa lit. goat's-land; the ancient name of Lhasa which, rince the famous image of Buddha was brought from China and kept there, became converted into Lhasa, the letter Ra (*) being naturally changed into Lha & which signifies a divine being, i.e., Buddha.

E. Wagage: Ra-sa hphrul-snaft (the miraculous temple of Rasa) old n. of the great temple of Buddha now called the Chokhang or Kinkhording Saraffa ge at Lhasa built by king Sroft-blan agam-po at the request of his Nepalese wife. The historical image of Buddha in this temple representing him as a prince, which is said to have been taken from Magadha by the Chinese about the first century B.C., was presented by emperor Thaijung Taitsung to his daughter who was married to king Sroft-bisan syam-po. The princess kept it in the temple of Ramochhe but in the 10th century it was transferred to this temple. The spot on which this temple was built being found auspicious by astrology was selected for a site by the Nepalese princess, but being a low place it was raised with earth carried it is said, by goats, hence its name *** Ra-sa.

‡ रसप्त ra-sa ya-na रकावन chemical preparation of mercury for medicinal purposes (Sman.).

‡ ₹ N rā-ma n. of an insect (K. g. 3, 462).



‡ ₹ ¶ ra-ded-ka = ₹ ke tongue (mystic) (K. a. p. 26).

‡ ¼ W? Rā-sa-ri n. of an ancient city in Sind in India (S. Lam. 35).

1 5 7 rd-hu= # 955 the planet Rahu.

True w 1. also if rwa-co, horn of yak, cow, etc. 2. met. a mountain peak: separating after Rua mam-par gyurpa shes-bya-wahi ri (the mountain of equal and even peaks), n. of a mountain in the fabulous continent of Uttara Kuru (K. d. s., 301). jama Rua gam-pa n. of a three-peaked mountain said to be situated five hundred yojana beyond the southern ocean; on its side is the kingdor of the lord of death (K. d. s. 277). 3. sting, c.g., of the scorpion. saids a bow made of horn.

ike cow, buffalo, antelope, stag, etc. 2.

The a species of conch shell which has horny projections or thorus (Maon.).

abbreviation of the Rwa-sgreen, the Brags-po and seath Mad-ris. Also abbrev. of the Rwa-sos stod, the Rwa-wa smad, the Dwags-po, and seath seath Mad-ris great-shaft the four sections of the monastic college in Tashi-lhunpo (Los. 13).

The realished a kind of mineral salt resembling The ra-ru phys-ma: The sales of the first sales of the sales

* 77 5 rak-ta 1. as met. = blood, red. 2. saffron, minium, cinnabar (Mil.).

Tq rag 1. sbst. v. Tqq brass. Tqg5 brass wire; Tq55 a brass trumpet: Tq55 ৰ্থ আনু ব্যৱহাৰ বুৰুষ্টাৰ কৰা the brass trumpet was also an invention of Lha-hten-pr (A. 75). হৰ্মৰ্থ rag-hgag=-ইংম্ব্ৰ or ইংম্ব্ৰ small brass plate; হৰ্মৰ্থ rag-stegs a small brass-tray on which tea-cups are placed when tea is served (Risii). হৰ্ম হৈ rag-dufi (also called ব্যৱহাণ বিষ্টাইছ lo-pan apyan-hdren yyi-dufi) long brass-trumpets resembling a telescope in shape and size (A. 75). 2. subject, subservient, dependent: ইংম্মেইইংম্বৰ্ম In W. for বৈষ্
ৰূপ বিষ্টাইছ বিশ্বন্ধ In W. for বিষ

रम्बर नेर rog-chun çin को कि the olive

Byn. Ma ko-le ; griffe skyur-çift (Mfion.).

ংশ্বিদ্যু-rdo a mineral substance শ্ৰুইণ মূল্ব্যুম্বাইন সংক্ষ্যু Reg-rdo cures eye disease and removes dimness of vision.

Type 1. vb. W. for type to touch, feel, and in a more generalized sense—

of type 2 to perceive, to scent, taste, hear, see. 2. adj. dark-russet, brownish, of horses, rocks, etc. (Jä.).

37 sacred places of the Bon (G. Bon. 38)

Rag-ma n. of a village in Tibet mentioned in Mil.

*¶ rag-tsc stone in fruits in W. (Ja.).

रम्बुभाव rag-lus-pa= a canqua adj. dependent on: as vb. रम्बुभाव to depend on: स्रामुखा क्षेत्र प्रमाण क्षेत्र क्ष्य क्ष्य क्षेत्र क्ष्य



क्ष्यान rag-ça or क्ष्य rakşa 1. बहाच berries which are used for beads of rosary: क्ष्यान्द्रवासम्बाद is a protection against frightful deities. ५न्यवे बहुन्य drag-pohi hphrefica a rosary made of this fruit sacred to the god Rudra. 2. ६न्यन Rag-ça नुबद्ध व Turk or Tartar.

*¶§ rag-ci 1. n. of a country and its people. 2 spirit, or liquor, that is distilled from the Monch flowers.

ম্পান II: few, short: মান হৈছে হ'ব ব্ৰহ্ম বিশ্ব কৰা to give a brief account of the origin of the different ones; মূল কুম্ব ব্ৰহ্ম ট্রাল্ডেন্ট্র for inviting a few including master and servants (A. 187). ব্ৰহ্ম কিন্তুৰ rags-rim tsam-ship = ইংমান few principal ones: বিশ্ব কুমাইল কিন্তুৰ ব্ৰহ্ম বৰ্ধ he described a few of his chief talents or qualities (A. 18).

ZE' rah, XX rah-ñid w, win, fra ; बद में निका, आयं : 1. ourself, one's self, self : अ देवा गरे द्वर वीर बुक्य देवर किंद तुर कर तुम में (Hbrom. F. 120) by ignorance (Avidya) one's own future, of itself was destroyed; 55 9 444 www one's party or side; KK 45 a self evolved: KE BE ran-byun self-sprung, very frq. : EE age. ran-hbyun one's own accord : ETCARENTY WASHIN I shall go to the worship of my own accord (A. 7). Respuis अहेद डेम कुण वर्षे let us two go together for our heart's satisfaction (Rdsa. 77). In colloq. at is generally added to all the personal pron. without any reflective meaning; thus, sist and first are much more commonly used than merely & and indicating in C. simply "I" and "he." Again 55 alone may stand for the pronoun I, etc. ; \$2.59, \$2.500 plur. ; \$2.50 my, thy. ete Other examples: इस अदे स्ट वी सुकाय क्याप as that wife fond of herself, in love with herself (D.R.); देशव्य में भागेद पर रेज्य he perceiving that it was his own mother: er are guard shaving one's own head (Dal.); EC 44'E4'4 worse than self; EC 44' & a greater than one's self; " and a if a man has no son of his own (Mil.). In compounds; KE MAN one's own soul; KE RAT AR MAN AR AS AND One's own intelligence. raft-srog raft-gis-good you will take your own life (Glr.). 2. just, exactly, precisely. merely, the very : \ the very same; देनदानि exactly so! it is just so! हामनद sha-mo-rah quite early in the morning (Mil.): E-SE-MS-Q-RE-TH by the mere meeting with me (Mil.); ARE just a person, a person travelling all alone; #55. she, she slone; also, an unmarried दर में दें व ran-gi ho-wo चाइव one's own nature, constitution or inner shape.



ranged rangethya-thub one who is so learned, clever or skilled that he needs no help or advice or instruction from another party: १३८व वेद २६ वृद्ध देव १६८व (Khrid. 153).

दर हुद rafi-şkyur also written दहायहुद भारत (K. g. रू, 47).

राष्ट्रित raf-skyed= व्हेलड्रेन hjig-rien or व्यवह्न gnas-rien (Mhon.) as met.=the world.

family. 2. ww=as met. 39 blood.

own face, one's own promise or word.

TEM ran-khons or TEM one's own jurisdiction, country, territory.

रत्व rafi-ga-wa = ६६९व हे व प कर हैं भार tafi-nions purposeless, indifferent, without any object in view.

र ने दे विषय to own, to make it one's own, to socept; to take in.

KK (बुराय rah-dgah-pa an unmarried man (Sch.). स्ट (बुराय rah-dgah-na free, independent. स्ट (बुराय rah-dgah-ma है। ब्यूपाय (Mhon.) a house-wife.

stigs ran-royal 1.= structing ransauths-royas. 2. stigsignatin ran-royal gois bgro-wa to live after one's own option or pleasure (Sch.). Self-will(ed), obstinacy.

इस्कृत ran-rayud सत्तम [self-reliant]S. = इस वर्ष कृत्य ran-ran-gi rgyud-pa individual temperament, independence.

TR'S rad-cha= TR'TR' que one's own share, portion or side (Yasel. 41).

ৰং শ্বিক ট্ৰাক্সিং ruft-stobs-kyis bgrod as a met.== ক্ষ্পেৰ (Maon.) infantry, foot soldier. REMANAGE ran-stobs geen-rab = REMANAGE a class of Bon who aim at resembling Buddhist Pra'yeka Buddhas.

TRANS raf-bthag mill, water-mill; also mill; affour pounded in a water-mill.

REMARKS raf-thag bead-pa self-settling, one who does not consult another in any work but decides himself.

মেন্দ্র rad-mthod pride, self-complacency, self-sufficiency: মেন্দ্রমেন্ট্র be not self-sufficient; মেন্দ্রমেন্ট্রম্পেন্ট্র pride, self-sufficiency is a bad omen.

TALL randon one's own affairs, one's own profit, self interest; TALL TALL to look to one's own advantage, to be selfish.

REAL MINE innerself, the mind.

दहर्ष raft-po== वदर pho-raft a celibate, an unmarried man.

self.

+ \$2.8445.4 rah-byan chud-pa= \$145.52.

\$\$\forall \text{raf-bu}, \ 1. \ Cs. \text{ single, alone; } \$\$\forall \text{raf-bur} \text{ adv. singly, alone, without a consort. 2. \ Cs.: \text{a single life.} 3. \text{ acc. to } \$\$Schtr. \text{ one's own child.}\$\$

Tage rah-byuh also Tage also Tage at an epithet of Brahma (Maon.); v. also Tage supra. Tage Tan-byuh rah-rje n. of the 3rd Karma-pa hierarch (Deb. 4, 45).

মংখুল raf-byuş মংশুম্ব raf-gi-don selfinterest: মংখুল্মীকা ক্ষর সুম্মন্ত্র প্রথম ৪৮) understanding one's own worth it is much better not to judge of others'

RESAK rah-deah independence, liberty:

ARM ARESAK AS they are not masters of the place; in the same sense:

ARM ARESAK AS they are not free to choose the place; in the same sense:

ARM ARESAK AS THEY ARE AS THE THEY ARE AS THE THEY ARE AS THE THEY ARE AS THEY ARE AS THE THEY AS THE THEY ARE AS THE THEY AS THE THEY AS THE THEY ARE AS THE THEY AS THE

Syn. মং বুধ rah-ry.jnd; মং বৈহ তব rah-ducah-can; অব্যাহন হৈ bilag-ducah-can; অব্যাহন চিন্দু কুলি বিভাগ কিন্দু কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি কিন্দু কুলি ক্লিক্স কুলিক বুলা কুলিকন কুলিক ক্লিক্স ক্ল

se ५६८८ के ran-dwan-med चानेन one not master of himself, one dependent on another; a subject, a vassal.

Syn. 994592 E. gshan-deah-soh; 259502 Ab blay-deah min; 25502 90 rahdeah brot. 'EUSOE pha-rol-deah (Mhon.).

REM ran-mo=MRE. mo-ran a woman herself or that has not taken a husband but lives a spinster.

the opinion which one has of one's self: ጁር ያግርር ዲር ዓመር ማመር ማመር ነው። አር ያግርር ዲር የመጀመር do not be self-complacent or grow selfish.

মং প্রথম rafi-tshugs = মং গুর also মং গুর্থকের ক্ষম one capable of doing a work independently: বং গুলমে প্রথম গুর্ব। ইই ব্যুদ্ধ গুল গুলমে গুর্ব he who is not confident of his abilities will be protected, i.e., ruled, by others (Hbrom. F, 17).

हर देव प्यान-tshod-zin-pa one who knows his own capabilities (Rdsa, 21).

* TAGE = FE SE & he and myself.

ELIGA rafi-behin = EA fio-100 or EA35 र्तिं-ार०-मांर्ड (M्रेनिंगाः) प्रकृति, धर्मा, तल, सल, चातान, स्त्रभाव, मय nature, natural disposition, state or constitution, natural temperament: "" वदेव के अध्याप by nature beautiful; यद वदेव वस 994 5 924 9 to change one's natural constitution (Vai-sh.); 35.934.935 perversity. changed nature : २वव दे हू र के व रे दह विदेश के बा a natural consequence of so heavy a snow-fall (Mil.); at all In rufi-belein-quie of itself, by itself, as a 44 from its very nature, naturally, spontaneously; aga: य अरे बद वर्षेत्र कर में समावदे this body having the nature of the five elements in its constitution (Vai-sh.) : EL TEA DEL rafi-behin-brain = 4 AN THE gois-bank innate goodness, one who is by nature good (Maon.); KK 444 444 rafi-behin-gnas== \$94 rtag-pa or 9544 brtanpa (Mnon.) steady, constant, perpetual.

no-wo-nig also skin ghos-po (Mhon.).

design; reform, innovation; an innovator, one who does not care to follow the



rad-rig week natural intelligence; consciousness, self-cognition.

AL LAN rad-rige world a kinaman.

स्तरे rad-rs 1. each, each respectively: स्तरेश्वास्तर स्वाद्ध each may lead himself, may be his own guide. Also स्तर = each. 2. we: स्तरेश्वास्त प्रतान प्रतान के godyndana at our own door (Mil.); स्तरेश्वास we ourselves, one and all. 3. polite way of address = you.

बर अभागद्द rxfi-las-tha-dad different from self.

colleg. = \$1.47 rayud-dag (Yig. 28).

दर-तुष्णाच rad-çugs-la of itself, spontaneous: दर-तुष्णाचेच spontaneously.

tyelfs Buddha, i.s., a Buddha who has obtained perfection by his own exertions, and by concentration of the mind, but who does not gain enlightenment by promoting the welfare of other beings.

This class of Buddhist saints is of two kinds:—(1) কান্তপত্ত bee-ru lta-bu অনুদ্দিবিধানক।; (2) প্রকাশন (২) tehoge-dan-pyod মাধানিক।

Syn. वर्षा ६० rah-byah-chub; को ३६ वृश्य bee-ruhi tgyal-ica; १ १३ वर्षा व्याप्त सं-tehehi sahs-tgyas; ११०३ वर्षा ten-bbrci-begon; वर्षा ११०१ वर्षा don-gaer; तुन्य देवा पूर्ण tkyen-gcig-ttogs; वर्षा वर्षा नाम-tgyal (Maon).

মে ব ran-va pf. মন্দ rang, = মুব্ৰ ব or মুব্ৰ, to be delighted, cheerful, joyous; to rejoice: ইন্দান ক্ষিত্ৰ প্ৰতি ক্ষিত্ৰ ক্ষাণ্ড ক্ষিত্ৰ ক্ষাণ্ড ক্

TEN'S rate-pa 1. THE rapture, ecstasy, ravishment (Minn.). 2. in)4 THE 4 for TALAY 3 Carly in the morning.

-- XCN A rahs-po 1.= \$5.00 tshah-ma all, whole, entire. 2. acc. to Sch.: rough, raw, unpolished.

\$5344 ra-ña-dsa-ka as met.=34 ku-wa 4214 a gourd (Mãos.).

₹5°4 rad-pa in W: for दिल्य bgrad-pa.

15. Tad-rod 1. v. 15. 15 rod-po. 2. uneven, any uneven place containing ditches. &o.

 ∇S ran= Σ rtsa a kind of grass (K. ch. a, S40); said to be shave-grass, Equisctum arrense $(J\ddot{a}.)$.

र्ज न ran-pa व्यक्त जिल्ला, सज 1. to be the time or right moment for anything, to be proper, just right, even; adv. व्यक्त moderately, व्यक्त हा ran-par-sec warm your-self moderately, क्ष्य क्ष्य प्रत्य क्ष्य sad-tshod ran-par sa-wa to eat moderately; व्यक्ति व्यक्त



this is about the proper measure (Dal.).

2. The the time, opportunity; \$\tilde{\pi} \tilde{\pi} \tild

ম্চানী অন; ধৰ্ম ট্রাম্ন weaving of cloth or sewing.

বে I: rab a ford; ব্যান rab-med without a ford. ভাৰ্ম্বাই the river Vaitarapi which cannot be forded or passed over; n. of a river in Orissa.

२८ II: 1. वर, म, स, जत्वरे, बोडि; अर्थ mchog best, highest, superior, excellent, pure: saaga and the three, the first, the intermediate, and the last; 3444434 thebs-na-rab if rightly understood, that will be the best; frq. for: it is right, that will do. 2. much, plentiful : दशक्ष दक् 44 rab-skrahi hog-nas also with a full head of hair (you may be a holy man) (Mil.). दवर्गम rab-dkar very white, दवर्गदेशेद rab-dkar-sñiñ = 📢 ныч в bear (Maon.). रव द्वार श्राप्त rab-dkar lha-rdsas= हायहवास a special small white scarf used for presentation to great men in Tibet (Yig. 88). रवाद्यक rab-dgah प्रसुदित ecstasy, joy; वर्षक rab-gyur सम्बद्ध excellence. वर्षक् rab-hgro-wa प्रसार, प्रहाबी to walk or move well, gently (Maon.); दयदाँ दे पा प्रमाण to move or walk freely, i.e., unhindered. रव कुथ विकय, प्रकास fully blown; रव मूक्यप quana well-known; sauges proclaimed. रवायमुख्य rab-bestage (1) प्रवास the mystic on, the sublimest praise for the deity. (2) वर्षसा praise. (3) == अर्थ रेस न्यूस quiño-riggnas, 54 day dge-legs (Maon.) the heaven, the state of beatitude. sandy rab-mehoa we excellence, the excellent one.

यवध्यम् भेष rab-mehog-mig विष्युषः, चीषः == ६१वव्युषः dpal-bbras (Mon.) wood-apple.

दयनाश 1. बहुत, प्रकर well scattered or spread over. 2. n. of a very large number; द्यन्त्रक देव श कृषावत्त n. of a still larger number.

दव हेंद rab-skyed प्रस् as met. = " father.

rab-skyes man ayaw that breeds many; met. a sow.

द्य वर्डेंद rab-bakyed चड्डन growth, development.

व्यवस्था rab-dkrus उत्सेच washed clean, cleaned, sanctified

sion; turning out from a place as in the case of an evil spirit.

दवक्षमा rab-hkhyama चन्नाच wandering, moving freely.

रपःश्विष = रपःमृत्यः चतिहरः very wicked, very wrathful.

रव देवा rab-इतुप्रवतः = स्व सुन.

रव व rab-tu adv. very, exceedingly, especially; fully, thoroughly (with adjectives and verbs) sand rab-tu sdom lock (the door) well ; 목욕疫苗等等 ab-fu khrospar gyur-te became very angry (Jä.). दव है तब्बन absolute prohibition; दव है बहुद व त्रतत quite stretched out. दव हु बहुद् व rab-tu bbyed-pa = 49.9 % % rab-bskyed-pa to analyze. but in Ta. 96 it is equivalent to warm treatise, dissertation. 34 5 244 or 34 5 244 4 wing famous, celebrated; any along war easily destroyed, perishable; and alter a पुनवन, quite subdued; स्वतुः व्येक्सव rab-tu blkibs-pa = 4)5 44 45 4 gaid-log belog-pa to be sleepy, also wishing to sleep or fond of sleep; 445,4 very pure, pellucid; 445. बदुर्व प्रवास, अवस्थ saluting reverentially.

an my rab-betag wanded discrimination.



and rab-bog the second in rank, next in value.

व्यक्तिय rab-sim-pa प्रसाद ecstasy, delighted.

1. very clear, illuminated, quite evident.
2. shat a small balcony or gallery, frequeen in Tibetan houses.
3. illumination, cheerfulness.
4. n. of a legendary king, supposed to have been Buddha in one of his incarnations (A. K.).

रण हुँ के र a rab-tu skor-wa प्रयोग to turn round and round, to deliver a sermon, preach over and again; स्पत्र कृति य प्रकाशन elucidation.

মণ্ডুপাৰ rab-tu-bsten reverence, veneration.

Byn. ५६ पुभ ५८ पृष्ट प्रतिष्य dad-gus-dah ldun-pa ; अभय mos-pa (अतिon.).

स्व पुन्तस्य rab-tu gnas-pa 1. प्रतिष्ठा to consecrate new images, pictures of deities and temples, houses; हैन्द्रण्यस्य स्वस्थान्द (A. 80) he consecrated these images that had not been consecrated before; स्व पुन्तस्य सम्बद्ध स्व वृद्ध क Tantra containing the rites and ceremonies of consecration of images, symbols, &c. (K. g. 3, 288). 2. प्रकारण fully establishing, founding.

au gağau rab-tu hbyin-pa == au gagau.

the priesthood, to embrace religious life as a profession; more particularly: to leave one's home for the homeless life of an ascetic by embracing the religion of Būddha; to take vows of purity and celibacy and to religiously follow the rules of moral discipline as laid down in the Vinaya scriptures of Buddha (for further explanation see Lam-rim. 96);

মণ্ড পুন ইং ল rab-tu myos byed-ma মন্ত্ৰ n. of a celestial courtezan (Los. ল, 5).

মত চুক্ত rab-in thin-co- ছুল্ পুৰুষ singbehal or অংশ্বংশ yid-gduhs (Mhon.) 1. misery, heart-burning grief, sorrow. 2. মন্দ্ৰ, অনুষ্ঠ very hot, burning; n. of a hell (Bon. ch. 5).

khyo-wo husband (Milon.).

रव हॅंबब rab-rtogs प्रवेधिन, प्रकृपय perfect reflection; or प्रोइय full consideration; रव हॅंबब वस एतील thinking well.

বৰ বার্থীৰ জি rab-brian sprin-grol an epithet of the elephant on which Indra rides, Airavata (প্রতা.).

মজন rab-mtho n. of a medicinal plant বৰুদ্ধ, বৰং, that kills ring-worm [the plant Cassia alata or Tora]S.

Byn. SSaffun dra-dru hjome (Mnon.).

Rab-snaf n. of a king who is said to have seen the light on the day Gautams Buddha was born, the son of king Ananta Nemi or \$15\frac{5}{2} \text{seq} (K. du. 7, 5).

दव ३०६ व rab-ñams-pa प्रमध ruined; downfall, destruction.

या व्यस्त में हुँव rab-gnus me-tog कविष्ट pomelo-flower: हुए है ने द्वे ने देवे में हुँव (Maon.).

Assuras situated at the foot of the great Sumeru mountain (Sorig. 30).



या देत rah-byed प्रवास हजान dissertation, description. दबहुँद श्रवका habit, custom.

ন্দ্ৰভাগ rab-gprag= মন টুনৰুন rab-tu bryyan or নিম্ভালন çin-tu mdses well-adorned, very handsome: বুৰ্ড মুখ্বিদানী অম্বান্থন adorned with different sorts of crnaments (A. 4).

दवद्वेद व rab-dben-pa अविवेद spiritual turn of mind, retiring mind; retirement.

RANGEME rab-bbyams were deeply read, profound scholarship. RANGEME rab-bbyams-pa a diploma resembling in a manner the degree of Doctor of Divinity which the Buddhist priesthood confers on monk students of sacred literature (Risii.); RANGEMES of divinity in the Buddhist church (Bon. ch. 10).

মন্ত্ৰ rab-hbyor and মন্ত্ৰ ইন্ ব rab-hbyor chen-pa মুম্বি, सমানুষ্থি, the disciples of Buddha who were astute in asking questions of him for the elucidation of doubtful points, etc. They are generally the inquirers who proveks Buddha's discourses (K. y. 5, 119).

रत हुद rab-sbyar परका; anything put together, a composition.

रवहाँ rab-sbyor धतियोग, प्योम coincidence; also co-operation, application.

यवर्षसभा Rab-hjoms प्रभक्तन, प्रमाची the god of wind; यवर्षसभा दे Rah-hjoms-byed अकास्त्र, the lord of death.

रदासदः rab-man 1. प्रमुत many, a large number. 2. मूचि as met. the earth.

रवश्न rab-hdsag प्रमुख as met.= गर्डेन gein urine (∰fon.).

n. of an individual; also Buddha in one of his incarnations (Pag. 302).

व्यवस्था जवर a fabulous great number.

₹0°₹0 rab-rib also as \$434 hrab-hrib विनिय, तमिख mist, dimness, glimmer: as wearen the faint glimmering of a star (Ja.). Also= 84'4 or 84'49 and A 944'4 darkness, dimness, faintness (Maon.). 44 रेय केर य तिमिरायगत free from darkness. दयदेवद्रव्य rab-rib dag-pa to get of dimness so as to see everything well defined : व्युमान्द्राचारमध्याद्वायम् तुःभिद्रश्रेम (A. 76) when the mental darkness vanished ऑड. यहे नुभ the cause of darkened combed out hair appearing [in the story related by Atis's of an old woman who on account of her mental delusion used to see combed-out hair mixed up in her food] (4. 77).

मत्यास् rab-sad or म्यनुःसम्य rab-hu-sa-rab प्रतिकास full awakening or understanding.

TAN rabs race, generation, lineage, succession of family or kings, class of people: *AN** the succession having been broken; 94*AN* royal family or lineage; \$AAN** mi-rabs human race; *AAN** the higher class of people, noblemen; *AAN** the lower class, 44*AN** fisherman-class; \$AAN** hierarchical or lamaic succession; \$AAN** genealogy.

AN Ram n. of a place in Tibet (Deb. 9, 9); a sard native of Ram; Sa-good Ram-pa, chief of Ram, is now one of the four kalone or state ministers of Lhasa.

X31" **I ram-pa in W.=quitch-grass (Ja.). *X4"\$4"\$5 ram-pa dug-bbyed a medicinal root which is an antidote against poison.



মানু ram-bu a glee, song, catch, roundel; বৰ্ষাৰ ram-bu bdegs-pa to join in singing, to take part in a song; আৰু জীব ram-bu bteg explained as মুখ্যাৰ সংখ্যা a helper in a song, a joiner in singing.

The ram-tehos indigo plant, indigo dye (Jig. 14); but. v. The rams.

+ दशहेब ram-gyiş = सुश हुम şnam-bum.

TAN rams 1. (Fun) unfour indigo:

**** Tams to the bound of the line of the line of the line of the wood-apple tree. Syn. Tage and the wood-apple tree. Syn. Tage and the wood-apple tree. Syn. Tage and the wood-apple tree. Syn. Tage and the wood-apple tree. Syn. Tage and the wood-apple tree. Syn. Tage and the wood-apple tree. Syn. Tage and the wood-apple tree. Syn. Tage and the wood-apple tree. Tage and the words as particular when it expresses one having a monastic degree. In Tashi-lhunpo the tage and the lowest degree for proficiency in Buddhist literature; particular edoctor in mysticism.

† XN' XI Ram-ma (XXI) country between Tipperah and Arrakan in Burma, the ancient Chittagong. The name survives in the modern small town called Ramu.

ম্বা ral is evidently applied from the vb. মৰ্ব (to tear) to its common signification, as a noun, =a rent, cleft, gorge; মুম্বাপুল phu-ral gñis a sloping valley dividing into two parts at its upper end; মুম্বামুল an of Laboul on account of its consisting of three valleys.

व्यान ral-ka. v. व्याच ral-gu.

दबान ral-kha, ए. दबचे ral-gri.

and the second of the second o

nation according to Sch. = ward yal-ga.

stones such as turquoise, coral, &c., used in adornment of the hair. 2 diminutive of sq: cleft, chink, fissure.

pa bbrus-phyus-wa an eunuch, a hermaphrodite who generally is seen wearing lengthy locks (Mon.).

coral in strings which the women of Tibet wear as pendants on their locks:

**Tibet Tibet wear as pendants on their locks:

**Tibet Tibet Wear as pendants on their locks:

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**Tibet Wear as pendants on their locks:

**A Tibet Wear as pendants on their locks:

(A. 102).

र्या में ral-gri बहुत a sword, spear, rapier, hunting knife, dagger: 44 % asam ral-grihi hdab-ma or it ice blade of a sword; द्वप्रेष ral-gribi-so edge of a sword : रव पूर्व मुक्त ral-gribi cubs scabbard of a sword; and ral-gri-pa acc. to Cs. a fighting man; same and sword edge: द्वा विद्य ral-kha sprod-pa to join blades together, to fight hand to hand $(J\ddot{a}.)$. रवाती हैं ral-gri-can an epithet of Mañiu ghosa, or RENGERN Jam-yang (Whon.). इक्षिके विशेष विशेष ral-gri ne-wahi rin-vo-che way-wayca the enchanted sword considered as a secondary gem of miraculous properties (K. d. ६, 335). ६आधूवि है खड़ म प्रसम the sword-point; sagate ral-gri basam a broad-bladed knife (Rtsii.): 44 3 2 ralgribi bu= 945 gri-chus a small knife (MAon.); 449845444 ral-gribi hkhrulbkhor the magical flourish of an enchanted sword (MAon.).



ब्ब के बुद बॉद ral-gribi rgyun-bdsin or व्य के बोद ral-gribi gäen= दमब्दिद dnag-dpon a general or commander.

ৰণাই ৰাজ্য ral-gribi lo-md-can sugarcane plant the leaves of which are swordlike in appearance (Mhon.).

द्वापुरेन्स Ral-geig-ma एकस्टी n. of a goddess in the Buddhist pantheon.

মৰ বৃষ্ট্য ral-good a meddler, one who interferes in public business and thrusts his opinion in public concerns and acts in a high-handed manner; মুন্ত্ৰিপ্ত ব্যা-good-byed-pa to interfere, to meddle: প্ৰস্তুত্বি ক্ষাৰ্থ ব্যাহ্য কি না the administration of law for the public he should not interfere (Jig. 35).

sque ral-leafl a weeping willow-tree, but according to Jä. a particular willow planted at the birth of a child and under which a lock of the child's hair is buried when it is seven years old in Ld.

ম্থান ral-pa=ৰ skra আন্ত hair, locks of hair, clotted hair, long hair, curls; mane (of the lion). মুখ্যানিক বান-nahi gdc4s-ka=long hair.

king who distinguished himself by his devotion to the Buddhist clergy, allowing the lamas to six on his long pig-tail. 2. The six on his long pig-tail. 2. The six on the lotted hair. 3. n. of a hill-torrent in Kambachen, Nepal. 4. mythological island inhabited by cannibals situated beyond the red-sea (4.44 5.3 3.45) (K. d. 5.355.)

स्वयं वर्षि Ral-pa-bdsin खडापारी a Tantrik Buddhist priest. स्वयंदेष्ट्रस्य पूर्विद्ध an epithet of Mahadeva. स्वयंदेष्ट्रस्य का wearing a number of looks of clotted hair; स्वयं वृत् = स्वयंदेष्ट्रस्य one having clotted hair. स्वयंद्ध च्याप्टिय (६.६१व) wave, billow

And ral-wa=544 dral-wa and sechral-wa to tear; also, to be torn, rent, cleft; also as stst.=anything torn, such as torn clothes etc.; and secret question-gyig-ral-bu lacerated, slashed, cut to pieces by any weapon.

रश ras बापालक, बच्च sbst. cotton cloth. cotton: <= "44" 34 large piece of cotton cloth: SWEWY ras-sbom-pa strong cotton cloth : 44 54 Busy handkerchief, napkin, bathing towel; " turban or pagri; m Ama su ka-ci hahi ras Benares muslin. PAN 1. cotton cloth to tie round the mouth to protect the face from effects of cold. 2. adj. hard snow that will bear a man (Ja.). स्थायन rag-bal क्योल raw cotton; रमान्द्र' ras-rkyan cotton cloth; दमान्द्र rasskud cotton thread: 54 B9 ras-khug a small bag made of cotton : SWE ras-khra chints : ANAMA ras-haah a strong cotton fabric brought from Sikkim; swatarg ras-beos-bu calico: sweet ray-thag bandage, cotton rope: KNEGAN ras-bubs a whole piece of cotton swill inscription on cloths. swage ras-hbras the cotton fruit: 5415947 45 44 The cotton fruit is a cure for nose disease. ANN ras-ma a small piece of cotton, worn-out or old cotton clothes, rage: ANGM ras-gean in C. a long loose cotton wrapper or shawl which Buddhist monks use particularly during religious services; 34 84 ras-slag a furred garment lined with cotton cloth; and rap-lhe n. of a kind of cotton cloth (S. kar. 179).

cotton clothes; Milaras-pa was so called from his wearing only cotton clothes or, acc. to his own assertion, a single cotton garment: hence = a Tibetan syom-ches who dresses as an Indian Buddhist ascetia.

3

Ascetics used to dress in cotton cloth, it being considered luxurious to use woollens and ailk raiment.

www. ras-bal cif the cotton plant.

Syn. g মার্থ ক্ষম হব rgya-mishohi mithahcan; কর ক mchu-can; মুব্রুই মুগ্রুর sradbuhi me-tog can; বুঙর rua-can; মুম্মুন drak-srok khyu-mchog (ধ্রানা).

स्थारेश ras-ros= विश्व है कि yo-byad snatshogs different kinds of furniture, utensils, द्वेट: स्थार्थकक्षण उद्देश्व व्यव्यवस्थानेर having collected different kinds of furniture, utensils, &c. (D.R.).

र ri I: or १ व ri-uo पर्कात, निरि. चहि, ma a mountain, a hill. Ex rir or Ra ri-la on the mountain : Raku ara a mountain slove: Ran assaut at the foot of the mountains or hills; Raga riv-gan-pa one living in close vicinity to a mountain, in W.; TEN againeri snowy mountain, glacier; ager or a a hill covered with wood: 942 brag-ri a rocky mountain: as a spaff-ri a hill covered with grass (Ja.). 442 Nub-ri western mountain prob. Western Chauts of India. Syn.: 8 3 43 rtsa-ra ma-ni ; 3 342 phyi-mahi ri ; 624 walk (Maon.), 42 eastern mountain (prob. Eastern Ghauts of India): 34 34 3 nin-mohi rtse-mo; Iqua & thog-mahi ri; \$ 548. R. a rec-dachi ri-wa (Mhon.).

Syn. के बार्च mi-gyo; अवस्त sa-hdain; अवने ककः sa-yehi hchah; ध्रेनवर्षेत sprin-bdsin; अवित्यक्त pygrin-pa can; व्यक्ति hyromed; व्यक्ति gyen-hphyur; बिभवेश spomtho ma; आर्थेव sa-skyob; कर्जेव chu-skyob; कर्जेव sa-phur-bu; ध्रियोजेवर sprin-gyi so-can (अकिon.).

**Ey* Ri Potala 1, the hill on which the palace of the Dalai Lama at Lhasa stands. 2. n, of a mountain in the South of India on which the fancied residence of

Avalokites'vara and the goddess Tara has been located by the northern Buddhists. Acc. to the Chinese Buddhists this mountain is situated in the island of Puto in the China Sea about hundred miles off Shanghai.

II := \$\sigma\$ so tooth (mystic) (K. g. P. 26).

हे जान ri-ku-çu रिकास n. of a flower: बेह्रूर क्षमम बभा क्रेम पर्दे से हेंब हो उद उन्हें हेंबर देन नामहेंबर हैं क्षमम दिन (K. my, P. 59).

रेबेर ri-sked= नेव crystal.

ই ট্রাম Ri-skyeş-ma also ইমট্রম or ইমট্রম or ইমট্রম or ইমট্রম beta the daughter of Himdaya, but acc. to Tibetan authors: one of the names of Draupadi the joint wife of the five Pāṇḍava brothers (সালেন).

Riskyrs dkur-mo an epithet of Uma (Mhon.).

१९४३ Ri-kha-wa-can किनवान पर्णत the snow mountains of Himavata.

रे हेणभ ri-skyrys v. हेणभ skyrgs.

रेड़े ri-khyi = इस्मै इpyañ-ki hill-dog, wolf (Maon.).

*
\(\text{\hat{\hat{f}}}\) \ \ \ \ \ \ \ \ \ \ ri-khrod und a nex a chain of mountains, group of hills; but most commonly = a recluse's cell or cavern in the hills. \(\text{\hat{f}}\) \(\text{\hat{f}}\) \(\text{\$\sigma}\)
Syn. Eudenperg choş-kemş khah-bu; qua qişiprig beam-glan khah-bu; qişi bê peru baud-risihi khah-pu; qiqi te khi-wahi yeoh; gerta per şhih-pohi khah-pu; qinu qiqu syom-pahi quas (Mhon.).

Resigns ri-hyems n. of dorje or thunderbolt which rends hills and mountains anunder.



રેલું ri-rgya for રાજ્યનું ri-bkah rgya a prohibition to kill wild animals or game in the hills; રેલુંગુરલુગ્લય ri-rgya klun-rgya bsdam-pa ibid.

*Ma ri-syoy a species of garlic growing on the mountain slopes of Tibet, hill-garlic (Maon.).

१ के विश्व richen-po fine the five great mountains of the western continent of Godaniva are :- 4 7 44 na-to tana ; 5 444 4 rwa-gsum-pa ; \$2.99 \$ 900 nor-buhi rtu-babs ; us and parba bryga-pa and sau rtsub-pa. 2 34 24 ri-chen bshi the four great mountains of Jambudvipa are: MASA ma na-diru, वर्षेन्य दे विकासिन Vindhya, अवाय मन्य Malaya, and MEN 84 FENGE, Himalaya. २३६८ दुव ri-chen-po drug the six great mountains of अध्यक्षणभग the eastern continent or Purva Videha: -- শ্ৰমান logs chen-po; द्वा के बेट व nage-kgi phrefi-ma; ม ga Xqu gma-byahi tshogs; 25qu 3 gั\ ridhags kyi-khrod; gux 345 af rgya-mtsho gyen-du hgro; An a gr a mig-gi phrefi-wa.

Relies ri-hjoms... In ag 25 and a tenger a thunder-belt. It is stated that in ancient time hills and mountains used to walk and thereby cause immense mischief to all classes of living beings that inhabited this earth. Indra in mercy to them made all

the mountains crippled by hurling down the thunder upon them. The mountain Mina (Maipāka) is said to have only escaped by plunging itself into the sea (Mfon.).

रे ब्रेंट ri-stoft v. ब्रेंट 4 stoft-pa.

RECUISEN ri-than mathams the Terai, the low plain at the foot of a mountain; also n. of a kind of fever difficult to cure, which is generally caught by those who travel in the countries on the confines of the Indian plains and the Himalayas, the Terai fever (Mny., ch. 14).

^{२:}५वम ri-dways पद्म, सन, इरिष large game generally of the deer and antelope species. Right er gr ri-dways behin byed trap or net or strings and ropes laid to catch wild animals = 2 594 5 0 ri-dwage dra-wa, 2 594 alla ri-dhays hasin, Fan rñi-thag (Mhon.). 25943.98 g ri-dways ni-cu rtsa-lfla n. of the twenty-five wild animals said to be found in the forests of the mountains called श्चित्रकृष्ये इprin-dkar ryyn-wahi ri and KK 6 ₹ # สัๆพ ที่ลกิ-ที่แร sgra-sgrogs in Uttara Kuru :--- इस पर वर्ता वरे वे हु ; देन वा हे हूं वर्त में कुम वर्त के यदे सुमावनुषाय मेश द्वायदे दे दुवस ; गुन्दर मुन्म; अपू ; माप्त वर्द्यः नेव पुरुषाच्यः सला प्रवेतः है वार्षे सहस्रम वहेंद पर देर प ; विंद स्वा में भेग ; नर ने हवें के य : वासेर में र्; स्थान रहत ने स्थान ; इस में नुपन ; नेस में हम द ने स कृत्र मा वत्रमा पर श्री तर होर प ; बन्धा होर तर व्यार व ; हे द भवे सुभ ; वर्णावे विवास सम ; क्रेड्रीर म ; मर पूर्व ; मर न कृ तु : प्रवास प नवा दा : हायदे देद ; बार है वायाय प : में ब कु ARMU: and ५७६ वर्ड डॅम्प (K. d. 4, 306).

Syn. MAN sa-lus, Mahu sa-hafes-pa; Aga khri-shan or Ansa khri-ghan; ga hung tluh-yi sroq; Anula anam lpays-pahi skyeynas; Anula aga nan (pays-pahi bbyuh-gnas; anas; Anhrog-byed (Noon.).

६:६वम गुप्तस्य vi-dicays ku-ran qa कुरकुणा dress.



Syn. गाउँ ka-ta-lē (कावी); क्षेत्र अर्थ कर्ष कर geer-midog-can; देन देन श्रुष्य वर्ध बहुद क्षम rinchen ipags-paði þbyust-gnas (Mson.).

१९वम हो ri-dwags kṛi-ṣṇa सम्बतारमञ् the black antelope.

Syn. Thus kri-spa sa-ra; Anda mimases; As 44 gehun-nag (Moon.).

१ पुत्रक कुर्या क्ष्म कुला है Ri-dwage kyidgra hdul-wa shep-bya-wahi ri n. of a mountain in Uttara Kuru (K. d. व. 303).

९ इनम के लेंद्र के प्राचित के Ri-duage-kui khrodces bya-wasi ri n. of a mountain in the continent of Pürva Videha, the wild animals of which are the following:- 43 " bai-ne-va : देश्रीक के क्रिका प्रशं के किन्ति प्रशं grib-ma la dgah-wa; amuquağuq ba ltaşpas hbros-pa; JERE ku-raf-ga; ANDEE lam-bzah-po; 39399 phrag-dog kluskyes; and an ba-glast-gi rna-wa; ar a ASE A glaff-po bihuf-wa; Bu anta buis-pa mchog : 99 N 4 544 4 grib-ma la dgab-wa; R विद्याल ri-bol lug : ह मेरियम rha-mohi lus : अहमाभारता mjug-ma nag-po; भर्ति पा mgodkar-po ; # 55 454 4 fma-daf beas-pa ; #4 9 9 sprul-gyi loe; KK & Waga ran-gi sa braya-pa; Maru gbom-pa ; Man gangan gbubg-gyi mgrinpa (K. d. 3, 338).

Rigger ri-dwags-pa a hunter.

Syn. Is a rhon-pa; ^R. Isanan Is ri-dwags mthar-byed; ^R. Isanan Is ri-dwags goadpas bloho; ^R. Isanan ri-dwags gyra (Uhon.).

१ द्वा के देश Ri-ducage-kyi-gnas व्यवस्य deer-grove said to be the site of Sarnath near Benares where Buddha first preached his religion.

१ दुवस हुस स Ri-dwags skyes-ma सताना n. of one of the Buddha's wives (Yig 18).

Rights ri-dwags rgyal-po united met. the king of brutes, i.e., the lion (Maon.).

द्वामा ri-duags mgo चनविश n. of a lunar mansion, the 5th constellation (Mon.).

१५वस कर ri-duage chaft चमलद musk.

Syn. Lang ri-duage itc-wa; Lang ri-duage rtei; MS glu-rtei (Moon.).

Regard ri-dways sna-hdsin as met. = 14 sla-wa the moon (Mhon.).

Requirement of the deer (Minn.).

र दुवार क्यांचर ri-dicags çam-bha-ra श्राचार क्यांचर çam-bha-ra; अञ्चल स् mchoy-med (Mon.).

RESPONSES ri-duage ru-ru usum or 55
The ru-ru egra-egrage the species of deer that cries "ru-ru."

र दुवस वर एवं ri-duagi-pa lan pna-ua नोवर्चन stag with ears resembling those of the cow (Moon.).

^R বুৰুষ্থ p5 ri-duags pr-sa-tu হয়বাৰক the spotted deer, = ^{ইৰু ক} সু ই হব thig-le khrabo can (Mon.).

१ दुवस नृष्य ri-ducage ça-ra bha शरभवन

Syn. 34 Raisa gyen-mig can; Acidalum seh-ye byoms; 4434 35 nags-na gpyod; Azid ça-çdu la; Binkisa steh-çkak can; Azid ça-ru-bha; Azidhaunggu seh-ye çkak-pa begyad-pa (Uhon.).

^१देवसम्बद्धः स्वाह as met.=the moon, believed to carry a deer or to have one pictured in her orb.

Risquists ri-dwags good the wild dog.

Syn. 444's ophar-wa; 444's nags-khyi (Maon.).

Ra ri-wa=the worth; to estimate the worth of a thing in 55 a a Ra dal-ri-wa and an act as a gar-



eras gas ri-wa, etc., worth an ounce of silver, an ounce of gold, etc.

Liags ri-bohi egyan=#K gsabis spanegyan me-tog (Mon.).

श्रेष्ठ द्व Ri-bohi bu-mo पानेती lit. the caughter of the mountain, an epithet of Uma; also a name of the river Indus (Maon.).

% ri-bo 1.= % ri. 2. sym. num. 7.

१व हुइ इंग्-bo khrufi-khrufi को स्पर्भेत mountain crane or else the bustard.

Syn. Tos kru-ñ-ca, Ann en phreñ-ua can (Maon.).

% जूदकड़ Ri-bo gafts-can the Himavat (Himalaya) mountains.

Syn. १०वर भूक दे kha-icahi lhun-po; बारमा १९वर yakş-ri dicah; ९७० व्योक्षण dkah-bəloy bla-ma; केन्द्रे वर्षण me-nahi bdag; जेषा 4 kaila ça; १९४७ rihi tyyal-po; वर्षण १ bel-ri; बारमाष्ट्र yakş-(dan (Mhon.).

মন্ত্ৰীয় Ri-bo gru-hdsin पोत्रव the residence of Avalokites vara.

ই ব্ৰহ্ম হান্<u>চ</u>o dgah-ldan the Geluppa school (Yig. 73). ইউৰ্নী স্বাম ri-bo dge-lugs the yellow-cap school of Tibet (Lost. a. 11).

१ व विश्व द श्रद्ध ri-bo spos-And-lila से सम्बद्धन

Syn. Acutas sa yoks-hdu can; Inges ge spos-kyi had-ldah (Mhon.).

মুখ্য মান্ত Ri-bo tsan-dra ka-la ব্যৱহা ব্যৱহা n. of a mythical mountain full of medicinal plants, etc., situated in the outer range of the snowy mountains skirting the country of S'ambhala (S. lam. 41).

Lause age. Ri-bo htan-band gfafan. Muchilinda mountain.

RHEATING ri-ho chen-po has the ten great mountains which surround the continent

of Uttara Kuru':— महानुन्न वर्ता-ka çe-ka (बचामेका); न्यान्न rwa-कृतेका-pa; श्रेष्ण है राष्ट्रश्य ri-dwage-kyi dgra hdul-va; विश्वण्य स्वर्ध्य gprin-dkar-po hdsin-pa; क्षांत्र श्रेष्ण्य mtho-war hetsege-pa; व्हिष्ट वर्षे ग्रेष्ण्य phrahvahi ñe-bkhor; ह्या राष्ट्रश्य due-na dgah-va; कृत्यव्य श्राप्टेन्थ kun-dgah-va hdsin-pa; योर्थ कृत्यव्य vid-kyi ejes-su mthun-pa; व्यान्य कृत्यव्य स्वर्षय pad-ma ku-çe-ça-ya dah klan-pa (K. d. 2, 274).

१९ सं: ri-boa the hare or rabbit. १ सहset 35 समाप or १ सं: बहुन समाप as met. =
the moon (अर्गाजा.): हेन्द्र द्वास्त्र समाप कर सहकृष कृष द्वास्त्र प्रमुख्य (अर्गाजा.). In the later
post-Christian legends of the Buddha it
is related that the Bodhisattra (Gautama)
when born as a hare gave up his body
vicariously. Indra out of wonder and
curiosity carried him up to heaven for
the purpose of showing him to the gods,
and kept him on the orb of the moon
that human beings might see him at all
times. Since that time the moon became
known as the holder of the pious hare.

N. A. A. ri-box yi-rba the horn of a hare which is an impossible thing but which certain writers such as Milaraspa are fond of speaking of as if real for the purpose of drawing fanciful comparisons. Similarly Kapa the son of a barren woman signifies a nonentity of the same kind.

N. E. L. M. ri-box rea-cau the norned rabbit which is a rarity (K. du. 5, 199).

Refer notes of some some tests the hawk (Mon.).

হত্তহ বুৰু ri-bor gyi-groß mountain village.

Rggेब्ब ri-bya şkyegs grouse. Syn. बुंबाईर इस्म myoş-byeg thur-na; इस्वाह्म thurbrjog-na; धिब्बाम mig-bkra na; क्रायाम rkah-bkra-na; व्यस्थिन brjog-pahi श्रीर-ma;



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মান্ত্র mison-byed ছল; প্রমান gtum-mo (Mhon.).

१:वृत्र ri-brug=वृत्र brag-ri rocky precipice.

Rasa ri-blog spur, hillock.

१ अव ri-tshiy= वर्ष अव bden-tshiy trath (Shal. ch. 11).

Res ri-rdson mountain fortress, fort.

Regards ri-shol-gnas 1. residence on the plateau or plain at the foot of a mountain. 2. n. of an animal which is said to subsist on air (K, d, 2, 4, 64).

२ भे हैंद य ri-yi sñifi-po as met.= इवाब leogs विदिसार iron (Mflon.).

१६ दुवार के प्राप्त rihi ryyal-po chen-po beu the ten kings of mountains acc. to Phulchen. बे, 231 are—(1) विषय स्ति कि सिक्टा रका (Himavata); (2) विषय स्ति के हुएक-kyi kad-can; (3) इस प्राप्त द्वाप rnam-par bdal-wa; (4) इस स्ति दे वीत-इर्जन्न रां, (5) अत्रव ने स्व बिन्द्र कृति-हां, (6) इत्रव प्राप्त रूपा प्राप्त कर्मा; (7) स्ववेद्र अत्रक्ता; (8) विषय स्ति सिक्टा होती है। (9) द्वाप सिक्टा होती है। (9) द्वाप सिक्टा होती है। (1) होती है। (1) होती है। (1) होती है। (1) है। (1) होती है। (1) है। (1)

१. श्रेशक Ri-yi sras-mo पाचेती, निरित्ता an epithet of Uma, the wife Mahes'vara (Mhon.).

१:विश्वेद ri-yi phreh= ५वम् ४८ dug-mo ñuh कविक the Kalika plunt (धूमीon.).

The same rihi rus-spal the hill-tortoise is mentioned as one of the three things to be obtained along with certain minerals from the hills viz.: \[\mathred{m

१ और स्त्र ri-yi hod-can = कुलाई देव द the great ocean (Mhon.).

*** Ri-wo-che n. of a place with a famous monastery on the Ngul Chhu in Khams (Loft. *, 28). Visited by Capt.

Bower and Dr. Thorold on their adventurous journey across Tibet in 1893.

Refige-rise-tha in China: ^{মুন্} বিশ্ব কর্মান মান্ত-rise-tha in China: ^{মুন্} বিশ্ব কর্মান মুন্তম গ্রহমান মুন্তম গ্রহমান Jam-yang resides on the hill called Riwo Deçan.

રવે કે જુ Ri-wo rtsc-faan. of a mountain with five peaks in China which is sacred to Jam-yang of the Tibetan Buddhists: સફ દે તે સુષ્ય અથવા પ્રવસ્ત્ર પ્લાયુક્ટ સફ્ટ કે જે જુ (Loh. ૧, ૭).

९वं९५३६ मुद्दार्थ Ri-ho rin-chen spuns-pa n. of a hill sacred to the Bon in Kongpo situated to the east of the monastery of दुरुश्वाद Bu-chulha-khasi (Grub. 2).

Ranga Ri-bohi bu-mo a name of the Indus (Mnon.).

*S**: Ri-bya rkan n. of a Buddhist sacred place in China (Yiy. 20).

६ पुत्र व ri-lray-pa= वर्षेत्र q hbrog-pa herdsman (A. 73).

Richard Ri-mehi Iha-mon. of a goddess; Richard August Trumbi Iba is to be universally reverenced (Lon. 4, 4).

2:34 ri-tshag mountain-yak (Btsii.).

See ri-shun wild or hill-cat.

Rag the lower zone of a mountain.

રે બે ક્રેલ્લ ri-yi shift-po as met .= કુલામ .ron.

२ भेव or १९ भेव पुकोष्ठ small checks or squares or enclosures made by lines crossing each other.



of the hand or on the fingers. **新考 ri-mo can, **新考 ri-mo ldan marked with figures; **新考 ri-mor byed-pa to represent by means of figures and colours, to paint.

१ अञ्चल ri-mo mkhan चित्रक, लेखक painter.

Syn. Laguet ri-mo-pa; and hkra-byed;

२ अ दश्य वेद क्ष as met. = the peacock.

ই ব্যুক্ত ri-mo gsum-pa (Affion.), the neck, throat, and voice.

र अद्युद्ध व ri-mor byed-pa सामना to honour, venerate.

१६० Ri-rab सुनेष the centre of the world and king of mountains, the fabulous Sumeru or golden mountain; also called १६० कृष्ट्र ri-ra bihun-po, ज्यो है ९ gser-yyi-ri १९६० ri-rayyal, १८ अञ्चाद्य ri-bo quehoy-rab, १९३६ हम १९६० कृष्टिन rin-chen rhul-bytseqs tha-bi ri-ro.

Raga ri-srib or aga srib-ri the hill side not exposed to sun, the shady side, generally the north and north-western sides of a mountain.

Ry ri-gu colloq. for Ry young goat, kid.

RECT ri-hor-wa people living in the neighbourhood of mountains and forests also hamlets on mountains with few residents.

Ru men who live high up in solitary places and do not mix with the general people much, simple people &c.; also animals like mice which burrow high up in the mountains are called Rul

र भूषकाय ri-brags-pa a hill-man (A. 70): र भूषकाय रेजर व्याच्ये वर्षक कृष्ट रहा the hill-men will come to rob this to-morrow. १६ ri-byi 1. mountain rat. 2. a corruption of the word १.ने ri-çi a sage, and applied to the name चनचा. १६३१३४ ri-byihi khyim the residence of Agastya is mentioned as being made of Ketaka gem (Ja.).

Syn. [®]. ন ri²çi; সুমন্ত্র মাধ্যমা-bha sı-bhaya; [®] বংশং ri-hdar; [®] বের ri-hphan; গুল্প ও chu-lhahi-lu; বুমন্ত্র মাধ্যমান চিচ্চা-হkyeş rgyalpo; ক্রমন্ত্র khyor-chu can; প্রস্তুত্ব স্থান মাধ্য phyogs bday-po; মাধ্যমান মাধ্যমান মাধ্যমান ধ্য হা ধান্যমিত্র মাধ্যমান bohi bu (Mhon.).

^૧ને ri-ço n. of a medicinal plant : ^૧નેથ મહેમ કુર વર્ ગુવ જેવ 5 વર્ડન

देवा द I: riy-pa vb. 1. चहि, बेहा, देह, বিশি, স্বা to know, to understand - কুম'ৰ; with the termin, of the inf. : to know that, to perceive, to observe anything to be of a particular shape or likeness; and knowing or having known; Muck 24 44 khros-par rig-nas perceiving that he became angry (Dal.); an Reque ga pha-la rigpar quis let your father know it, inform your father of it (Tar.); in 5 29 45 \$5 sloytu rig-par byed (it or he) teaches how to avert, prevent, etc. १५ अन्त rig-mkhan one who knows or has capacity for learning; ace. to Ju.: a knowing person, a learned man. 2945 rig-rgyud source of learning, intelligence, character. 29294 rig-snays a spell, charm, magic formula; rig-shags mkhan a person skilled in charms, an exorcist. 2434 rig-can or Rage riy-ldan a learned man, an intelligent person; 29 454 riy-guas learning: a science. 2. v. 194 sgrig-pa (Ja.),

देवा य II: 1. in Buddhism=स्वित, स्व सं ध्यः द्वा प रेव प्रतिमंदिद = ordinary Samoid which is of four kinds: (1) ... प्रतिमंदिद ; (2) व्यवेशन-श्विद ; (3) देवाये व्यव के स्थार द्वा पर रेवा व निवस-

प्रतिसंबिद : (4) हेंपश्य में में भ्यः द्वापर देवाय प्रतिसान पतिसंबद comprehension, prudence, talents, natural gifts. 24452 244 talented. rich in knowledge, learned: Ragaguera new information, disclosures, knowledge: also, news : विज्ञी देवाव बहेवबाद log-gi rigpa begregs-na if false knowledge has belched (up) (Ta. 174, Scht.). 2. science, learning, literature ; 45 \$ 244 the orthodox or sacred literature; 32 294 phythi-rig-pa the heterodox or profane literature (Cx.); पुरुष्टि के देव a literature or science common to both religions (Buddhism and Brahmanism). Lauc anu rig-pahi gnas and Lau rig-pa any single science (philosophy, medicine, etc.) 3. the soul as an entity; ६व व सुबाद्द पुषा a the soul separated from the body: हैन दूर पुष्य rien-dan bral-wa the soul separated from her abode.

Ray against rig-guas ben the ten sciences, anguage of which five are the higher and five minor ones. The latter are -क्षव रेक्य q80-wa riy-pa the science of healing or medicine; | Rqu sgra-rig-pa the science of words or language; 454 tshad-ma and कार्य विवास glan-tshig rig बाय dialectics; 41244 beo-rig-pa mechanical arts. But at 14 19 17 49 11 29 9 nafi-don setesnod geum rig-pa Arutfala fest spiritual knowledge of the Tripitaka forms the higher sciences. Acc. to the work called Kosalahi-rayan (ने अवदे बन) the word रेन बन्ध comprises both art and science; under these being placed medicine, and astronomy, besides the arts of painting and writing, with the following crafts :-mgar-wa (smith), वेद सब्दे व अन्द sen-ma-hbregmkhan (barber), As all cin-beo (carpentry), BUTE AND seller of frankincense. ATTHE brisig-mkhun mason, alla apa biso-la mkhan dver. In a a tshem-bu-na tailor, 32 mg gurmkhan tent maker, as also barmaid or

beer-selling woman, 945 a bean-pa butcher, and the sellers of and workers in precious stones

१९ प ६६ rig-pa can = १९६६ rig-ldan intelligent, sagarious.

Syn. 3x.4 \$pyah-po; 3x.4 gruh-po (Mnon.).

Rquadqq is rig-pa mchog-gi rgyud is a Tantrik mystical work believed to enable one to distinguish the mischief done to a person by human beings from that done by evil spirits.

Requesting n. of a Bon religious work (G. Bon. 4).

रेक्प में बेदक the knower.

९वायभेष्याच rig-pa mi-geal-wa= हेन्य glen-pa an idiot, a fool.

Regulate a rig-pa hdsin-pa, v. Regula righdsin.

Regardan a complimentary address for a Buddhist nun similar to the form Rie brisun-ma (Yig. k. 70).

श्यवदेश rig-pahi १४०-४८ वस्त्र ३३५५ nags-kyi tig-ta (Maon.) a species of wild gentian.

देन्द्रकृतिक्षिका rig-padi rgyal-podi gleo-bo mame designation of the chief gods of learning:—क्षण्य, शहरवाकावानः अहत्वरकार्यः सुनुकारनायः, व्यवस्थानः



व्यवदुष्यः बुष्यविष्युंबर्षितः अध्ययः बुष्यविष्यदेशिक्षं के अस्ति व्यत्यवस्थायवे सहीक्ष्मंतः वर्षेत्रविष्ये सहीक्षंत्रेतः हर्षेत्रविष्यः सम्बद्धः (स्वतीचवात्राः) ; इ.स्वीतः त्वरत्यः ; अन्तित्वयः वस्तः । स्वीतः द्वेतः (सीक्षणकः).

বিশ্বস্থার এই শ্রহণ riy-pa (dan-paḥi guaş — বেশ্বই ট্রিন dpaḥ-woḥi khyim the residence of a hero (Mion.).

रेष हो rig-byrd 1. accomplished, acquired knowledge: ६ रेष हो हु ब्यूच अधित है I am not an accomplished singer. 2. instruction, a book conveying knowledge, a scientific work: वाहरेष हे bzobi-rig byrd a technological knowledge (Glr.). 3. वंद the (four) sacred writings of the Brahmans. 4. in Rtsis: symb. = four.

રવાઇલ rig bycd-bahi the four Vedan viz.:—(1) વુલ્લ કતાત-તેવા. (2) દેવાઇલ તેવbrjod, (3) અંદેલ કૃતે મુદ્રતેવનું કોઇણાં, (4) પ્રેલ્લ દ કર્યું કે તેવાન કર્યું કૃતિ મુદ્રતેવનું કોઇણ-pu= દ્રસ્થા તેવાન કરવો પ્રતિ તેવાન કર્યો. a sage, one versed in the Vedas (અલિંગ.): વેલ્લુક્ટલ વેલ્લાઓ the branches or divisions of the Vedas. વ્યાલ માં-byrd bdag વેલ્લિ an epithet of Vrhaspati, the teacher of the gods (અલિંગ.).

Rags is Rig-byed skyes one of the names of Draupadi the joint wife of the five Pandava brothers (Maon.).

१५९६: rig-byed gdon वेरम्य an epithet of Brahma. Byn. ²95(\$14 riy-byed min-po; ²495; 194: rig-byed dwan; ²495(14184: rig-byed gram-byan; ²495(1414 riy-byed dran-po (Mon.).

2435,244 riy-byed gdon-ma an epithet of Uma, the wife of Mahes'vara (Mhon.).

ጓግይና ነጆች Riy-byed-Lhamo an epithet of the goddess Kurukulli of the Buddhist pantheon. She is believed to bestow peculiar power on her devotees and therefore is called ናሚ ሂደን ያቸች (Risis).

रेन हैं। नेबर वर हूं वर्ष क्ष riy-bard gsan-war smra-wahi lta-wa the Tirthika doctrine Dars'ana (They.).

Ranger ig-mgur-ma a libidinous woman, a voluptuous woman (Mñon.).

Lange righdsin or Lauretau rig-pa hdsin-pa विशापर comprehension of a science with ease; also = a clever person; but usually Raaks rig-hdsin (like Raaks rig-hchan) denotes a kind of spirit to whom a high degree of wisdom is attributed by the Tantras. The names of the Rig-dzin or Vidyadharas : - 43 4 4 4 4 वर्ष नुकर्षे ; वर्षेद व केद्यद वर्षे व ; का अवि क्षेत्रक हिन दव 5'49द'पर'9द'प; जे सर्वे प्रसाद जेवसायर कु.व. १:५वस कु. वर्षेकः, वेंदुः, नेदानुद्वयः, गुनगः, ^{पृ}रक्षकथागुदनुः क्ष्माय ; इस १ में भावरे दे ; दश भावर वा के वर हेद य ; श्वार २वे बर क बदसाय ; हे मे नवे सुब क तु व ; हव यवे नुबस ; बर वी बहुद ब डब ; दे दब कु -- -- गुद हु सुव परे देव थ : इबा पुरुवाय दे हैं वियो बेहेट मब्बुट मः अविवास मः अवाश वाश्वर वयः दर परे नेद हः श्वर हरे नेद हः श्वेत व्यवापर हेर्यः अन्यान स्वत्यायः ने न्यारे ब्रेट सम्बद्धाः SERGO. All these spirits are alleged to reside in the magical forest called \$4.595 म बु वरे देवे कि बु पुन दश ब्रियम व and to spend their time in perfect enjoyment with women who are equally accomplished (K. d. s. 307).

equity and Rig-basis ku-ma-ra cri n. of an Indian Buddhist who was well versed



in the Vedas and the sciences. He carried with him to China the famous image of Buddha made of sandal wood called Candanaprabhu or \$5.54 % tshan-dan jo-bo (Grub. 5, 16).

Rayan rig-ces= Ray and Auxa.

श्वा श्वा rig-rig in भेव १ व १ व १ क to stare with revolving eye-balls, to look about, esp. in a timid or an anxious manner, (Mil. Jä.).

ইবাই rigs in Budh. 1.=5খ বঁম, বৰ্ম, नोच, कुछ breed, culture, also spiritual descent. The word 298 is so called, as we are told: दर वर बमाप्टर व दर । वर 5 दे के ह व 35 ! વસ્તર રેખે 45 વર્ષિ 3 . (K. g. 4, 44) first, for having originated from that; secondly, for doing works belonging to that; lastly for holding lineage to that! Aquisa of noble birth. 2. = 2 qui 5 u rigs-rus race. lineage, relationship, and family; and amily; # 3 mahi-rigs-su ne-wa a relation by the mother's side : Raw De rigs-kvi-bu or and bu-mo noble or honoured airs! honoured madam! a respectful address, which is applied to Buddhist monks and saints. 3. in a special sense wife, caste, class in society, rank: A-Rest the human race. mankind. 4 .= T class (Maon.) kind, sort, species: Ta Ran agaras grohi-rigs gsum-yod there are three sorts of wheat; अर रेक्श केंबर रेक्श के वड़ व different kinds of language and costumes; कुल डेन प्रेन्थवर the four classes of great kings; wawquraquigathe sphere of spiritual culture and enjoyment of the five classes of Buddhas : १कापुत्र or १काव by the day, by days, daily (Ghr.). 5. some, divers, certain : 45.29979 a area if one is not on his guard against certain diseases. 6. custom, routine : Rew all rigg-have customary work.

रक्षणुक् हिष्यद्व rtgs-kun khyab-bdag 1.= ५ अप्रै वृद्धि के dus-kyi hkhor-lo चीकावचळ the Tautrik system of Buddhism called Çrskâlucakra (Mãon.). 2. = देणपञ्चक् श्रिक-pa lân-ldun an epithet of the Dhyani Bodhisattwa र्ष्टेक्टर Rdo-rje hchañ (in his mystical manifestation).

રવાન દેવા igę-kyi thu-wa = વ્રમારે રવા bram-zehi rigę (Mion.) Brahman caste.

रवशकुक rigs-kyi ma= रवशकुरका rigsskyons-ma or विश्वद्वत्र khyim-bday-mo स्वरूपको a housewife (Minon.). रवशकुरका rigsskyons-ma id. (Minon.).

Rangs rigs-rgyud or Rangs rigs-bryyud

= 95.45 mgs or 95.25 gduh-rgyud (Minn.)
race, lineago, extraction, family (Cs.);
Rangs Range issue: Rangs 222 ar rigs-bryyud hybel-war hyyur-wa the rising
of a numerous progeny (Dom.).

१९४१ वर्ष Rigs-bryyahi bdag = ६ हे ०४८: Rdo-rje bchañ or Vajradhara.

ইপুলাইন rigs-fun low extraction or birth;
কোলে ক্রেপ্টাব্য such as blacksmith, butcher,
etc. ইব্যাহ্র বিশ্ব rigs-fun dpon-du
sko-wa to raise a child of low extraction
to the royal dignity (Glr.); ইব্যাহ্র টুব্র
the quarters generally in the suburbs of
cities and villages occupied by low class
people.

१९वाषु rigs-laa प्रशास five older orders of monks: Pratycka Buddha gotra, Tathagatayāna gotra, Aniyata gotra, and Agotra (१९वाके राष्ट्र-med) (अधिका.). बुण्य-१९वास् the five Dhyani Buddhas; १९वान्यसम्बद्धाः rigs-gum mgon-po the three protecting lords: Chenresi or Avalokites vara, Chhakdor or Vajra-Paṇi and Jampal or Manju S'ri.

Randa rigg-chen = anquire of high birth, noble extraction; also, of holy birth, i.e.,



incarnate beings; = § 4 5 \ 4 skyes-bu dumpa (Maon.).

ংশুলা rigs-ñame-pa degenerate: ংশুলা কুলাংবাঁহিং rig-ñame dge-slost a fallen monk, a monk disgracing his position or profession.

रेब्बक्शमय rigs-मॉर्ग्यm-pa≔ रेब्बक्शम् सम-बातीय of equal rank or easte. रेब्बक्शम rigs-मthun id., opp. to रेब्ब्बक्शम्बद्ध

विवाहन rigs-ldan 1. क्यों, कृषिक noble birth. 2. = कृष्टिन rta-mchog an epithet of Uccairraed, the horse of Indra; a horse of good breed (Mion.).

१व्याप्रदाभ rigs-Įdan-ma करावादि (MAon.).

ইবাঝ'ন rigs-pa 1. vb. to have the way, manner, custom, or quality of : अविकेशक वर्ष रेक्स के that its head should come out was a matter of course. 2. योखक्या. जवित necessary, proper, suitable, right, suited to the purpose: 52 देन कूट यदे देन भ now a mountain ought to appear (Dsl.); qaqqa Remain would it not be proper to keep it? १ वृक्ष के पुत्र वर्षे it is right time (Dzl.); श्रेष्ट्र विशेष्ट्र में it is not right to be silent; make to abuse. 3. possibility, capable or capability: TE POWAS THE because it is possible for him to come; इन्परेशे के दिन्दा dran-pahi mi-zin rigs-la if there should be any chance of his not remembering (Thar.); 54 45.5.45 सदे १ वया as there is a posibility of going to hell; दावा १९६५ gdul-wahi rigs-pa those capable of conversion (Dzl.) ; () 4 4 Language ther skye-we nivigs-pa-ma legs his being born as a deity is not befitting. or also: not possible, not probable (Dzl.). A-Resu wrong, not right, unbecoming, improper, etc., to do badly; Rawalla a unbecoming, improper.

** rigs-bynk=** 75'4 rgynd-pa or *** 75'45 gduk-rgynd extraction, descent;

scion: মার্থবারু sa-bon las-byun grown of the seed (Minn.).

Require rigs-med 1. signs the fourth Pandava, one of the five orders of the Buddhists v. Requirers-laa. 2. mongoose.

१वस बेर्य rigs-med-pa चीकास्थक the Kalachakra system of Buddhism (Mon.).

Represent rigs-beam an ascetic, a hermit; Beam and shrims-la gnas-pa one abiding by law, a holy man, one belonging to the holy order (Mion.).

श्वभवते rigs-bahi चतुर्व चे the four castes of Ancient India: प्रभाव braneze, Brahman, वृष्य चेला ryyul-rigs Kastriya, हे-१वच rje-rigs the gentleman or trading caste, व्यवस्थित gdol-wahi riys Sudra caste.

रेक्श पहाल rigs-gaum the three classes of beings: देव or क्ष रेक्श the gods, बर or के रेक्श the human race, बात मु रेक्श the screent demi-god race. The three Bodhisativas who protect these three are called रेक्श बहुआ अर्थ हो.

रेब्ब्स सु वर्ष as met. = रेब्स्स the ocean.

Rem ria-gag also Fem jacket or waistcoat without sleeves worn by Buddhist nuns.

Redu rifi-fie-wa= Red rifi-se: FARE 24 in Mil. nt.=every day warm meals.

Raya rin-thun 1. long and short.
2. length, relatively.

१६ ५ पहुच इस दिया as met.=that calls from a distance, i.e., a cock.

25 554 rif-du khyab perfume, sweet smell scent.

Syn. 3 pra dri-shine-pa; 3 pra dri-shine-no (Maon.).

दे द्वार्थिय ris-du mithos-wa पूर्वी to see to a distance; fore-seeing, considerate; also as abst. = a wise person. Syn. स्थाप mithas-pa (Mon.).



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Requester ris-nos-houge that attracts from smell : also = sweet scent, Syn. 3 445 dri-shim-po (Maon.).

%र.व्युद that soars or flies to a great height or distance = TT n. of a star.

RE' rifi-wa 1. length of space or time; LES id.: 549 LE dus-kyi rifi-wa length of time: 43443 Raw grugs-kyi rifi-wa the distance of space, length of body, etc. REAR THE from a distance: 5'55'99" were da-dun vul-las rin-ste as he is still at a distance from the place; 45442 TE BETE THE BECAUSE this place is far from the town (Dzl.); ARE THE no great distance. 2. or Rati and Rati adi, long, with respect to time: 32.4 a long life, adj. long-lived : RE Ra = # 295 # 4 without delay, shortly in a short time. RE DE EMET & LOUIS व्यवसम्बद्धकायाम्बद्धकान्य (Yig. k. 26) may it please you to keep in the ocean of your mind remembrance that I may be permitted to meet you within a short time. Na Re E 44 yun rife-po-nas from a long time, a long time since; REGENGGG or रेट व अवेद कर soon afterwards; रेट वेद अ 1445 not delaying or being detained for long; AREA after not long, in a short time: RAWARE OR not long after that; REAM a long time; REAMAGUSE after a long time (Dzl.). Raids adv. a long while, for a long time; Transman as hadid not come for a long time (Dal.); Re 244 after or during a long time (Glr.). REW resp. WREW c. genit. = during, at; 34985 a in the day time, during the day alt ages to all am provisions for the time of his stay here. REAT rid-wa-life the five objects to be long admired: arms, eyes, breast, nose, knees (shanks) (Mi.).

REMAN rid-mo-skyes see, from n. of a very useful medicinal plant (Maon.).

Rage rif-lus जल doctrine; one's sect, religious order, or school; old custom,

REDRU rif-barel mile um (Zam. 11) also called an 45% hphel-gduff, small very hard glittering particles said to be found in the burnt ashes of certain (not all) holy lamas : सरभावसामान के रेट वर्षेत्र नहीं र व वेवव (J. Zaf.) the relics of bodies of the three Buddhas, etc.

4 25 9 rife-bu= again Abrel-med or As a rkyan-wa single, simple, solitary, unconnected; also=prose.

REN rins. RENG ring-pa hurry, haste; or RENG as vb. = 35.5.354 mour-du byed-pa to make haste; अ बेन्स रेटम पर्वे द्वा ने मार् द्वा में not delaying do now come here in haste; देहम यसक्षिय rins-pur rgyug-pa to run fast ; REWSE rife-run though you be in a hurry; दिश पर वर्षद बुंबल ring-pahi bond-snoong gifts of charity requiring haste; RENEGRY rifestabs-su most speedily (Ja.). Rewalfa rifig-pahi tshul in #4 464 % W M 3 44 44 PEN PEN परे द्वा के भा के बाद a the three eyes east looks quickly upon the lama's heart (Khrid. 189).

देर् य rid-pa=१८वादन a rotten thing; emaciated.

रेंद्र rin दूख, वर्ष, पद the price, value, charge: 339854 to fix, to determine the price; 34344 rin-rtog-pa to ascertain the price, to cetimate the value; 24 24 24 24 to abate, to lessen the price (Cs.); 34 ana u Range rin-hbri-ica the sinking or falling in value: 2535 rin-can valuable, dear, costly; 24 %5 rin-med worthless, also: free, gratis: 24 TK rin-gon or 24 ac or 2425 price, cost.

+ 24'34 rin-cen or 24'4'3 rin-po-ce for ९वृद्धेव rin-chen or ६व्यांडे rin-po-che.

Rail a rin-che-wa 1. of great price, value-2.=57484 (MAon.).

萎

Raids rin-chen 1. TH. TECH. HE. TE. gem; precious, precious thing, gold, wealth (in metal), \$4.343 or \$4.2442. = 484 gold: Mag de 34 de ag de lena dad ge. Aon. health being glowing as gold its natural glitter (Yig. k. 59); % 34 474 4=554 silver (Pig. k. 4). १५ देव द्वा दव विकास विकास n. of a Sûtra delivered by Buddha at the request of Rin-chen-dra-wa-can (K. d. u, 252). १५ देव हैंद व रववर्ग the earth that has precious gems in its bowels; १५३५ dust (from rubbing) of gold, silver, copper and iron (Rtsis). Range the three different Ratna or gems in Buddhism: Buddha or the supreme teacher; Dharma, the doctrine embodied in the scriptures that protects all living beings; and Sangha the church (comprising all the past Buddhas, Bodhisattwa, saints and the priesthood) which leads to salvation. Radawasa rin-chen ma-bdun the seven (really six) different precious articles believed to be the extraordinary treasures of a Cakravartti Raja: the precious wheel, the precious elephant, the precious gem, the precious wife, the precious minister and the precious general. 2434 aga: and the earth, also the ocean; n. of a Bodhisattva. १५ डेन वने वदेव great rivers like the Indus, Ganges, &c., which carry the four kinds of precious metals (Yig. k. 16). 24-24-2-48-84-02-05 rin-chen sla-was shus-pahi mdo n. of a Sūtra delivered by Buddha at the request of Ratna candra. (K. d. 4, 258). 2. symb. seven (Risii).

श्वासः सूख price, value; श्वासः अ valuable; श्वासः के स्थापे dear, costly; श्वासः व्यामे dear, costly; श्वासः व्यामे invaluable, priceless (*Vig. k. 3*). श्वासः प्रवासः स्थापित कर्मान्य the cowry or the current coin of ancient India.

Rapid ris-po cas = 2.8, 24.34, and, to
1. precious, the title which the Lamas of
Lihasa and Tashi-lhun-po receive when
they are recognised as the embodiments of
the souls of their predecessors and are
installed in the hierarchical office. 2.
sbst. gem, jewel, gold, ailver, etc.

Rম্ভিইবিচ্ছ ris-po chehi-gdugs আছম the jewelled umbrells, one of the eight auspicious articles in the possession of royalty.

PAGE TO the five different kinds of precious articles: gold, silver, turquoise, coral and pearl (Rigir).

रन्त हेर्द्र स्नय नेष हु करे रे n. of a submarine mountain of the Eastern ocean:— प्रवृद्ध हुँ दूर निर्देश हुँ कर के स्तर हुं दूर निर्देश हुँ कर के स्तर हुँ दूर निर्देश हुँ कर के स्तर हुँ दूर निर्देश हुँ कर के स्तर हुँ दूर निर्देश हुँ कर के स्तर हुँ कर हुँ कर के स्तर हुँ कर हु कर हुँ कर हु कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर हुँ कर

१५ व डेवेब्रॅं स्वयंक्य a chest made of gold or silver and studded with precious stones.

देन विकेशिया rin-po chehi-glin रसकीय n. of a fabulous island (K. d. द, 848).

९५ ज के श्वर के के काय के वा ता. of a Sutra in (K. ko. a. 261).

%4 g.tm or %4 34 g.tm n. of a town in Teang the chief of which once ruled over Tibet. It has a fort or Jong (\$250).

श्रिन्त हैंव भवाति bought with money or price.

રેતું દે rin-di 1. bad. 2. a musket-ball (Jä.).

Ra rib colloq. of Ra = 55 tm a short time, a little while. 20'H rib-ms (also, colloq. "dibma") fence, hedge, enclosure to protect fields from the cold winds, intruders. etc. (Jä.).

देश में rim-gro= मुध्य thu-rim परिवर्धा, equit, addit any religious service conducted in a temple or chapel, daily, monthly, etc.; also honour, homage, shown more esp. to gods, saints, and priests; special personal rites and other ceremonies. रेश केंद्र व विश्वकात नर्वेक extraordinary religious service: ইনাৰ্থি কৰম place of religious service ; RATHER CX 43% rim-gros tharwar havur he will yet be cured by religous ceremonies : 33 2 s a 4 deht-rim gro-la as a ceremony for him (the sick person) (Mil.); as he a two by offerings in goods, cattle, buas he arranged a great sacrificial festival $(J\bar{a}.).$

Rangia rim-gro-wa or Rasand rim-hyropa attendant, attending servant, aidede-camp; in modern Tibetan the term comprises such high household officials as क्षान्द्रद geol-apon, बीक्स द्वंद gzims-dpon, देर. Ananda was Buddhas rim-gro-pa: and the priest conducting the fixed daily or monthly religious services in a temple or sanctuary is also called रक्षान rim-gro-pa.

राध , rim-pa परिवास, वहासम, सम 1. order, series, succession; १ अववदेन ५ or १ अवदे in a row or line, in row, by turn; १ अवद rim-par successively, one after another, gradually; १ अ १ अवद

order or succession, the place in a row or file, constituent part or member of a series, an item : a folding part : 38 A 345 RW gravity was five members of his line occupied the throne (Glr.). There's say rim-pa-bdun a seven-fold door (Dal.); SENTIFICATION of good or bad articles: 954 3 244 numerical order, serial Ranadowa to degrade, bring down gradually (Yig. k. 1), 3, order, method: श्रेमवर्थेद्य प्रकृत without method. disorderly क्षियं व्यक्तिवाम out of order. changed, irregular; Rau Raga knowing the order or method: assus an an an area by this method which will be explained immediately (Jü.); Raga rim-bral disorderly, irregular (Ja.). 4. degree, stage : ৰ্ মই रब degree in rank or dignity; विकास 2 a degree in talents or attainment; र्वेश्वर संवास के रेक्षण stage in spiritual and saintly perfections. 5. time multiple: Rargua rim-ldabs 34 Ru nis-rim double: देश बहेब rim-acig == बद बहेब once, one time.

ইন্নি rims or ইন্নাৰ্ন rims-nad অব infectious disease, plague, হৰ ইন্নাৰ epidemie; ইন্নানি ক্ষা বিষয়কাৰ typhoid fever; ইন্নান বৃদ্ধন rims-ytoń-na to send, to cause a plague; ইন্নান্নানি virulent contagious disease; ইন্নান্নানি rice from epidemie or plague: হ্নান্নানি মুখ্যানি হিন্দানি বিষয় plagues, epidemica, are caused by nothing but the season or by demons; ইন্নান্নানি the season or by demons; ইন্নান্নানি ction has set in gradually by the action of filth the disease has got the name Rims-nad (Māg. 23).

... থৈ ril or বৈত্ৰ ril-po 1... কাৰত all, the whole, the entire thing (opp. to a part): ত্ৰণ বৈত্ৰ the entire month; বৈত্ৰীপুৰ্ণ ril-pohi thag-ma the remainder of the whole (Vai. kar.); মুন্তাইনাম্বা bubs-ril-lus the whole body; ইনাইনাম্বানিয় gyis gyogs-pa entirely covered, completely enveloped, or wrapped up (Sch.); মূল্বামন্ত্ৰী ক্ৰিক্তিনা covered his head entirely with his shawl (A. 86). ইনাম্বান্ত ril-mid-pa to swellow a thing entire; ইন্বান্ত ইনাম্বান্ত মূল ক্ৰিকাইনাম্বান্ত মানিয়া, or only with one half (of them) (Jā.).
2. ball, globule: ম্বান্ত্ৰী বিভাগত কৰিব হিনাম্বান্ত কৰে pril-ma.

Realten ril-hjog-ma (BERTALEN lhahi smad-hishoh-ma) n. of a celestial courteran (Mhon.).

Rails: ril-tis, (afragic 3 Rag xx; fx 4 afrage balls or globules made of flour as offerings to the gods, spirits, etc., also the sacrificial water cup.

श्वाद्य ril-por, adv. wholly, entirely: १९७ वद्दः श्वाद्यः वर्ष्यं to consider a thing lasting and complete.

পোন ril-wa 1. or रेच मां-mo round, cylindrical; বৃদ্ধান প্ৰদান sran-ma ril-mo peas are round (Vai. ph.). 2. sbst. ছাড্ডা, বুৰ্ণিয়া a round, globular object, such as a round lump of butter, etc.; रेचवर देव व्याप्त hugh spyt-hugg a bottle, narrow in the middle, a gourd-bottle (Sch.). Also— and chab-ril or an and chab-ril or and and chab-ril or and and the mouth of monks; সংগ্রামণ বিশ্বাস্থান কর্ম বিশ্বাস্থান বিশ্বাস্থ্য বিশ্বাস্থান বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থ্য বিশ্বাস্থান বিশ্বাস্থ্য ব

રવા ના-bu small ball, globule, pill: જાવુર ભોવવાલમાં formed into a pill of the size of a pea (Ja.).

Terms 1. sbet. (apparently derived from als bbri-seu to draw) any figure, form, design. Ruteris-su, in figure, Ruter

aga risian Abri-wa= P. A a aga ri-mo-la briwa to draw : देश सं क्षेत्र वा संस्था वर्षे वा में वे व्यक्त वर्षे स treatises on figure-drawing building, etc. (A. 34). 95 W an pad-ma-ris the figure of a lotus flower (Glr.); Aque Ran Ban migris-su bris-pa designed like a chess-board; Waskya-ris the blank parts of a picture (Cs.). 2. acc. to Cs.; part, region, quarter, hence at a mtho-ris heaven, 59x 24 dwaf-ris share of power or territory; ARA Ra Manh-ris n. of a part of Tibet-the western province; 3. निकार party : ब्रुवारेस phyogs-ris partiality ; Cs. has also: Ex Ru raff-ris one's own party, and an genan-ris another's party. Raiss rig-can partial, prejudiced. Raiss impartial : १म कर हैं जिसे हम पणक्र eight uneasinesses of an impartial mind (Khrid. 16). १ अ प्रथ= के रेट केंद्र य or विकार सकेंद्र य impartial, lit. not considering one near to his side and another distant from it. Paras ris-med impartial, indifferent, hence also a hermit, because he ought to feel indifferent to every thing (Ja.). gsah sym. num. = 7, derived from the number of the greater planets together with the sun and moon (Ja.).

5 m l. a horn,=5 rua; quq5 yak's horn, *5 ra-ru goat's horn, %95 luy-ru ram s horn. 2.== cha a division, part, section: (44) 15 a brigade; Frantis. न्य पुत्र स्व वेत्र the cattle, sheep, goat, &c., of each division under the Jong (Rtsii.). દુસ વસુમા દુસ વધે દુ વહેલ rus-gaum byas-paķi-ruparig one part out of three parts. Also 5 ru is equivalent to the Chinese term usually translated "banner": qua 5 gyatru right wing or district, or "banner"; ৰ্থৰ 3 left "banner" or wing, জাই dwu-ru central division. More especially 5.55 ru-dar banner, military ensign of triangular shape used in Tibet; 555 950 ru-dar Sphyar-wa to display, to hoist the banner. Signe-ma division or wing of an army; \$154 ru-spon commander of a regiment or wing; 5'meq ru-spishon a lance with a flag attached to its top, colours.

5'K' ru-sa hatred, grudge, malice; 5 K' ru-sa-can spiteful, malicious.

5 5 ru-rta we see. to Cs.: a kind of spiny root [a sort of medicinal plant used as a remedy for the disease called takman; Costus speciosus [8.

Syn. 15.49731 hog-bbar-ma; 599444344 gbyug-pas-metshan; 59957 khyob-byed; 31445 smin-ldan (Mson.).

5 4 Ru-thog or 4 Au-rhog n. of an important fort as well as of a district in Tibet lying to the east of Ladak, about 15 miles beyond the east extremity of the Past-kos Lake.

of the Kaurava armies who fled from the battle field of Kurukşetra and took shelter in Tibet (J. Zof.).

5-2 ru-pi (in Sikk. rubi) unfus. 5-4 ru-po=ram in W. (Jä.).

5'4 ru-wa 1.='5'5 re-gur a tentcovering made of yak's hair; 5 a'a ru-wapa a person living in such a tent; 5 a'a ru-waru-wahi-tahogs a number of such tents,
a tent-village (Jā.). 2.=a'5'a brog-pa
herdemen of Tibet.

5.4 ru-ma curded milk, used as a ferment, in C: ****5 ** § 4** 5 to-nur ru-na blug-bdra as when sweet and curded milk are put together.

s was married to King Sron-blean sgam-po and built the temple of Brag-Cha Kluphug Lhakhang (Los a. S.). berry, prob. the smaller species of the of which the rosaries used by Tautrik lamas are often made.

\$\frac{1}{3}\frac{5}{3}\text{ru-ru} 1. a kind of deer (K. d. s., 177). 2. species of fruit-tree (J\vec{a}.).

5 24 ru-leb 'flat-horn,' occurs in 44 5 44 the Cerous Wallichii, and in 444 5 44 the stag discovered in Central Tibet by Dr. Thorold and afterwards named Cerous Thorold.

সুন্দ rug-gi= ফ্লান্ত phrai-du or সুন্দ myur-du soon, quickly: ব্ৰহ্ম ক্ষুত্ৰ কৰে আন্তর্ম কিন্তু (Behu. 70) they do not repent even if they have to go to hell quickly.

চৰণ rug-ge adj. and adv. gracefully, finely: আলতে, চৰণ বিশ্ব বিশ্ব কৰিব et gracefully; বিশ্ব আপৰী shift-num rug-ge the field had a smooth elegant appearance.

54 'A .ug-pa vb. to bend; চৰ্পত rugbyas= ছমতা syur-byas bent; মন্ত্ৰ-ত্ৰ্ব থটা ক্ চৰ্পত্ৰ প্ৰকাশ from having bent down his head in serving ten and molasses (A. 141).

545435(4 rug-rug bycd-pa= 4844 biduspa to collect together: *****5545459 put all things together pell mell.

Salama n. of a town in the country of Sindhu (S. lam. 35).

+ 55 FL run-khan a polite term for bake-house or kitchen, generally such as belong to the clergy; also store-room for keeping clothes, furniture, and utensils permissible tor the use of monks.

55.4 ruh-wa (cognate to 344, \$44) 1. vb. to be fit, capable for, suitable, right, and adi : बान्स, बच्च, पाच, चचित proper, fit. etc., TENESTSE whatever has been done is proper; idiom for: you can do what you like. Make again a se this word is calculated to terrify, is terrible; age 5. 55 it is saleable, vendible : MASASSASE slob-dron-du-mi rus he is not fit to be a teacher: 434.5.3.55 he is good for nothing else, but also in the sense : he is too good for any thing else (Glr.); 夏中5年5年5年 one that is able to perform it; A'35'A'55' mirned mi-run it must be procured by all means; Aguass it ought to be done; AS ME SE can also do without (him): \$8.3 TES SERVESE would it not be as well to let him go at that time; 8 ge 35 Aug 55 how can one believe you? (Ja.). 2. Ja. mentions several other phrases with 55: awa & 3.54. why should we care so much for this our body? Esp. 3 455, preceded by 4 or (rarely) by wk, why should not P. i.e., O that ! would that ! ak as a a অব্রত্তমন্ত্র would that this were mine! दवेतु समित्र हेम इट I only wish, she were not my daughter! would it were not my daughter! In C. colloq. and in later writing; 5" ="although" after a verbal root: 3:44-045-55: though I have been sitting so long (Mil.); A STA SE though it is not necessary (Mil.); AWSE A AWURTSCU to plead ignorance although one knows the thing (Mil.); 343455 whatever may happen to me, = at all events, at any rate; के बेद इस though it may be: बंब बेद इस मेद इस whether it be an erroneous (opinion) or not (Mil.) नेइट वर्षेत् इट though I live or though I die; que 5x 3 un 5x whosoever he may be, whatsoever it may be. argara argana (1) permicious, dangerous, atrocious, as enemies, beasts of prev. malignant gods and spirits, etc. (2) spoiled, destroyed, ruined: *5x * \$\frac{3}{4} \tau \text{destroyed}, destroyed, etc., *5x * \$\frac{3}{4} \tau \text{to be destroyed}, etc., (J\vec{d}.).

‡ 5.35 rn-drd-kea 3373;= 5.458.34 drag-pohi-miy malignant eye, "evil eye"; in Tibet it is gen. called 3.7.

55 rud= 4 a slip, that which has slipped down; a falling or fallen mass, as: F55 snow-slip, avalanche, 655 deluge, inundation, flood (by the rupture of an embankment and the like), #55 land-slip, descent of a mass of earth; 55 \$5 disintegrated, loosened; acc to Lex. 444, = rough.

39 & Rub-chu the large mountainous district of Rupchhu in the south of Ladak.

5वारा rub-pa 1. to rush in upon, to attack, assault: उन्न वस्त्र पुन क्षण वृत्त प्रवृद्ध वहुष्ण है rushing in upon him from every side in order to touch hands and feet (Mil.); अन्य वहुष्ण to pounce on the prey, to fall upon the food (Glr.); हिद्दे हैं kha-rub bycd-pa to out-cry, to bear down by a louder crying (Ju.). 2. to join in an affray; किन्य (Ju.). 2. to join in an affray; किन्य क्षण विवाद विवाद के number of people joining together to assault one man; किन्द्र विवाद (they) will jointly come upon me. 3. to close, shut: हिद्द व्याद to shut the mouth, to be silent; in colloq. हिद्द क्षण व्याद के स्वाद के

544 rub-ço currant W. (Ju.).

માં or કુમલ 1. womb, uterus,= see but less frq.: કુમલેલા rum mi-bde-ru sensations of pain during pregnancy; કુમલ્લાલ અમેજાનિ to take birth, to enter into the womb. 2. darkness, obscurity, also લાલાલા મામ mun-pabi-rum gen. જ્ઞાર્જીક n.. Turkey, the Ottoman Empire, the site of which is but vaguely known to the Tibetana, though some commodities from thence find their way to Lhasa; 5^{Mq} a man from Turkey, a Turk; 5^{M-qn} Syria (Ja.).

Till rul-wa= 3474 1. adj. broken, putrid. 2. vb. to go bad, to get rotten, to turn rancid, etc. 54544 rul-war hypur-wa to become putrid; 44544 home rul-soft the milk has gone bad, become putrid. 543534 rul-byed-skyes, lit. that which revives a rotten thing; n. of a medicinal fruit (\$5600.). 3. to thaw (of mow).

হৰৰ rul-po for হৰৰ hrul-po (Ca.).

ভাৰত দ্বালাপ লাভ বিশ্ব লাভ, দুল লাভ, দুল লাভ, দুল লাভ and lineage are such; চলপুৰুত্ব their name and lineage are such; চলপুৰুত্ব ক kinsman. চলপুৰুত্ব দুল লাভবিত্ব ক kinsman চলপুৰুত্ব দুল লাভবিত্ব ক kinsman চলপুৰুত্ব দুলনালা লাভবিত্ব ক kinsman is a detestable sinner, is low born. চলপুৰুত্ব দুল্লাকাক নাল্লাক ক কিন্তুত্ব কিন্তুত্ব ক কিন্তুত্ব ক কিন্তুত্ব ক কিন্তুত্ব কিন্তু কিন্তুত্ব

SNII II will, when bone; 94 5m backbone, the spine; 5 m and fracture of the bone (Med.); 5 m and 5 mg small bones of which the Tibetan anatomy enumerates 360.

A 5 m mi-rus human bone; A 5 m a farmed rus-pa bare-bone, skeleton, i.e., bones when stript of fleeh and skin; A 5 m fkan-rus bone of the foot; A 5 m mgo-rus bone of the skull; A 5 m ka-ne ru-ka = man a farmed ones of the legs (Moon.). Also, fig. 3 m shin-rus courage; energy, perseverance. 5 m a a man rus-pa chags-pa =

ইনাই নুৰ্নাই-po the pith, i.e., the meaning and sense (A. 147). সুনাই দান-chod precision, accuracy, thorough correctness: বুবাই সুনাই কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি মানু কি সুনাই কি স

Swar rus-chas (Swarnwagardar Mson.), beer made of fermented bones.

Swadigs within ornaments of terrific deities and for magicians, made of human bones which are suspended from the girdle; Swadigs the like ornaments fastened to six different parts of the body, viz., the top of the head, the ears, the neck, the upper arm, the wrists, and the feet.

इस्पर्ध हैंद्र में = सब्बार the marrow of the bone; lit. the pith of the bone.

Sweet and rus-pati-greb = and page-pa the skin (Mon.).

5 জ জে ছিল = লাইব ন্ত ব্যাহিক cowries, bones or shells of exchange.

Swada a rus-bbol-wa 1. morbid symptoms. 2. the stone of the apricot and other stone-fruits C. (Vai. \$4.).

5 rus-rkraf a skeleton.

5 Rus-pa-sba n. of a celebrated lama (Deb. 9, 33).

54'ds rug-tehad or 54'25 rug-tehod (?)

5 মন্ত্রি বিশ্ব n. of a work upon genealogy (J. Zan.).

54 Ac. rus-çia, 1. Sch.: firmness, perseverance, repentance. 2. the spinal column.

হৃশ লগ rus-stal চুকা, কছেন, অন্নিলভ tortoise; হৃশ লগ দ কুমা, কছানী the female tortoise; হৃশ লগ ইঞ্জ নামাকছন্দ the sea or lake turtle (S. Les.). 35 mm geer-gyi rus-shal or "8 mm. ha geer-gyi rus-shal the fabulous golden tortoise from the figures upon whose breast the Chinese are said to have derived their knowledge of divination and astrology. The chart of divinition used by them for drawing omens, &c., is drawn on the figure of a tortoise and is called \$5.47 spid-pa-ho ho or hum being the Chinese for a picture or chart).

Syn. ustussey yan-lag (ka-pa; sustussey dan-du-bdsin; sustus bul-bgro; ustussey yan-lag (ka sbus-pa; masus gloy-bthuk; sustussey byram-rkyok; nausa khog-pa-can; asas ganus kan-pahi cubs-(dan (Mkon.).

54 अन् केर व rus-sbal ser-po n. of a Sa-bdag demon.

₹ re 1. for ₹4, also for =8, 2, each, every, single, a single one, some (person or thing); one to each, one at a time; 33 one by one, every, everybody, each: ARRIVA each man riding on a horse; रद व व दे केद द चेद सम व दे केंद्र ही बद्रव, dejection sometimes arises or despair comes from having no son : 45% or 44% for a moment. = युर्देश about a moment ; बन रे बन बीज once or twice. ** re-tsam seems to signify: just about: Aug tan 14 14 (a horse) sufficiently (large) for being mounted by about a hundred men; & RAW WORLD with the exception of about one year. <u > had ras-gos rkyaf-re a single cotton garment: 43 4 85 4 2 45 55 4 handing to each of the ten a phurpa; व्यवस्था देवे वि in each of his hands there was an ingot; निरंपानेशयास्त्रहारे वस्त्र he slaughtered every day 10,000 animals. At get aus each man killed one sheep as auf-re a little at a time रेरे की भाकी re-re gais-gais one and all, one with another, indiscriminately (Mil.). 34 re-ship somebody, something; some, a little; 3 9 also = (with or without

54) a little while: 34% wait a while! रे वेप वेप a fter a little while. 3. in such forms as Marai, alarmit mehig-sa-re or \$554 gyur-ta-re it may be rendered by such an adverb as: certainly, indeed, undoubtedly. 4. occurs as a particle mostly put between two closely connected words for the purpose of giving the compound word a verbal signification; thus as shift-ric. signifying compassion, can be split into two with the particle \$ between them and then it means: to take pity upon } in the same Imanner ₹ 999 fatigue becomes * 2 age = was fatigued. In like manner we have swatter, gitat, get ad skyug-re-log ; 4 2 aldu ; 0 2 64; and 442 64. (Jä. chiefly).

रेष्द re-skan, also ordinarily रेण्ड, = seldom, by no means, never: व्यवस्था that can seldom happen; अवस्य यहार यहार स्थाप by no means be satisfied with it.

hope = heaven, blissful state.

Syn. अवे २ अव्यक्ष mtho-ris-g.as; ५वे वेव्स dge-legs (Mhon.).

বৈশি re-skon n. of a bitter medicinal herb: বৈশিল্প নিশ্লেশ সূত্ৰ হ'ব কৰা (Med).

‡ रेम re-kha रेका := रेक ri-mo line, figure, drawing, picture, painting. रेम्डे बद्दा re-khabi-hdab= भूष नेद अतु-pa çin birch-tree (अतिका.) ; रेम बद = रेक अत् (Yig. k. 55).

ইংশান re-hkhan offence: ইংশান প্রত্যা to become offended and abusive. ইংশান rehkhon frequent quarrel: মিনছেন্দ্রিইংশান quarrel in one's house both morning and evening.

3 re-gur goat's hair tent; eastle of hope.

दे पार-wa I: चाचा 1. sbst. hope; देवद्दः वरुषय चाचावन harbouring hope, hopeful;



देवहाँ पर-wa skon-wa or देवहाय re-wa sgrub-pa पायापूरम to fulfil a hope; हे ५ व तर्जनpa to get fulfilled, to obtain, what one has hoped for, देवहाइन it has arisen as well hoped for, देवहाइन it has arisen as well of hope, देवहाइन hopeless, despairing. 2. vb., to hope: क्या-द्रावीं देवहाइन देव quikon-du reso all hope to see.

ইপ্ৰ re-gron hope; reliance; ইপ্ৰথ re-glos hope, expectation: প্ৰশ্ন কৰি প্ৰথ gahan-la re-glos byed-pa to depend upon another, to repose hope on another; ইপাছ প্ৰথম (Khrid. 8) at the time when all hope of refuge, protection, of hiding himself, or running away had been exhausted, he did not know what to do. ইপ্ৰথম re-gron med-pa—ইপ্ৰথম re-glos med-pa to be hopeless, disappointed; also disappointment.

of the Bon. (G. Bon. 37).

**** rc-kag-pa a mezereon with white blossoms growing in the South Himalayas, of which paper is made; or the shrub Daphus and its bark (Ya-sel. 26).

‡ \$2 an epithet of the goddess Upul Idan Lhamo.

than good-pa to be disappointed; despair, disappointment.

** re-|de a kind of buckler manufactured in Tsang (Jig. 32).

re-mam woollen cloth or blanket made of goat's heir.

R'I re-we II: gosts hair; tages a kind of cap made of black gost's hair; R's re-we see, to some = R's stre-be sackloth, a kind of cloth of yak's hair, a tent.

ইনিম re-mos or ইমান্স turn, series, or more securately: the turn or change of the series: ইংল্ফুব্নইন্সন্তন then the turn of minfortunes came upon me.

+ 文書 re-rma as a met. = 85年 bud-med woman.

रेनेष re-shig, v. रे re;=रेनेष सम्प्राति (बबुद्दमक) a short while: ब्याय्ट्रम नेष्टेनेष्ट्रम विश्वविद्यव्यक्षिते shortly there was khob-thob noise of something being struck.

रे'द्र्या re-rai n. of a vegetable meditine: कुमान रेप्प, क्यायान होता, वसुसाव रेमायदेन कुवा राज्यकार्म केवार राज्यकार्म केवा

There singly; each.... each.

रेख re-sa= रेखे जन्म re-wahi-gaas place of repose of one's hope: - वाही रूट व्याचन रेख केर I have none to repose my hopes other than you.

देवा प reg-pa 1. = वेवच or इवच to attain to, to reach: अवर दुवस्य कुर्यो अवस्य देवचर उपासी attaining to the perfect state of Buddha (Buddha-bhum). 2. but chiefly: खर्ये, जाविष्ट्रम vb., to touch, to come in contact with: देव देवदेव, जुवसंख्यांक pleasure in coming in contact with; व्यवस्थांक वेव touched (his) bead with the hand. In W. very common under the form "reg-ce." 3. to feel, to perceive; esp. in W. where it sounds: rag-ce. 4. shet. देव reg, ख्यांक connection; देवदेव reg-dug (poison that has entered the body by contact) contagion, hence vonereal disease, syphilia.

478 reg-bys 1. what is felt, or may be felt, anything palpahle or tangible, 478

NEX rcg-bya mi-tshor what may be felt is felt no longer. 2. feeling, sense of feeling: व्यवस्था page-pa reg-bya gran-la whilst the outside of the body appears cold to the touch; ₹₹₹₹ rcg-bya-rtsub rough to the touch (Jū.).

रेष भ 1. touch. 2.= अ ब्रे.

子之句: 当句は reg-zegs= からる zin-bris draft.

देवाकः reg-basi पडच n. of a medicinal plant.

Syn. कुषण akyes-na; ब्रेचड्ड म tahos-byedma; कार्ड कुष्ण mehod-sbyin-ma; व्यव्यक्ष कुर hkhor-los-syyur; ब्रेचड्डव tahigs-drug-pa; कार्ड पह्चय mdud-pa drug-pa; देखेड व dri-yi rtsa-ca; वर्रब्ध bde-ldan-mu; यहँच pa-to la; अयद्वयम sa-bday-hbras; व्यव्य gsal-ca; स्वयक्ष rigs-ldan; व्यव्य डि. kha-car-byed (Mhon.)

나 국미리'의 reys-pa = gqu'a bregs-pa.

રે િ ref-va, also રેલ્લ refit = કુંદ મેં gyofpo stiff, congealed, trase, rigid; રેલ્લ વર કુંદ પ refit-par byed-pa to make hard or stiff: દેવા જેલા જેલા પ્રત્યુ કે પ્રત્યુ માને Joeo by his series of rites for propitiating the goddess Dolma made it (the thief's body) stiff (A. 139); સ્ટેલ્ડ્રિલ્લ gmahi refit-byafis to remove the stiff parts of a wound (Vai. sf.).

ZEN refis = BENIA khychs www.

देश में refs-po 1. rigid, coagulated. 2. alone, single (Sch.).

देद'य reg-pa 1. auxiliary and substantive vb., very common throughout Central and Eastern Tibet where it largely replaces the other auxiliaries. It rarely occurs in books, though occasionally in Mil. It is most often used in the 3rd person and never in the 2nd person : F---चवर्षेचरें where is he going ? वर्षे हेंद्रे But this is not your dog: ETE AWDINGS (pronounced always : Au-raf cin-gi-ma-re') I do not know. Often annexed to 454 in common talk in the form \$5.435 (sounded: yö' a-re'): ऑप्ट्राबाह्य मानवार्ष्य देइ बेद वदेद "khorafi-la pu kha-çe yö'a-re me' a-re" has he any sons or not : " dindé vo'a mu re" is it so or not? 2. = aru grub-pa ready, accomplished, done : 35 and red-malak a spent arrow.

 $30^{\circ}20^{\circ}4$ reb-reb-pa 1. hasy, something misty or glimmering before the eyes. 2. to be in a great hurry, to be very zealous $(J\ddot{a})$.

રેકા a rem-pa 1.= the vulg. colloq. રેવધ ક્રિમ્પ rig-pa syrim-pa to be cautious, careful. રેમ વચ્ચન અ he rose carefully (Bdsa 28); દ્રેપેન વેવધ્ય વચ્ચન સ્વાપ પ્રકૃત પ્રકૃત પ્રકૃત પ્રકૃત be careful this time (Bdsa 25). 2 vb. and adj., (to be) strong, vigorous, durable, powerful, of men and animals.

ইমান = agu run out; diffuse.

33 rebu=534 kid, young of a goat; 33,84 rebu mig lik kid's eye; squares of these board.

the skin of a kid (Rtsii.).

देश res 1. inst. of रे re. 2. change, turn, time, times: देशवादकुर्य to change places alternately (Jig. 7); र्दर्ड्यवादक्यक काह्य it being now our turn of acting (Dsl.); देशकुर्य res-bycd-pa with verbal root, to do

a thing by turn with another person. AC WASK 34 34 4 100D. : @HAW W WHE SAI HES 4 skems-la asol-res masad-pa to vie with one another in drinking beer (Glr.): 34 Mar 35 4 res-mos byed-pa to work by turn : 243434 वसाईट होर वहेंब्र क्या व देश में केंद्र व (A. 59) having travelled gradually he found in a town that the kingly office was performed by turn : देशाश्रीकृत जुन वासकावादन व्यवस्थ by turns he explained to all the lepers and beggars that attachment (to life or worldly things) was bad (A. 100). 3 .= adam adam a or Acres res-hagh at times, at intervals, occasionally: देशकान्यकावाकुरवर्दः (A. 18) at times carried (it) to the sky. resche re-chus now great, now small, or partly great, partly small; रेश पेंद्ररेश केंद् res-wod res-nud at one time is there, at another not (Cs.); 34549 at times cheerful. = 45.544 or 45.544.

रेश ब्लंग res-hgah सदा; v. रेश 2. supra. रेश बडेंग res-ycig once, once upon a time. रेश जॅंग res-mos, v. रेजिंग re-mos.

star, a changing (wandering) star, a planet (Cs.); रेपवर्षक्ष मुद्द res-bgrogs zlaskar the stars with which the moon is successively in conjunction (Srh.).

रेश प्राप्त res-po, 1. = रेश में res-mo. 2. old, v. जो a hyre-wa (Jä.).

I: ro=qqorqs, also qqs; ebet. The taste, flavour, savour: pq kha-ro tasty thing; qqro-myoh-wa to taste; qqqq ro-la drug-ste there are aix different kinds of taste:—mqq mar-wa sweet, qqq skyur-wa sour, pq kha-wa bitter, qq ska-wa satringent, qq taha-wa acrid, qqqq lantahba-wa salt. The medicines are also divided into six classes such as mqqqq.

MERIA maar-wabi maar-wa sweet of sweet, MERIA maar-wabi kyur-wa sweet with but a little sour. रेजुरूष्ट्यपेत्रका food (for great men) consisting of one hundred different tastes, i.e., of the most exquisite and manifold flavour (Jä.). रेजियुक्य रेज्यक tasteful, of great relish (S. Lex.).

TEA ro-ldan, TATE 1. grapes. 2. garlic. = ATA syog-pa; TIGA ga-ña-dsu-nu (Maon.). 3. chireta, gentian (Maon.).

শ্বন ro-[dan-ma as met. = বুলাই ইন্ট ryya-mtsho chen-po ocean (Mhon.).

Чаж. н *go-фаий-та* n. of a Yakşa princess (*K. g.* 5, *130*).

**A ro-ma 1. anything from which the juice or spirit or essence has been extracted. 2.= \$ grass.

Kasz a ro-htson-wa in Sikk. to importunate; persistence.

Take ro-hdsin that as met. the tongue.

also delicious. 2.= K. sbrafi-ma, bee.

THE TO-myaf-ua 1. to taste, to relish.

2. as met. the tongue, \$\frac{1}{2} \text{ for as \$\frac{1}{2} \times \text{ bcud-kyi-ma} (M\text{son.}).

र्दे नवेद robi-geer=वंद्य सर्वेद रतकेशर camphor (S. Lex.).

II:= ** residue, remains, sediment:

\$\pi \times tshag-ro \text{ (or a \pi \pi tshag-ro) that which
remains in a sieve or filter, husks, etc.;

\$\times j_a-ro tea-leaves left in a tea-pot; \$\times tshil-ro \text{ the remains of fat after having
been melted; \$\pi \times yal-ro, \times ro-ro, \times \times ro-ro \text{ tshil-ro the ends of
threads in a seam.

₹ III: 1. physical body, especially a beast's body: ₹ 9 ro-rgyab back; ₹ 1 ro-rgyab

stod the upper part of the human body. chest and back (Hbrom. F. 82); Th roanad the lower part of the body; Taken 5 and ro-smad sbrul-du hkhvil-wa the lower part of the body like a serpent (Ja.). 2. more frq. dead body, corpse, carcass: A wi-ro a dead man, 5% gta-ro dead horse: Kar, the place where a corpse is laid, the cemetery; * \$44 rosreg-pa to burn a corpse. The ro-khaft (1) the house or place where a dead body is kept before being carried to the cemetery for disposal : (2) चैस्य place for burning or burying the dead, a favourite spot for conjugations and sorceries of the Tantrik lamas. Yquulit, one who carries a corpse on his back for disposal to a cemetery, hence the scavengers in Tibet are called rogyab-pa; but the word is ordinarily Y No ro-sgam a pronounced ra-gya-pa. coffin : Karana ro-drans nes-pa defect in the performance of a funeral; र भे जुड्ड ro-vi unas warm the place where dead bodies are disposed of : * 37 ro-bug grave, tomb: * qs ro-bum a structure resembling a MES #4 in which the EFS the upper half of the hody is placed in upright position; ATELEN food offered to the manes of the dead. You ro-ray cotton cloth for wrapping up a dead body before cremation : upon it incantations are frequently inscribed against demons and malignant spirits: Tak tro-lass the soul of the dead roving on earth, also (evil) spirit, or goblin that occupies a dead body.

₹3 ro-ñe = ₹3 ra-ñe or ₹3 sha-ñe load.

‡ र्रं ज ro-tsa-ka रोचक, and रंड जड़ेड्ड ro-tsa-ka chen-pa सक्रारोचक, are celestial flowers (K. d. a. 156).

₹ 5 ro-tsa or ₹ 969 ro-gtsab sexual instinct or power, carnal desire, lust (Med.).

र हेन व्याप ro-tshuu-geum a kind of officinal plant : र हेन व्याप देव द्वार व्याप

† ₹ 7 5 Ro-hi-ta 1. n. of river that flowed between the towns Serskya and Lhu-hatan. (J. Zan.) 2. a species of ibex said to possess three horns.

まる。 する Ro-hi tu-ka n. of a place in ancient India.

বিশ্ব rog-po 1. C. black, cf. 8 bya and শ্ব pho-rog. 2. W. হ্ব rug-pa reddish, yellowish-brown, of rocks. বৰ্ণ rog-ge-wa shining dimly with a face glowing gloomily as it were Mil., nt. (Ja).

To E again and roy-po hjoms skyes a medicinal herb.

হ্বাহা rogs vulg. for শ্ৰম grogs friend, companion, associate, assistant; হৰ্ম হৈ বীহাৰ rogs-mrd griy-pa friendless and quite alone. হৰ্মহন rogs-ram or হৰ্মাইন rogs-byrd-pa to help, assistance.

হৈ ron= আৰু deep gorge, defile, narrow passage, cleft in a hill, also valley; হৈ দুহ abyes, deep hole; পুৰুষ্ট brug-ron dell or chasm between rocks; a ravine, বৰুমুখ্য হৈ এ ব্ৰহ্ম is not the nether region of the Naga an abyes and very narrow? (Hbrom. 163).

Tagent 24 Rose-by amy-chen n. of a district in the mountainous country situated in the north of Tsang where in a monastery a huge image of Maitreya Buddha was constructed by Lama Sems-dpah chen-po Gahon-nu rgyal machog (Lon. 4, 16); Kailon n. of a lama of Rong (Deb.

9, 28); Take Form an epithet of the devil (G. Bon. 8).

Real Ros.-yel the country of ravines; gen. Nepal, Sikkim, Bhutan, etc., are so called. Kan ros.-mi, a man coming from Rong; Kan ros.-ria, Kan

₹5 rod pride, haughtiness (in Tsafi).

+ ব্ৰি rod-pa or ব্যালি rod-po, 1. = ব্যালি yoş dress. 2. stiff, unable to help one's self. ব্যালি rod-ki-wa id. (Ja.).

ৰৰ rol deep, abyss, chaim: ধ্ৰানিৰ চুকী-ছ-ব্যাধ্য টুকাৰ they are born in a very intolerable abyss (Sorig. 19).

হাম rom-po (for শুনাই in Sikk. and C.) thick, big, stout, massive, plump; deep, of sound; opp. to মুস্ক phra-mo.

হলট্ড rol-rhed আজ playfulness. হলট্ড লবৰ্ষণ rol-rhed-ma hphrog-pa the ravishment of হলট্ড nol-rhed-ma (prob. জাজাবনী-ক্ষো) n. of a dramatical work about which, Atisa remarked হলট্ড ব্যুক্ত অনুত্ৰ ব্যুক্ত ক লব্দ বেই (A. 30).

was rol-rta, 1. Sch.: the near horse in a team, the right-hand horse. 2. the act of playing with cymbals and with wind instruments.

বৈশ্বৰ rol-gan নীৰাজ্যৰ a stage, a place of enjoyment; a pleasure grove; heaven.

বিশ্ব rol-pa, 1.= ৰূপৰ sprul-pa, v. ধনৰ rol-va. 2. ৰীকা playfulness; ইপ্ৰথ the coquettish airs and gestures of youthful playmates (ধ্ৰিকা.). 3. = ৰ্মনাৰ্থ বিশ্বspyod-pa or প্ৰথমৰ tahogs-sa-wa to enjoy, amuse oneself with women; also drinking, and merriment. ধ্ৰণাৰ্থ্য rol-pabi bgros tank at any rol-pass masso-boun the seven lakes of which the waters move in gentle waves as if they were dancing to the music of the wind.

रवाद हो rol-pahi rdo-rje बोबावच an epithet of the Tintrik god देशवाद dgyespa rdo-rje वेयवचा Heruka (Mhon...)

રવાલે મ rol-pahi-sa as met = માર્ક વ્યવસા nutho-ris-grass the celestial regions (Mion.).

₹वाय rol-ua= हे वद्यावश्व कीका 1. to amuse or divert one's self; to play and laugh. In 42x X4 q rgya-cher rol-pa, i.e., the Lalitavistara and in Kauansu or lulita nudsa (the name of a certain kind of contemplation), rol-pa is used for with a acting or playing on the stage of this worldly existence. 2. to take, taste, eat, drink : विद्वान्य रवाय spin-mo khrag-la rol-pa witches or ogresses revelling in blood (Mil.); रवापवे कृतवास प्रक्रिया rol-vahi stabs-mi bahuga-pa there he sits, or to sit with revelrous mien. 3.= # 44 sprul-ua to practise sorcery, to cause to appear in magical form; swur ta'u rnam-par rol-pa= swur हवाय gnam-par sprul-pa. के नेस रवाये हे 9 प्र ye-ces rol-pahi khehu laa is used for : 44 In a ye-ces-kyi sprul-pa incarnations of the divine Wisdom.

रवज rol-mo 1. त्रवाचे वास रवज श्वास्त्र वास्त्र the sound of music; रवज हुए rol-mo byedpa to make music; रवज हुए परा-mo spyedpa musical profession. 2. music, musical instrument, रवज श्वास्त्र व्यवद्गारी-mobi cha-byrgad — the eight divisions of music. रवज श्वास्त्र परा-mobi gnas or रवज्ञिय the place where music is performed, a theatre; रवज्ञ्य वा-mo-makhan musician, esp.——व्यवस्त्र डां-क्सिक a cymbal player (अका.). रवज्ञिय डां-क्सिक परा-mobi gyra-क्सिक dag n. of the

different kinds of musical sounds or notes: (1) इक्ष्म व कृष्ण का काली; (2) भे व्यवस इन्यक्ष वान: (3) नेक्ट्रअवेच इन्दे सार; (4) शक्ष है (सम्मूलि) कवर महेन ; (5) वेन दर पे ब्रूट यथ वे सम्बद्ध : बर तपु मामा में कर पूर्व रिक्ट को संगतर में रिट. as we (Maon.). In the same Tibetan work we find some ourious definitions of what are termed रवजित् संस्थे बहुद सुद्वा सुद्व पान the sources of the different musical sounds, which are specified in the following way:-- वेश्वर व अव्यक्ष के विश्व the violin, etc. emits sound from (striking) the strings; हृद्ध अनुसाम वाम है। drums etc. give sounds from beating the skin placed upon a hollow vessel; ac gar sangar gal the pipe, flute, etc. yield sounds through the passage of holes; के इन इन इन अर भेजूब the sound of cymbals, etc., is by the falling of one disk of metal upon another at intervals (Maon.). Again Ka Ma Taw rol-mohi spon-sa in the school-house or place where music is taught. Furthermore we hear of Karas \$ 949% nes rol-mohi bye-brag bco-brgad the eighteen accompaniments of music:-HIN, J. E. E.S. E.E. E.M. E.E.S. MINKE काबर बुर वहेबार, शाराम वहेबार, क्ष्यम क्षेत्र क्षेत्र अगर यदे मेवा ह्रांब, ये बदाबुदाबेश्वसाय, रासामुदाद, मेवा हुदाया द्वार अव्यक्तिया अवृद्धि, देव प्रवृत्ति, विवार and हिरास.

kinds of musical instruments:—(1) * h: the damaru; (2) * ma-du; (3) * fin sil-khrol; (4) h: dandi-ma frium drum; (5) * bal-pla Nepalese drum; (6) * prin makar-pla kettle drum, fort drum (Moon.).

र्व हैं व rol-rised-ma रहिका a dancing girl; a coquettish woman.

to furrow; terrests to begin ploughing in spring.

🚡 rla sometimes for 🛢 bla (Jä.).

l. destruction, loss or ruin; always were

n. of a city in ancient India which was destroyed by the Yavanas, hence termed the ruined city; \$4742 \$440 be destroyed, ruined. 2.=4454444 to become bodiless.

ACN'I rians-pa are vapour, steam; exhalations; Figure kha-rians breath, vapour from the mouth; eigen chu-rians steam, watery vapour; acuestin acues

BENT flaks-po= Kan gdol-pa awa, ux the lowest social grade (Maon.).

কৰি rlan আই 1. moisture, humidity; ক্ৰিছাৰ rlan span-wa to avoid the wet; ক্ৰিৰ plan-can moist, wet, humid; ক্ৰিটেন্ন rlan-sten নিৰা-ca to aleep in the wet (Lt.). 2. হৰ a liquid; ক্ৰিকি rlan-rlon id., ক্ৰিকেন rlan-rlon-chan the liquid (called) beer.

কুৰ অংশ অই কৃষ্ণ হৰ one dressed in leaves of trees (Yig. k. 25.).

क्रीक or क्रिकाकेस rlan-las skyes a general n. for insects or animals generated in moisture (Maon).

ad'd glab-pa or and glabs-pa to remove, to clear away (Sch.).

ক্ৰিন rlabe বাদি, কৰি wave, billow, ripple: বুলাই বুলা rgya-ntehohi rlabe large wave; কুলাই দি rlabe-po-che or কুলাইন rlabe-chen ক্ৰানী, বুলিক rime ভ্ৰাম chu-gñer (Man). ripples on water; কুলাইন rlabe-phreñ series of waves or billows one following another in rapid succession.

Syn. & San chn-rlads; 500 San dbah-rlads or a san rba-rlads (Moon.).

any rlabs-yes wave n. of a great number (S. Lex.).

we find: 1 flam-pa, v. 1 flam-pa; also

हार्थन-Plig testicles. विषयक्षेत्रय resp. व्यस्तिक geah-rlig testicles. विषयक्षेत्रय rlig-pa hhhin-pa or विषयक्षेत्रय rlog-pa hhhid-pa to castrate, emasculate (a man), to cut or geld (an animal); विषयक्ष rlig-nad castrated; विषय rlig-krans swollen testicle; विषयं the testes; विषय rlig-can having testicles, a stallion; विषयक्षय rlig geig-pa having only one testicle; विषय rlig-cubs the scrotum; विषय rlig-cubs the scrotum; विषय rlig-cubs the scrotum; विषय rlig-cubs the scrotum; विषय rlig cid-na testicles (Nag. 64).

Syn. Fa sgro-wa; Man sbubs; agnig bbras-bu; nes masod (Máon.).

ইমে rlins entire, all; केम्बर्ग entirely, altogether.

हैं रांद्र a closed leather bag (Sch.).

\$53 flid-bu 1. a whole, a lump or mass (Sch.). 2.=5% fkyal, a skin or leather bag; gen. 55% \$5% dud-hgrobi flid-bu the entire skin of an animal.

and rligs-bu = 5 2 a large, wide, spacious.

নি বায়ে বি rings-pa 1.— শ্রমণ stos-pa (Nag. 64), swollen: ইব্যাল্যৰ a swollen testicle.
2. acc. to Cs.: to purge; মব্যাল্যৰ সুক্ষাৰ rings-par byed-pa to cause abortion; কুৰ্মান্ত বি rings-byed-pa a purge procuring abortion (Jā.).
3. in Teang: to cast, to overthrow, to pull down; for ব্যাল্য-pa. কুৰ্মান rings-ma anything cast forth, or ejected; the casting out, effusion; acc. to one Lex. excretion of indigested food (Jā.).

hreeze, wind: कृष्ट अस्य देव rink lo-mu-la reg the wind touches the leaves; कृष्ट के अस्य देव rink-gip-bakyod (a thing) is moved by the wind, blown away by the wind; कृष्ट के स्व rlun-chen-po. \$5.59 rlun-drag-po a high wind, a gale. But among the common people of Central Tiber rlun in the simple sense of "the wind" seems to be almost unused except in certain compound words, such as rlun-rla, hog-rlun flatulence, etc. Alone it is known chiefly in the mystical sense; \$4944 lhaks-pa being in C. the colloq. word for: wind, breeze. \$5.545 rlun-dmar=\$5.545 rlun-chen-po (lit. redwind) storm, tempest, high wind, gale sea: \$5.545 sense; \$4.545 rlun-dmar thams-caf shi-nas the tempest having subsided (A. 16). \$5.50 rlun-tshut whirl-wind, storm with rain and sleet.

Syn. ন্দ লাই বুলি nam-mkhahi-srog; ন্দ লাই বুল্ল nam-mkhahi dhyngs; লাইল বুলি গাল-mkhahi dhyngs; লাইল বুলি গাল-mkhahi stobs; লাইল বুলি বুলি বুলি-byi kha-lo-pa; বুলি বুলি bgro-wahi hah-tshul; বুলি বুলি bgro-wahi hah-tshul; বুলি বুলি চুলি-rahi-srog; ইবান dri-bhon; ইবান dri-len; ইবান

高气 II: 1. In the mystical physiology of Buddhism is set forth as one of the three humours of the body (45') and Mes-pa) and is supposed to exist in nearly all its parts and organs, circulating in veins of its own, producing both the arbitrary and the involuntary motions, and causing various other physiological pheno-When deranged it is the cause of many diseases, esp. of such complaints the origin and seat of which are unknown, rheumatism, nervous affections, etc. This as rluft or humour is divided into five species, viz.: भेष्यम spog-hdsin which is the cause of breathing; 349 gyen-rgyu faculty of speaking, 5935 cause of muscular motion, Away of digestion and

assimilation: 35 mm thur-sel of excretion. In mysticism, as Jä. remarks, Be alta o rlud hilain-pa seems to be == 5944 age of dougs bekyaft-wa and to denote the drawing in and holding one's breath during the procedure called 454 % which is as much as to prepare one's self for contemplation, or to enter into a state of ecstasy (Mil.); at \$1534 and rluh-gyi dkyil-hkhor argamen, a kind of subtle meditative performance. कृष्ये वृद्धान-तृत nad diseases caused by rink which are:-BE WEEN rinh-la-refs, BEENT cc-spyaf-mgo, बंदुबंध ब्युक्त gangs-hkhums, वेनेडे bi-çi-çisi, धुन मे वहेट व sran-mi hthin-po, क्षर वे ह दनर के कुर smad-kui rtsa dkar-gui rluk (Sman. 7). इट के में भे पर विवेद plus-gi mi-yi ras-bshin the nature, constitution and appearance of one who is affected by an evil conjunction of \$5" rluf (K. g. 5, 262).

a had not show, the colours of the rainbow (Maon.).

as met. aranka hjah-mishon the rainbow (Maon.).

कृष्णिकः विद्यानेशाह व्योद्ध a fabulous bird which can fly one thousand miles in a moment and is said to live in the forest called भ्रेषण हैं दिन स्वाप grib-ma इनon-pohi nags (K. d. 5, 297).

ৰূ ই বৃষ্ট Rluf-yi bu ঘ্ৰস্থ one of the names of the second Pandava brothers (প্ৰতিন.); also is an epithet of Hanumana the monkey general of Rama.

5. 955 rluf-gi bu-rgyud as met. = moukey (Mon.).

कृत वे व्यास rlun-gi hbraş-bu 1.= वाय भाष hjah-minhon the rainbow (Moon.). 2. as met.= करण char-pa or विश्व के प्रव sprin-gyi me-tog rain (Moon.).

कृत विश्वयवयम विविधेतः, i.e., the names of the different winds:—(1) कृत क्षेत्र क्षेत्र क्षेत्र कर्म कृत विविधेत, कृत व्यवस्था कृत, कृत क्षेत्र क्षेत

कृष्णिक्ष्य भिक्ष शिक्ष क्षा क्षा का कार्य क्षेत्र क्

5. 9 2. 7 rlun-gi çin-rta lit. wind-chariot

1. = 5. 44 3 4 rlun-la-skyeş born of the
wind, a figurative name for a horse
(Mnon.). 2. = 34 sprin cloud (Mnon.).

कृष ने निर्माण इन rlun-gi grog-pa-can (lit. having wind wings) a term for the swiftest horse; the kind of horse to which this compliment is given in Tibet is generally called देवर ggi-lif (Maon.).

a व्यवस्था rlus hkhor-ua सद्यक weathercock, an instrument that is turned by the wind.

as met.= ging-phis-phina as met.= ging rha-mod camel, dromedary (Moon.).

\$5.8 rluft-rto (lit. the wind-horse); the horse of furtune or luck, generally inscribed on flags with charms and allowed to flutter in the wind. But the long perpendicular flags attached to poles themselves are also styled "lung-ta."

atorm, a storm whirling up clouds of dust.

कृष्ण सुर्व चुन शीमन हाम शाम-क्रेगुरंग one of the seven different winds of the human body; the names of the remaining six:— कृद द्वार्थ हैं स्थान कृष्ण कृष



\$2.55 plus-good lit. that pairs while floating on the wind=5% bya-good vulture (Mon.).

§K'# glufi-ma 1. col. wind. 2. n. of a Yaksa princess (K. g. 5, 50).

grand flust-gyab a fan. Syn. and and beil-gyab; and a fa beil-wa-stob (Mison).

startes plusted dyap-wa (lit. that which delights in wind) = as met. the came! (Maon.).

कुर श्र Riun-iha यवन, प्रशासन the god of wind. कुर श्री में प्रशासन the fund-ihabi shon-pu the conveyance of the god of wind (Maon.).

Byn. कुरणेद्वर कुष rlun-gi dwan-phyug; दुश्या कुराय प्रेम्पण हुन्। दुश्या कुराय प्रेम्पण कुण्या कुण

is an garlan-rayal water n. of the king of the horses, he that can win in the race with wind.

Syn. 5004 rta-nehog; 3x Aug can-cespa (Mon.).

हुर वृष्ट्य (क हुन्य) a wave (S. Lex.).

At and riust-bereg the musk-deer.

Syn. An gla-wa; AF-4 gla-_itsi-can (Uson.).

कुर अस्त्राचित्या करेत Blush-sash bog-la bithen the son of सुक्र आवित्या करेत Yum-sash bog-la bithen (G. Bon. 23).

The risks 1.= 500.2 few low. 2. acc. to Ja. in C.=a corner, hole, place for hiding a thing; In 3400 the pocket in a robe (Lex.): \$2.500 kms-loopi risks. 3. acc. to Sch.: ditch, pit, pool, abyse: \$2.500 kms-loopi risks fro-pool.

নুষ্ণা *rlubs-pa* 1. a cover; also as vb. to cover, hide; ব্যান্ত্র্যাথ to hide under a robe. 2. = প্রথম স

क्षा द्वा rlag-po foolish, stupid, of a little child (Jä.).

ক্ৰিন্দ plag-pa pf. বৰ্ণণ briags, form of pres. and fut. বৰ্ণণ briag, imp. ৰণ riog or ৰ্ণা riogs, 1. to destroy; break down, turn up; as in শাৰ্ণণ sa-riog-pa, ব্ৰণণ rdo-riogpa, ক্ৰেণ্ডা বৰ্ণণ কৰে (Said.) কৰ্ণন ত ক্ৰেণ্ডা ক্ৰিণ্ডা rdul-du riog-pa to reduce to powder, to destroy entirely. 2. fig. to pervert, to infatuate; ক্ৰিণ্ডা ক্ৰেণ্ডা ব্ৰন্থা ক্ৰিণ্ডা rdul-du riog-pa to reduce to powder, to destroy entirely. 2. fig. to pervert, to infatuate; ক্ৰিণ্ডা ক্ৰেণ্ডা ব্ৰন্থা ক্ৰিণ্ডা ক্ৰিন্ডা (Dail.); ব্ৰংকাৰ ক্ৰিণ্ডা ব্ৰন্থা ক্ৰিণ্ডা filth of sin (Dail.); thoughts of marriage (Ja).

adj. चार्च wet, moist, damp; colloq. "lom-po"; कर कृत tshaf-rlon quite wet, wet through; of meat, vegetables and the like कर्यक्षण uncooked, as in विश्व milk not boiled; also = अहेत्व unripe as in निर्मा क्षिय, also used in निर्मा raw moat. 2. vb. with pf. and fut. in बहुत श्रेटिंग raw for acrea to make wet, to moisten, c.g., कुल or acrea with water or with rain; विश्व श्रेटिंग-to made wet (Situ. 76).

Syn. \$4.84 clon-can; \$4.44 gçer-pa; \$2.44 bahş-pa; \$47.84 thag-can (Mhon.).

ক্ৰিব glon-pa II: to answer, with ৰহ lan; also ক্ৰিব glon-pa, ৰ্ব্ৰ lan-pa, প্ৰৱ blan-pa, ক্ৰিব zlon-pa (see Jü.).

ৰ্ক্তিৰ globs as in 84 টুখাৰ্ক্তিৰ with pf. ব্ৰুত্থ Orlabs, fut. ব্ৰুত্ত Orlab, imp. ক্ৰম globs, v. 84 boin.

Frame conceit, vanity. 2. vb. with pf. aspect of to be conceited, to be proud of, to glory in, to boast of, used with termin.

case: বংশ দ্বিশা bder flom-pa to boast of one's good fortune; ব্ৰণা দ্বিশা geig-fu flom-pa to be proud of being one with 3. to love, to adhere to, to be attached to. 4. to covet: ব্ৰণা দ্বিশা gahan-gyi nor-la to hanker after anothers property; দ্বিশালকাৰী বাবৰূপ covetousness has grown up.

पह bria we the thigh का ऐria-ça अवन, स्वास muscular part of the thigh; का के ऐria-skyes born of the (Brahma's) thigh, = हे १९वस एंट-गंदुड़ : कह कुर (अतिका.) the Vais'ye or the gentleman case of India.

+ agaş brlu-brhan = 144 snon-pa augmenting, growth, increase.

ৰন্ধ brlag-pa 1. v. নুধ্য rlog-pa forsaken, abandoned. 2. = কংগ্ৰেম্বৰ med-par byna-pa, demolished; মান্ত্ৰ dyra-brlag killed the enemy (Situ. 76). 3. = প্ৰশ্ৰ ব্যৱসাধা to wash off (S. Ler.).

্ নিত্ৰ বি bylah-po বাৰ্যা = হুবৰ ytsubpo rude, coarse, roughness in conversation: এছ- এই বি কু bylah-pohi tahiy rough
words, abusive language; ইবৰ্ড বেল্ডিনyin-pa refraining from
abusive language; বুছ- ইব্ছ-১৯ বি abusive
language; বুছ- ইব্ছ-১৯ বি bylah-po
ynams bycd-pa to make use of such
language. বুছ-ইব্ছ-১৯ বি bylah-pyod = হুব
ytsub-pyod rough behaviour, misconduct;
also described as হুব বি বুছ-বুজ-১৭
১৯ বি হুল-১৯ বি col. 11; বুছ-ইবুজ-১৯

brian-gpyod dyed-pa to be rude or rough in manners. Que n brian-me grand bud-med gium-mo a fieroe woman, an amazon (Anon.).

चन्त्र brian-pa 1. another form of क्षेत्र, = चनेत्र or क्ष्य sbah-wa: क्ष्य वक्ष्त है chus brian-to (Situ. 76); पक्षत हैण met. a tree. 2. = प्याप bedus-pa or विकास पहिल्ला phyogs-su gtogs-pa to collect or put aside.

디즈디'니 bṛlab-pa, v. 취디 ṛlob-pa.

aswa briam-pa, v. Fra riom-pa.

anewa orlums-pa = व्युत्य bskyod-pa, tremulous, trembling; aga विवाह के bbyudpos byloms quivering with a demon, doscribed as भेरे विवाद वर्ष द्वापाय the occupation of one's body by an evil spirit (Situ. 76).

বিলি belin-ua স্বীয়াল, মুখ excellent (Zam. 12). Also = গাংগ betan-pa firm, steady: মন্ত্ৰীন আই আই he is wise who is naturally steady. আইন ই belings. কিন্তুন আইন ই belings. আইন ই belings. আইন ইল belinsed (&ch.).

বহুৰা ব bring-pa = ম ব্রুব mi-brian-pa (Kag. 64) unsteady, not firm.

बहुत्य briubs, v. हुत्य riubs, प्यक्ति वर्षेक्ष इत्य gos-kyis gyogs tshar-wa) covered with clothes.



Of la I: 1. is the twenty-sixth letter of the Tibetan alphabet, corresponding with the English I and Sanskrit w. 2. numeral: 26.

All: 1. a mountain pass, at the summit of a pass, at the edge or side of a pass, at the edge or side of a pass, at the edge or side of a mountain pass, at the edge or ide of a mountain pass, at the edge of a mountain pass. at a sale at the edge of a mountain pass. at a sale at the edge of the

ৰ'n the top of a nicentain; ৰ'ল ধৰি হ'ব on the summit of a lofty mountain (Bbrom. দ, 18).

पाV: postpos. or case-sign 1. denoting स्, 5, 5, 5, 4, 5 all being said to possess वर्षे, i.e., signifying—as to, to, on, in, at, into, upto, by, from, toward. ५९व—as to the meaning; क्ष्रविवयं(६) वर्षे go essiward: क्ष्यां(६) वर्षे brought to the end;

ma and = man light arrived at the limit. attained to perfection; 4 45 4(5)4 goes to India; देवचायून pressed down; अ54 4(4) uruning or moving in front: 44 4(3) age catch in or by the hand. ¶ a looking where to or at what: बुद्धाने बेच्य at or towards the lamp-light (Situ. 19); was a sa-la hgre-wa to roll (one's body) on the ground; was sula bgril-wa to fall to the ground; savages arangu to rise to heaven, an apara again to soar or fly in the air, A at, on, in, the fire, and on the mountain, in, into, to, on, the water, and towards the east, eastward, 45 a in, to, Tibet; from, as: न्यूम व व्यवस्थ snow falls from heaven, 5'4'400 he alights from his horse. 24 walks he leaps from the rock, gas क्ष्य वेत्र ius-ia kāray-hbyin-pa to draw blood from the body. 2. From, i.s., with reference to time: 45.44554 at dusk vanquished the demon, an agerca on the third day, The grad in the twentieth year, a within three months. Phyag dat-po la at, during, the Srst obeisance 3. to signify: ५ किन्द्र necessity; देश कर्य or 35-5 purpose of; also to signify 3% state of, nature of :-- max (w) ৰ্থৰ manifested as a god, ৰ্টৰ্ণ (চু) সুহ became unified, at 5 and multiplied, became many; नश्न-प(स) सन assumed shape (Situ. 19). Also = relying on, keeping to: दे:वाहेद:इव de-la rten-nas depending on it; also : relative to, with respect to, in consequence of: < 444 glad, rejoicing at

Q

it: श्विपाय वर्षेक्षय adig-pa-la Adsem-pa being afraid of sin; m ga a ak a ak water atta \$ he asked advice with respect to this not having been properly done. In introducing a new subject : कुषाभागे अवाधार्मे र वर्षे वाकुभाव now, as to the fact of the kingdom having been transferred (gone) to Miñag; in headings of chapters, etc., e.g., gs and as a glin-behihi min-la concerning the names of the four parts of the globe a graff che-chuf-gi tshud-la with respect to size. 4. in all relations mentioned above, 4 kg is added. to the inf., the partic, and to the root of a vb. whereever the verb will at all admit of it; and besides it is used as gerundial particle in a similar way as 3 te; (a) after the inf. and an action was in that place an idol-shrine or symbol; also to be translated by: although. (b) added to the root : अवेद जा अन्य (though) having seen it, yet he did not fasten it. In C. when a is added to adjectives it signifies विन याच being : ब्राइट हा बेर वार्टर व (A. 51) his hair and beard being yellow and long; day hage at a cheatan and a night as to pie body (and) of small stature, (but) having a fine voice. In sentences containing two imperatives == and: 49 = 44 Aq cog-la kos-cig come and look!

¬ B ≡ la-khyi-mo the mountain-weasel
(Jā.).

म या नीर la-gor चित्र = अनुभाष मृत्युश्वरुक्त pa, बुराव myur-wa quick, swift.

*§ la-rgya (pronounced largya) government order (gen. prohibiting the killing of wild animals and birds in a mountain tract).

+ 4 435 4 la-gean-pa (4 4 154 15 la-la khral-gdud-pa-po) a collector of duties on a mountain pass.

A ta-che wren shell-lac, sealing-wax.

a e a la-thig a drop of sealing-wax on
which the seal is pressed.

a'gr la-ñuñ for a'ga and gr m ñuñ-ma radish and turnip.

4 3 la-ñe a mark (Sch.).

what age vulture; lit. a bird that lives about the summits of mountains.

Q'5 la-ta or The la-da kind of yarn imported to Tibet from Assam and Bhutan.

(Turks) towards the west of India (Dusye 39).

M'IK' la-stof mountain-pass solitudes, v.

a Ya la-thog= a ha-rise the summit of a mountain-pass.

Q'AS la-lhog turban, pagri or cloth which the Indians wrap round their head (Jig. 13).

† Q'5 la-du sites, are (24) a kind of pestry made in Tibet; a medicinal food in which radiah preponderates.

All Lackeage, also called MAR Equipment Lack, province in the valley of the Indus between MARA and Balti, inhabited by Tibetans and formerly belonging to Tibet.

A'I'- la-pa-ça, a'a'- la-pa-çag a kind of upper garment without a girdle (Cs.).

a f la-po 1. a pass over a lofty mountain; also a high peak. 2. buttermilk, boiled, but not yet dried into vermiccili (4x q).

ब के la-pen occurs in के सुबाबी ब केंद्र



a large round white root, not long and forked. Syn. १ व hi-la (१६०); श्री के mitsi-ka (१६०); श्री के mitsi-ka (१६००); १ व hi-la (१६०); १ व hi-la (१६०); १ व hi-la (१६०); १ व मा-la hi-la (१६०); १ वर्ष १६० के स्वर्ध के

Q'O la-wa कम्ब, समेरीच blanket, night-covering;= इ व a kind of cloak.

ब में के La-to-che n. of the high mountain situated to the back of the great monastery of Sam-ye: वसम अवाद में के व बूँद वस वहूर व के दर अब्द मुख्य (A. 97).

Q'31 la-ma acc. to Sch. a certain herb.

ৰ জাৰ্ম la-ma-sro the raspberry in Kunawar.

ৰ মা la-mo 1. quickly: ৰ মা মাৰ come quickly. 2. n. of a village situated to the east of Liasa: ব্যালামান ব্যালামান ক্ষাণ্ড বিশ্বাসন্থ বিশ্বাস

+ a Tan u la-stsogs-pa = a Tan a etcetera.

The la-release or colloq. The sairn or votive pile in the form of a chhorten on the tops of hills.

व and la-slat-pa= व्य तर, य to settle, decide finally; जियल final settlement.
व वि la-slo-ка= व्यव प्रवृत्य प्र put limits to, to settle finally.

ৰ প্ৰ- la-bur = প্ৰশাস, পৰ্বন্ধাৰৰ quickly, hastily: ৰাষ্ট্ৰপূত্ৰীৰ প্ৰশাস্থা do quickly pass out or run away; ৰাষ্ট্ৰপূত্ৰীৰ ক্ৰিলাল কৰিছে। it is proper to pass out of misery soon, i.e. to die; parawes, ৰাষ্ট্ৰপূত্ৰ (A. 137).

and n. of a place in Mon-mitche-sna (Los. 4, 20).

The a candle or lamp in Sikkim.

ৰ'ৰ্থৰ্থ la-gyogs retribution: ৰখাইৰ' ক্ৰীৰ্থ্যমে বৃদ্ধিন 17) he said that retribution of one's wicked actions visits one.

्रित श्री श्री la-daha-lu a kind of herb, senset [the blushing herb, the sensitive plant, Mimosa pudica]S. व १९३८ १ । व

া'ঝ la-la= বৰ্ণ ক্ৰম কৰিব (A. K. 134) or দ'লৈ some, a few; aco. to Ja::
partly, what—what; ব'ব' ক্ৰম্ ভ্ৰম certain;
also as a singular, somebody, someone.

য'থ' ধ্ৰু la-la phud জবলি a medicinal herb; ৰ'ব'ধ্ৰ, প্ৰশ্ন বিশ্ব বিশ্ব কৰা the medicina la-la phud heals dyspepsia and gonorrhosa.

Syn. 59 49 4 drag-çul dri; Arm ul Kri tehahs-pahi saih-po; Va u sa yol-na-can (Mhon.).

ાં તેં પાર્કેન્દ્ર la-lo lu-mor: કલ નુલ કલ કલ કલ rim-gyis rim-gyis gradually, by degrees; લાદ લાકુલ જે ત્રણ માં લાક લાક ત્રણ વધે કૃષણ પોત વધુદ લ he said that it was a sign of the gradual decay of the religion of Buddha (A. 49).

ৰাই la-so abbr. of ৰাই la-rtse top of a mountain-pass, and ৰাখনহু-্থেইবাৰ,

Singpa the latter being the Tibetan name for a Sikh native of Punjab (Yig. k. 13).

ৰ ইবিশ ta-sogs মন্ত্ৰ, মন্ত্ৰ, আৰি ল বাই gara giso byas-pa, মইন ব mishon-pa, বই gara by -byas-pa = this being the principal one, others following it.

্বান iwa-wa or ৰাজ la-wa আলম woollen blanket or cloth; মুখ্যুত্ত skrahi-lwa-wa a kind of hair cloth; সুত্তমুত্ত lwa-wa nag-po

fifth lunar mansion or constellation.

Syn. 49'# nag-mo; 54'# drag-po; 54' 54'84 drag-çul can; 544'5# drag-dpon dgra (Rtsii.).

्या । lag-pa resp. 39 phyag, ४७, पादि, are the hand, arm : aq'u'au'ag'a to take or seize by the hand; aq q8 qq the back of the hand; aq at ag-pahimdun the paim of the hand; and and THIS is the fingers. 44" A do not move about the arms; again ad do not join hands; वन परे सुर ह or वन परे के bangle ornament worn on the arms: 444 F-84-4 TWE joining of the palms of the hands together as in devotion. अव्यवस्थान as met, the fingers, lit, the branches of the hand. 44 5 44 4 lag-tu len-pa to take in hand, to exercise, to practise, e.g., 1844 egom-pa meditation; 39 4 4 4 7 4 7 44 7 44 to study and practise the import of a word. As metaph : #1 44 arm of the sea, gulf, bay, as an glifi-lag or warm tongue of land; a aq ala glifi-lag bbrel isthmus, neck of land C. Is used fig. for power, authority : Aa aq 5 a mihi-lag-tu bgrowa to get into a persons power, to be at his mercy (Thgy.); == 44.44.4 lag-nas hphrou-pa to snatch out of a person's hand, to deliver from another's power (Glr.). 44'48' 14' 435 lag-pahi rnam-rgyur the different forms and configurations of

Syn. wa'a'ş yal-ga-fha; a**X**i 33 deinbyed; Al-35 gruh-byed; Al-35 byed; acobyed; Al-4 sug-pa; al-455 byug-byed; aca-35 bbab-byed; Al-35 geod-byed; al-42 dpuh-pahi hdab (**U**hon.).

वन देन्य lag-skyogs= क्यां ह gaar-bu ladle (Mhon.).

and it lag-rkyon to apran-po beggar, destitute person (Maon.).

ৰণ টুং lag-skyon— as met. knife (Maon.). ৰণ মণ lag-skhug pouch, hand-bag (Bisii.).

+ বৰা নীয় lag-gi-bla one who does general menial service to the congregation of lamas in a monastery.

eq que lag-gram one sitting with his check resting on his hand (as if in sorrow); acc. to Jä. leaning one's head on the hand

un we lagenge un with 1. both hands put together in shape of a globe or ball. 2. a glove with only a thumb, a mitten C. $(J\ddot{a}.)$.

લવાદર lag-far the fore-arm (the part of the arm between વૃષ્ટ્ર gru-mo elbow and લક્ષ્ય makhrig-ma wrist).

कब् कहर lag-book in: बीड्रेम बीड्रम हिंदर कब्



ৰাষ্ট lag-cha utensils, tools, instruments; objects carried in the hands, e.g., royal insignis at a festival procession (Gir.); ৰাই ব্যাপ কৰা বাং বিজ্ঞান কৰিছিল। send the servants with the things (wanted for the journey)! (Gir.).

Syn. nfn; 44 44 44 1 lag-paş grol-wa; win mishon-cha (Mhon.).

बन्देश lag-rjes 1. impression or mark of the fingers. 2. a work which immortalizes a person's name: बन्देश ब्रिन्थ lag-rjes hjogpa to leave such a work behind (Glr.).

बब्द है lag-स्त के देश का अध्याप के वा receipt of a thing without acknowledgement; के प्रमुख्य के प्राप्त के

44 34 lag-nal= Til rdo-rje thunder bolt.

manual sign or mark made with the hand as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g., a needle, which the deliverer of a letter has to hand over together with the letter; present in general (Jā).

थव श्वम lay-stabs = थव थेन lag-len.

ৰণ্ শ্ৰ cash payment; in cash, ready money;=ৰণ্ শ্ৰ (Rtsii.).

वन् अवेश lag-mihil करतक the palm of the hand.

ৰণ মে lag-dam 1., hon. প্ৰথম, a seal. 2. ৰণ মে হ lag-dam-po in C. close-fisted, stingy, niggardly.

**qq 53 lag-dar acc. to Ler. = handkerchief; prob. the same as **q9 53 lab-dar W. Sol. grater (Jä.).

बब्देव note, note-book, hand-book; व्योध इन्द्र क्षेत्र के बब्देव a register or note of all the different shi-kha farm-estates (Bisii.).

aq'aξa lag-hdon a vassal or subject paying his landlord in money or kind, opp. to πκ'a γκαπ-hgro who performs his services as an errand-goer or a porter (Ja.).

anutilated or crippled hand (Ja.).

ৰস্থাৰ lag-idan কৰী, কজিল having a hand or a trunk, hence as met. = elephant; ৰব্ ধ্ৰান lag-idan-ma = মুম্ম glan-mo she-elephant (শ্ৰান). ব্ৰক্ষাৰ ব elephant stable, place where elephants are kept (শ্ৰান).

ৰৰ অ lug-brda sign of the hand; signal made by the hand, beckoning.

वन् वर्षम lag-bedams= व्हेन्य hkhrig-pa sexual embrace (Minn.).

rdo-rje or *** Lag-na rdo-rje or **** Lag-rdor otherwise \$74* \$\) or \$9* \$\) Phyag-rdor, is another aspect of the Dhyani Bodhisattwa Dorje Chhang. In Tantrik ceremonial is often known as and depicted as "the green-robed Lag-na rdo-rje."

भवा म व्यवस्था Lag-na gshon-thogs holding a basin in hand, n. of a deity.

ad a property in hand, also property that has not been sold or mortgaged.

ब्बाह्र lag-good = ब्बाह्न क hand pot or vessel to measure milk or arack.

an angle a Lag-pa brgyafi-wa an epithet of the son of Kamadevu (Mon.).

aq a a lag-pahi chu-bo = a a a s chu-bo si-ta a name of the river Sita (Maon.).

www.= Lakemana brother of Rama the hero of the Ramayana.

Syn. nig 35 mishon-byod; nig, all masodkulsin; ga. A. ga sprin-dgra-gyal; ada ada; az. bees-güen-baak; nig, masod-ldan (Mhon.).

वन्द्र cash payment (Risii.)

বৰ্বন lag-dpon work-master, overseer, esp. builder (Jü.).

वन प्रवस lay-bubs, v. बहुव व hbub-pa.

वन वेद lag-ber walking-staff (Jä.).

agence lag-mass many-armed; certain of the gods are represented as possessed of many arms, and one reason assigned is that they may therewith seize evil demons.

and a letter, autograph. 2. the marks or lines in the hand.

*45.545 lag-fmar the red-handed, the executioner, hangman (Ja.).

वर्षेत्र lag-rtsis सूहा the lines or marks in the hands; palmistry.

aq afq lag-htsug a shoot, a scion.

वव्यक्ति a receipt, an acknowledgement (*हिंग्डां*.).

वय-द्वाय seeds or plants sown or put into the ground by the hand; transplanting; it is also called अरव्ह्वम (हांडां.).

बन तम् हैम हुम प्रें म बितु-देवर्त gis-nhus paḥi-ṇर्कैo n. of a Sutra delivered by Buddha at the request of बन वस्ट (K. kon. ३, 277).

aquax a Lag-bash-ma n. of a celestial courtezan (Los. 4, 5).

aq qua lay-qsuf; balustrade, banister, railing.

वन क्षेत्र व lag-gyog-pa companion, assistant, associate.

and dag-ten resp. 3व के, also वस्तु के, also वस्तु के, also वस्तु के, also वस्तु के, also वस्तु के, also वस्तु के, and dag-ten knowledge: के, क्षान्य क्षान्य क्षान्य के, वस्तु

वक्षण हें भ lay-lag-gkyes as met. = कुण व rgyal-po king (Moon.).

ववृद्धः lug-sor मञ्जूष handful of water or rather mouthful of water.

and lags Sir, your honour, water server his honour the Chief Secretary; water your lama reverence! This word, however, though taken in modern times in this sense, is really only the pres. form of the vb. in next para., and merely it is.

प्राची शासि lage-pa 1. resp. and eleg. for जीवन and बहुदन to be; बन्धा है; so it is! yes to be sure! ह माहित है बहु ह न बन्धा O Lema what is your name, sir? रेहिर बन्धा What is this reverend monk? (Dsl.); a lama asks: बन्धा के bisal-le (= वर्धन बन्ध) have you looked for it? and the disciple answers: बन्धन बन्धा bisal-lags yes, I have! (Mil., Ja.). 2. = व्यवन विश्वती-lags yes, I have! (Mil., Ja.). 2. = व्यवन विश्वती-lags yes, I have! (Mil., Ja.). 2. = व्यवन विश्वती-lags yes, I have! (Mil., Ja.). 2. = व्यवन विश्वती-lags yes, I have! (Mil., Ja.). 2. = व्यवन विश्वती-lags yes of it is not so (K. du. 5, 261). बन्धा मां बन्धा lags-ma-lags= रेऽपा है, इस्टें प्रकार प्रवास विश्वती lags ma-lags= रेऽपा है, yes or no.

व्यक्त में lags-nio in W. clean = वेक्स (Ja.).

्रंपर न Lan-ka सम्भ Ceylon; वर न हुए city of the Rakshasa (cannibal demona); वर नाम क्षेत्रका देश धान-kar gregs-pahi-mdo the Lankavatara Sûtra which was translated both from the original Sanakrit and from the Chinese version into Tibetan (K. d. s.).

बह नहीं स्पृत् व Lah-kahi bdag-po चहुमानि the lord of Lanks, the king of Ceylon; the guardian of the south-western quarter.

Syn. 4.47 ra-wa-na (1744), P.49494 Jr. Ho-nub phyoge-skyoh; schrinz a ngrinbeu-pa; att-uz a gdoh-beu-pa; A4.25 gaz srin-pohi rgyal-po (Mhon.).

বাহ" বা lan-wa 1. (also: আহ' a lon-wa), pf.
আমো imp. আহ' or আমো to rise, to get up;
আমো get up now! আমোল he has arisen;
আমোল মি lan-te stody-pa to get up and
stand, (not to move on) ব্যাধ্যাই night
having passed away. 2. pf. আমো to come
up to, to arrive at, to be equal, to reach.

वद दक्त जनसीये!

यहिंद्रिः laftaf or ac ac lafthaf भूक्र a species of Hyosoyamus: बह बहा स्थापन क्षेत्र का क्षेत्र the seeds of Hyosoyamus are a cure for worms.

Syn. § § * dhu-stu-ra; A Fa§ * sa nu-log said-can; ant Ac 34 geer-mid can; § 35 smyo-bycd; and san gdul-dkah (Mhon.).

यह के last-take बयस, योवन youth, youthful age; as a a and entering early manhood ; देवे बार प्र. बा माक्स्या पश not being enticed or led away by their youthful appearance (Glr.) : ME E guun lan-tsho rgyus-pas grown up to adolescence (Ja) ar. 3. 44.0 lafi-tsho rgyas-pa youthful, i.e., the period between the twenty-fifth and the thirtysixth year of age (Rteil.): ac 2 sq lan-tsho can or as 2, 2, anolescent, youthful; बर के का laft-take can-ma बोबती youthful maiden,= 55.00 M dar-bab-ma (MAon.); and a landaho-me man maiden, a youthful woman : an Mantan lan-tshohi metahanma=1" allen was the heaving breast of Acc. to Ja. acc. list moving along gently.

Acc. to Ja. acc. last matching in Mil.

seems to be a word descriptive of the
rising of a cloud, or the soaring of a bird
of prey.

आ * A laft-cor habit; habituated.

Q5'U lad-pa acc. to Cs. weak, faint, exhausted, of men and animals; blunt, dull, (Sch.); also rotten, decayed (Jā.).

তা বিd-mo imitation, ৰংগাইং a ladom bycd-pa to initate, to mimio, to say after another: গ্ৰেণ্ডাৰ বিবাধ কৰিছে ব্ৰেণ্ডাৰ ক্ষিত্ৰ say after me the following prayer (Thgr.); ব্ৰেণ্ডাৰ স্থান ক্ষিত্ৰ ব্ৰেণ্ডাৰ বিবাধ all actions are imitations; among these imitations some are skilful (Khrid. 193).

থাই lan 1. time, times: ৰণ্ণইৰ once, one time. Also হ্ৰাৰণ্ডৰ once, one day, both as to the past and the future: ৰূপটাই

4 44 34 rayal-po smra-wa lan-acia the king issues his command only once, i.e., he does not change his words; 9. # 45c. 4.44 देव भेद marraige is given to one's daughter only once (Tshig.). 94 39 & lan-cig skues = 5 4 bya-roy lit. that gives birth to its young only once); a met, for the crow (MAon.). 5 94 this time: 95 934 twice. वर वर्ष ten times, etc. : वर पर्व (वस)वसम seven times or three times; axx a ax was gard circumambulating round it many times (Mil.); प्रदेशक विकास प्रदूष twice 4 are 2. as reflective and contrary attribute: retaliation 44 \$54 lan-burd-pa. wa again to reply, return, retaliate, repay: सर वर वर्ष वर्ष पम or वेकाश पट वर नेश पश to return evil for good. 3. share rejoinder, answer, reply: बद्दिव to get a reply; बद्दास्थ्य, प्रत्यकाचन expressed in reply, replied : वि. वे न्यद्व वर्दे वर्द 5 as answer to your majesty's question (Glr.); यह बदेवमाच lan-hdebs-pa frq., also 144 klon-pa or 144 ldon-pa to auswer; 94 2 29 4 to give a reply.

યુર્વ 15 tan-kan 1. railing, fence, enclosures. 2.=5'5 pu-çu, દેવા 3 stegs-pu, or અલ્લ maah-yab (Nog.).

44.54 lan-skyar=44 lan retribution,
return.

বার্ণাম lan-gut= ই ম phyi-mi (Chinese) an outsider, foreigner.

वर हैंच lan-gyog vulg. for वर्ष विवा-chags. वर देन हैं देंद व सहदानानि returning to the world or transmigrating only once = a stage of perfection in the Hinayana aystem. वर बहेब हैंद से १६६ व सनामानि not coming or transmigrating more than once.

analy, as supposed punishment for what has been done in a former life; every unjucky accident, that happens to a person

without his own fault, being looked upon as a retribution for former crimes. Thus an and lan-chags denotes about what Non-Buddhists would call destiny, fate, disaster (Id.)

बद् 5 न lan-ta-ka n. of a drug: बद् 5 न जै: अर्थे भिष्क अर्थे रें ड अर्थेन (Med.).

44.5 lan-bu braid, plait, tress of hair (Cs. curl, lock of hair).

Syn. 44.24 lan-tshar; Manu skra-lhaspa (Mhon.).

बहाय है बाह्य Lan-pa spyil-bu n. of a place in C. Tibet: देश्यवहाय है बाह्य हा व्यवस्थ विकास (A. 132).

वर् 5 3 an-bu-can as met. = a woman (in general) (अतिका.).

ৰণ্ড a lan-bu-mu a shoddy made of stuff mixed with inferior materials (Jig.). বৰ্মুত্ব ক্ষুত্ৰ ক্ষুত্

+ वद:वद lan-bon= वद:बद lan-slon.

Us & lan-tsha or us lan-dsa corruption of us; Hodg. n. of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing used by caligraphists for inscriptions and titles of books from (Jū.).

पार्व के lan-tehica 1. चनच; met. इ.चे.च्यूर

स्त 4 देश ह वर्ष दु कर्ष n. of a sea seven thousand yojana wide containing submarine mountain-ranges inhabited by huge porpoises, sea-monsters, crocodiles, Naga, Qukti (प्राकृति), also furnished the white Vidruma coral reefs, &c. (K. d. ९ 515).

44 44 lan-lon = 44 #4.



बर वर्ष lab-bdar, also वर्ष वर्ष lab-btdar, ४. वर्ष्य la-bdar.

विनिधिक to speak, telk, tell—is a common word in colleq. of all classes: ५ ६६ अस्य अव de-hdras ma lab don't talk like that; ५ ३८ अनुवार वा को १६ ha-can mgyoga-po lab-kyi-red he speaks very quickly. वव विक-kyi-red he speaks very quickly. वव विक-ga talk; वव विवा dab-gross=वव वे companion, intimate friend; वव विक-gros विक-yira noise of tattle, talk; वव व्यव्या lab-gros to talk, to chat; इवव rgya-lab a great deal of talk, वव वा प्रवा dab-gros deal of talk, वव वा प्रवा dab-gros talkative; वव विक-gra-lab-can talkati

quant: lab-beah = The Table gtam-beah good speech, eloquence (Mhon.). quide u lab-team-pa acc. to Sch.: to speak while dreaming, to be delirious.

ৰণ্ডী : শ্লুব গ্লী basis of speech, a discourse: ছুম্বাম্ম বাংশী বিশ্ব দিলো before there has been a cause (basis) of this talk (Rdss. 25).

way lap-rise (incorrectly for any) a heap of stones in which poles with little inscribed flags are pitched and gods are invoked to help travellers.

ৰাজৰ lab-son (is abbrev. for: ৰাধ্বৰাইৰ la-phug sa-bon) radish seed.

पिठी lam 1. प्रचा, आसे, सहा, सरची, हेतु a road, the way; passage, course, track; ब्या के q lam-chen, बुच्चा rgya-lam, हिंद च्या stonlam high-way, thoroughfare, public road, main-road, high-road. In Budh, व्याचा कृत प्रिचित lam-la rnam-pa gris-te there are two ways towards ralvation:—(1) १९ व रावत-pa क्या किया the perfect road, which is

open to the Buddhists: (2) A sq a mi-rtagpg withm: the imperfect-road i.e. the wave by which the Tirthika seek to enter the state of beatitude (K. my. k. 435). Rad a long way; and as adj = distant. remote: awaraka to wander about on the road, to rove : 35 as quen-lam an uphill road, an ascent, 35 48 a horizontal or a sloping road that leads alongside a hill: gri-lam the way of a knife, i.e., a cut. slit, slash. 2, way, space or distance travelled over, journey. . 5 on the road. on the journey; and My an the journey from Nepal to Tibet. So was lam-du may even = when : Estated and 5 khrusla haro-waki lam-du when he went to bathe (Dal.). 3. नित fig. : way or manner of acting in order to obtain a certain end: के के का प्रमुख the broad way, र्वे दर्श का क्रम नार्व the path of virtue: वस्प्रदेव देन एकनाने, one way without variety or variation. **('uk)' ** thar(-pahi)-lam the way of deliverance, vis., for Buddhists. from the cycle of transmigrations. The six classes of beings are sometimes called the six ways of rebirth within the orb of transmigration. For "the way of deliverance" the following are synonyms:anti d lam-po-che; 54.442 Ha kun-bgrohiegrol; an and lam-back; and grod-bya; affer & Agoni-bya; AET'S hjug-bya; 4.45.4 rgyu-wahi-sa; fa ah a sgrol-wahi-sa; ah B bgro-bya; agaran boul-lam; angara lamdam-pa; केंब्स परे बाब legs-pahi lam: मॉर्ड पर \$5'48' m mchod-par bycd-pahi lam : aga ga bkhyog-bral; SE til an draft-pohi lam : NE un ma-nor lam; a'un ggya-lam (Mfon.). We may here add we was lam-browad the eight pure ways of all Bodhisattva :-(1) # Ka 5 94 44 4M; (2) # 46 4Ki El mm; (3) अटेंब्र वन नेश वर्ष का ; (4) अंद अद वर्ष का ; (5) भद्र वन् वदुर धरे का ; (६) बेसवा उद् कावा उदाव बेसवा

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अवभाषवे वा : (7) में हैं विवे केंग्राम वार्केर वा स्वानु हैं वायवे बम : (8) क्रम वर कर या ब्रह्ममा है। बम

an a lam-ka = a lam. an a lam-ka-na or an makhar by the road-side (Dal., Ja.).

as and lam-mkhan a guide both in the ordinary sense and fig: and to go on the wrong way, to go astray, to mistake the right path.

was lam-rayed the stages of moral and spiritual existence. 44 45 g lamrgyud-laa the five classes of beings, cf. 4 a haro-wa.

वस ब वि सर्दे lam-rgya behi mdo the cross- . ing of two roads or when four roads meet. Again we have: and all the the three principal ways: -(1) 24'495' (9:404-माने the way of passing out to the state of beatitude; (2) हर बेमब बम बोधिस मुला ने the way for the attainment of Bodhisattva perfection; (3) we square amagine the doctrine of perfection whereby is the entrance into the state of Nirvana.

amagi lam-borod ufus a traveller; a fore-runner.

कार्षे व मार्गचीवि one who subsits by begging, or by clearing roads in Tibet.

w. 4 lam-rgyags provisions for a journey. *** = ** requirements or provisions for a journey.

lam-rgyus-pa====== lammkhan.

48 24 4 lam-fan-pa a bad road.

Byn. 30' Kå' un nam-fahi lam; 34' ul'un nen-pahi lam ; Alqu' asu un hjigs-beas-lam ; क्ष वरे का kol-vahi lam; 省 व का gyon-lam; Buruk un Kes-paki lam (Miton.).

un'as lam-chen=3'un ggya-lam.

wrym lam-rtags the signs of the way being nearly accomplished, i.e., the acquirements and perfections of a saint (Mil.).

कार्जाव lam-rtog-pa 1.= अप व वर्ष स्था-स्थ hand (Maon.), wanderer, rover; an explorer. 2. to reflect on the way to Nirvana.

बम्बद्दः वर्षेभाय lam-ltar boos-pa सामे प्रविद्यप an artificial doctrine, a false representation.

વમ ૉવ મે pa lam-thog mi-khal a traveller's journeying and his luggage: 54 14:48. वर्षे केर् देवसावायस इंवासीलय है। वहा है। व (D. çel. 8).

an mag lam-millum a pedlar or one of similar profession. awagga fellow-passenger, gen. merchants who journey all together.

44.5.484.34.4 lam-du hjug nes-pa= 44.5. वर्षे के देव व lam-du hgro-ggyu nor-wa to go astray, to miss the proper way, to take the wrong path.

an aga lam-haren-pa = an ga lam-snapa a guide.

बम वरे म lam-bde-ma a good, easy road.

чич lam-pa 1. вс д gprafi-po a beggar, street-boy (Maon.). 2. police-officer stationed on high roads for seizing thieves or fugitives; toll-gatherer. 3. traveller, wayfarer (Cs.). 4. bell-wether sheep, in W. 5. signifies num. fig. 12 (Ya-sel 54).

44-4-4 Lam-pa-kam n. of a country situated to the west of India (Dus-ve. 39).

MIN A lam-po or MIN A lam-po-che or कारेद व lam-chen-po 1. highway; also a place for practising magic. 2. way to heaven.

werfer lam-team colleg. = 1 was ha-lam about as much, also=49qu'in as much as will suffice.

an all a lam-ideom-pe crossing of roads, junction of roads.

Byn. was 34 lam-hdres; was a kanhdom; was sum-mdo; af at habi-mdo (MAon.).

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an a lam-vig passport, road-bill.

का १६ व lam-rif-po long way, difficult way, tedious road.

Syn. वर्षेद रमदे सम barod-dkahi lam (Mhon.).

बा रेन् lam-log erroneous (Jä.). Also fava, wrong ways, perverse ways, i.e., heretical doctrines. There are mentioned twenty-two heretical doctrines all of which are opposed to the doctrine of Buddha (K. d. 4, 323).

and n. of a large number (Ya-sel. 57). as A lam-cog way bill, a passport.

an aga lant-safe at once, immediately,common in C. collog. : \$5 an arm 49 khuodlum safis-con come at once ; अस सदस स वर्ष देव lam-safis-ma haro-shia do not go immediately. Also 5 granus un C.

अभासन्य के मार्गक्षी condemning a religious doctrine; one who so condemus.

and lam-se = 5 an (Liafis.) about : probably.

an to a lam-nog-pa col. a difficult, dangerous road.

WHE lam-staf a lane, narrow street.

अभ असुभ वर्षे lam-grum haro विपर्धनामिनी (a de ta chu-bo gañ-ya) an epithet of the river Ganges (Mion.).

TIX lar= WE wan or BE WE plar-yan afterwards, again, yet: 44.844.7.24.54.5.44. क्रुवश द वात वस्त्र केर केर (A. 19).

as a lar-raya usage, the local custom of a place; \$ 45 \$ 45 \$ the internal and external usage of a country (Yig. k. 87).

las I: sbst. col. am m leka, hon., नुषायम phyag-las 1. सन्ते, कार्ये, विद्या, कवि, any action, act, deed, work : 444 545 4 mentalizate to have control of one's own acts: B.K. 9.44 bui-dor-qui las the act of sweeping: au ast las-bead or au 545 lasdkar a good work, virtuous action : *** ** las-flan or an sa las-nag a bad action; aw SK KE SK Q Taw actions, words, thoughts (Dal.). MN KE'N ME'D las-ror ma-soft-wa= that has not been left unfinished: 598'85' क्रमभास्त् वमार्थेरामार्थेदावार्थेदावार्थेदावार्थेदावार्थेदा (A. 138). बम ब बहुब पर्वे केंद्र वर्षे द्वा वी शेष्ट terms signifying preparation, equipment or pioneering operation, also introduction to any work, are :- Ft an shon-huro : 34 apan merbuloge; & Ta sta-gon; The 4 gcom-pa; Fa बर्के वहांबाय rtsom-haro hamas-pa : वहांव hiuwa: 39'4 sug-pa; 694 tshugs (Mfion.). वस व ह्वा प las-la shuys-pu incumbent, one holding an office; an ales good or distinguished service or work. वस स्वाप क्यांदान to employ, to appoint to any work : " " " " " " employed, employment. 2. = karma or the nett effect of actions in one life as transmitted to and exemplified in the next life; retribution, reward or punishment for human actions, fro. (cf. वस व व व las-rgyu-bbras) ; वस ने में के कि laskui me-lost mirror of fate, mirror foreshadowing future events: an 1 gard laskui bum-pa a certain vessel used in religious ceremonies supposed to ascertain karma aww.sq.qu las ma-sad-pas because the measure of his deeds was not yet fulfilled. Under this head an is also used in the particular sense of: good actions, merit: and an accumulation of was is an accumulation of merit such as shall shape favourably the next period of existence.

वसार्हा वर्षेचा वार्षा के मिद्रा las-dan bbrel-wa dag-gi-mis that which relates to work or is directly connected with its performance.

Syn. & '5' 5' rih-du-byeg; E4' 5' 144 yun-du-thogs; a3m'a' 16' hdres-par-spyod; 3' aga 3' ci-bgrub-bzeg; 5" 24' nus-ldan; ag 44' nthu-ldan; 4'am'a4' stobs-ldan; & '3' 5' hes-byed; E' 13'5' bya-wa-byed; 198' 3' gehuh-byed; aga "4' 3' hdren-par-byed; a3' "4' 3' hdren-par-byed (Mhon.).

work, labour, a task. 2. acc. to Sch. and Wts.: dignity, rank, title.

মাণ দুলি ব ব জন্ম তা হুম বা বা দুল নু কৰি নুহুম n. of a dharani contained in $(K. g. n_i)$ the ricital of which cleaness all kinds of defilement. আছা দুলি ব কা ব্যাহিত কৰি n. of a Satra contained in K. d. n. 251. আছা বিবাহ কুম বুই বুই মুই another Satra contained in K. d. n. 474.

aw 3% rites or religious observances for counteracting the effects of evil karma.

बस-देश व las-kyi hjug-pa. चवरान, moral works, good real work or employment.

Syn. Famaes rtogs-brjod; Sagann risa-wahi-les; ann gu las-su-byed (Moon.).

वस दे देव or वस दे अर्थ का सामस the sign of work; fig. the plough.

aw है अवव lug-kyi-mthah बाचन completion of a work, efficiency; दे पुत्र वर्षे पुत्र वर्षे प्राचित्र वर्षे हैं अवदे वृद्ध वर्षे प्राचित्र वर्षे का का प्राचित्र वर्षे वर

awaa las-skal retributive fate.

TWELN any post or office, also an official.

यम: भूष्य: चे. चे. च्या अर्थ । उद्म = चु.चु. मे yu-gu-çi (Sman, 350).

and lag-gla wages for work (Maon.).

ৰৰ বু'নমুৰ las-rgyu-bbras for কলংন বু'ন্ধ-নমুৰ works their causes and their fruits. There is a division into আন্তঃ কলংভাইন ক ৰণাৰু 'বনুৰ ainful deeds; বৰ্ষণ কুনৰ বুৰি কুল virtuous actions; মিৰ্ক বেশ্ব আৰু বনুৰ mi-gyowahi las-rgyu-hbras ascetic or mystical works.

बया में lat-190= कै भी business; also the place from where articles of trade are brought: ब्रिकेट वर्ष के प्रमुख्य के कि कि trade of the south and the salt-mines of the north of Tibet (Jig.). वया विश्व के कि कि का कि manner of doing business.

ৰণাংশ las-san নীৰন্তালি, মুছাৰা; mean profession or work; evil or wicked action or work ৰণাংশ ইন্ ইনাৰ্থ ক্ষিত্ৰ ক্ষিত্ৰ ক্ষাত্ৰ ক্ষিত্ৰ ক্ষাত্ৰ ক্ষিত্ৰ ক্ষাত্ৰ bet (Deb. 9, 9).

an a las-can 1. laborious, industrious 2. having acquired merit, worthy (Mil., Jä.).

वशः इत्या las-rtags Sch. dignity, rank, title incident to the office held.

son employed, an official, a functionary.

वस ६८ व las-dan po-pa, वादिकांकेक, the first workers, a pioneer.

an epithet of the sun (Mion.).

बन मुहेन्य क विश्वसकी the divine architect.

Qui'l las-pa corrupt form of an'a luspa in to an'a rag-las-pa etc. (Ja.).

वयाय lat-pa 1. चर्चकर workman, labourer (Cs.). 2. in Spiti: vice-magistrate of a village.

ৰৰ বৃদ্ধ las-dpon superintendent of works: overseer of workmen.

an gr las-myod works, actions, way of life: gr an gr gr, gr to lead a holy life



(Pth.); war at las-behro blessings following meritorious deeds, prosperity in consequence of good works; good luck, fortunate events.

Syn. Pan & a stobs-chuh-ku; ga an a sgrub-las-pa; ma & a mam-chuh-wa; a ma & a hkhos-chuh-wa (Mhon.).

स्वस्तु र दु द्वर यह . las-myur-du byedpahi-nuin "terms signifying the quick performance of work," vis.: दु र ् 55 myurdu-byed; अनुवाय देश (क्षुप्रकुट-pu-byrd; १९१६ १८०१-राक: १४-१४ tur-tur; स्वयाय मा rdsogsla-khad; विवास sin-la-khad; वेश याल tahar-la-khad (Mon.).

વા તેનું las-tshan 1. office, post, service: વા તેનું પુંચલ પાત્ર-tshan-du hjug-pa to put into office, to appoint; વા તેનું સવા વેદ ન દેશનાનાના hdon-pa to put out of office, to dismiss. 2. official, functionary (Ja.); વા તેનું વ las-tshan-pa id. વા વાલે વ one holding an office one having work on his hand.

of Tibetan Grammar, the dative case.

स्था सुद्धा lag-gaum the three works: स्था है। स्था lag-kyi-lag physical works; kq है। स्था श्रिक्ट नुने lag works of speech, reading, writing, speaking, etc.; केंद्र हैं। स्था प्रति-kyi-lag mental or intellectual work. Besides these there are three other works mental or three chere works mental or three chere works mental or three chere are three other works mental work; स्था केंद्र स्था का chop ma-yin-paby lag irreligious work; स्था केंद्र स्था का milum-pabi-lag agreeable work (K. du. a, 41). Also द्वे स्था का decarabi-lag inghteous work and स्था का midge-wabi-lag unrighteous work and स्था का midge-wabi-lag unrighteous work and स्था का midge-wabi-lag unrighteous work and स्था works for doing which there is inspiration.

직자' II: 1. a postp. or case-sign used in analogy to 5%, or for 5%, with the meaning: from, from among, out of: Grams and seeming the drew piebald fish out of the water. 2. used like am than. 3. a participial sign or continuative particle annexed to the infinitive form of the final verb of a subordinate clause to be rendered: when he had done etc., soand-so, after saying, eating, doing, etc., so-and-so. 4. other uses as follows:auguau में हैं sla-wa lfla-laş mi-şdod I shall not stay longer than five months (Glr.): रवस्य वहैयाव में वर्ष के possesing nothing but one piece of cotton cloth (Dsl.); K'AN' there is none besides myself; व्यक्त • होर व वक्ष में किंद्र brñas-hkhyer-wa las misof in the end you will probably do nothing else but despise me (Mil.); das aga an g. c ga w wgc. Me som nothing but a snow-leopard, your reverence we did not see (Mil.); And Armas, and it is good for nothing, it only does harm Mil.

and a lay-the in C. used for expressing probability as also in W. alk and maked lay the have seen it; and alk alk and a bdi bbor-lay the aspossibly I may put this yet aside; \$5.2 and a you are not Mila, are you? (Mil.).

I: li win bell-metal; \$ and a small plate made of bell-metal; \$ a li-sku an image of bronze; \$ 5.50 li-sku; \$ a 5.00 li-sku;



taining more gold and silver with which images are generally made (Jig.).

2 II: apple,= 3 sli in C., (Ja.).

ये ना र li-ka-ra or के मार li-kha-ra वर्ष रा a medicinal sugar.

वे न स्थित Li-ka-ra çiń-hphel पुख-बहेन ancient Malda and Dinajpur districts where sugarcane used to grow luxuriantly during the Buddhist period.

भे हैं li-khri रचरेजु, किन्दूर vermilion, acc. to Ja., Liq.: red-lead, an erange-coloured powder.

थे'बार्ड्र li-ya-dur कुटब्रट, स्तृत a drug.

Syn. ชัด ซอ u groń-beu-pa; ที่ขอ ขอ ฐิข stob-las-skyes; ซัด ซ ซู ซึ่ง yong-nu-skyon (Mhon.).

वेजेड्ड स= इ.स्न the crow S. (Lrs.).

in easternmost Tibet bordering China, where there is a large Buddhist monastery noted for containing blocks of the one hundred and eight volumes of the Kah-gyur.

3.3 li-thi incorrectly for ₹₹ or ₹₹ calendar, almanack.

बेद्द स li-don-ra n. of a medicinal drug.

2 d li-wa squinting, squint-eyed (Sch.), 2 a 14 li-wa-mig squinting eyes.

Li-tea-byi tests n. of a noble family of Magadha in Vai'all &c. to which the Tibetan kings traced their origin (J. Zaf.).

+ वेश्वः केव् li-ma-log=देवः वदः केव्यः drinlun log-hjal evil return for good done.

ৰ শ্ৰম্প Li-yul ব্যৱহা Khoten, old n. for a Buddhist country beyond northern Tibet..

वेप्पे र्डे Li-ye-tse n. of a Chinese Buddhist teacher (Grub. 5, 2).

विन्दी li-çi सबङ्ग cloves.

Syn. Q'A' \$4 lha-yi me-tog; 444 \$ Ac 34 dpal-gyi mih-can (Mhon.).

विष्यु श्रेष lig-bu-mig पोताचा ; Sch.: melachite: विष्यु श्रेष श्रेष श्रेष स्त्रु दुर हुष क्ष्युं के the medicine Lig-bu mig cures headache and pains in the bones.

‡ येग मेसर lig-çi-ver जात nutmeg; इ. ब.ट. अ अ क sna-maḥi me-loy mace and nutmeg flower.

at lia (Chinese) a red flag (Rtsii.).

में बिर्म | lift-ga | 1. इत्या sign, mark. इतिर म (एक्सिम) = मैं इत्या masculine gender; जी कुम में इत्या feminine gender (Situ.).

2. membrum virile, किम : नेर मुख्य = मैं the male sign or organ. 3. the effigy of the devil or that of an enemy which is burnt in the Yajia (विश्वेण sbyin-ereg burnt offering) in order thus to kill him by witcheraft (Jū). 4. in Lihasa the designation popularly given to all larger gardens, the walled enclosures of private houses in the suburbs of that city.



নিটে list-se = ইমাইছ: reeling, dangling, waving, floating in the wind (Mil.); ইমাইঘ rocking; ইমাইঘ বিশাইছে বিশা sprin-shig list-byss-seas a floating cloud arcso; কান্দের্শ বা infant struggling with hands and feet (Pth., Ju.); ব্যাক্তিম বুমাইঘাৰ বা বিশাই কাৰ্ম্ব (A. 135) a female yogini in dancing mood came reeling along.

OK'59 lin-tog or ak'in lin-thog a film or pellicle on the eye (Med.).

নি নি lift-wa any entire piece; के द lift-po or के whole piece; के विवेश lift-geig of one piece; के विवेश lift-best four pieces or parts (of a slaughtered sheep or goat or yak). Often= কাৰ ram-pu; কাৰ ট্র কাৰ geer-gyi lift-ra a piece of unwrought gold: বিশ্ব বিশ্ব কাৰ্য কাৰ্য কাৰ্য কাৰ্য কাৰ্য কাৰ বিশ্ব কাৰ্য কাৰ্য কাৰ্য কাৰ্য কাৰ্য কাৰ্য কাৰ্য কাৰ বিশ্ব কাৰ্য ক

DE'S life-tshe gratings, lattice: 35.55 life-tshe-dgu a lattice with nine squares or rectangles in it.

QL'QL' lin-lin-often and lin-ne swinging, waving, &c.

DIN lifes 1. banished, forsaken, abandoned; arm har age lifes-kyis-bekyur to east out entirely. 2. a hunting or a chase in which a number of people are engaged; and arm disage taking part in it; arm and a lifes-la hyro-wa to go a shooting, a hunting; arm hunting lifes-khra hunting falon, hawk. arm arm lifes-khra hunting falon, hawk. arm arm lifes-geofen-wa to get by hunting, to hunt down (Jā.); arm arm lifes-bear was the been got by hunting, game shot or caught (Jā.); arm arm arm ulifes-bebes-pa Sch.: to hunt.

ALENII: lifts-pa hunter, hunteman; lifts-pa-mo huntress (Cs.).

वेदसाय II: Sch.: quite round or globular.

বীব lib all at once, suddenly; altogether.

J lu 1.= ₹ bu-mo a girl (mystic) (K. g. F, 179). 2. knag, knot, snag,= a ₹ 4 kdser-pa. 3. num. for 86.

ৰুশ্বন ku-kan an incorrect form of ধুশ্বন শ্বন crucible for melting gold and silver (Sch.).

I'll lu-gu, and lug-gu lamb; diminutive of an lug; and lug-gu lamb; diminutive of an lug; and lu-gu-ryyud a rope to which the lambs are fastened, or strung; hence, any loop, chain or rope connected or knotted with another (Yig.-k. 13).

G'A lu-wa 1. vb. to throw up phlegm, to clear the throat; § G A glo-lu-wa to cough. 2. sbst. www; a cough.

Q'Al ha-ma 1. green grass growing in swamps. 2. acc. to Ja.: a pool containing a spring; ground full of springs; q. a. 24 rich in springs.

q. § 5. Lu-hi-ta n. of a group of hills situated on the bank of the river Patwalotana where grow wild the red Salu rice, Mudga, Man bru-wa, &c. (S. Lam. 37).

Syn. 0.72 e-da-ka; f ng. ito-bphah; an ng bal-idan; ng. spn an ng bal-can or anah-kar; ng. ng. ng. ng. (Mhon.).

स्पृष्टिम शेषराधि the sign of the Zodisc called the Ram.

व्याभी में lug-gi-lo the sheep-year, n. of a year of the Tibetan cycle of twelve years: अञ्चल प्राप्त क्षाप्त क्षाप्त (A. 91) if referred to chronology, it was in the year of the sheep.

स्व भे ने lug-yi-gçed as met. = इर ने tpyuk-ki wolf (Maon.).

one lug-gal or any lug-sgal sheep's load, the bags put on the back of sheep.

and lug-hal-wa= and lug-chuh-wa name of a medicinal herb. (Vai. sh.).

equ I: lug-pa 1. or equ sheeper of sheep. 2. to huddle heads together like timid sheep, to be sheepish in behaviour $(J\ddot{a}.)$.

स्न वय sheep's wool.

हुन भेन lug-mig also called कुन वर कि rgyal-wabi-spyan n. of a flower: कुन भेन के हुन दुन दर श्रेम्स के के the flower of lug-mig cures poison and plague.

প্রথম lugs 1. the casting, founding, of metal: প্রথম প্রস্তুল lugs-su blug-pa to found, cast. 2. = এব way, manner, fashion, mode, method: বিং প্রথম প্রক্রেম প্রক্রিম নি bod-kyi lugs-su gyis-çig do according to the fashion of Tibet; হুই প্রথম প্রথম প্রথম প্রথম বিং প্রথম বিং প্রথম বিং প্রথম বিং প্রথম বিং প্রথম বিং প্রথম বিং প্রথম প্রথম বিং প্রথম

ক্ৰিৰ্ব ট্ৰাক্ বৰ my way of building (Mil.).
3. opinion, view, judgment, style of proceeding, ক্ৰিং বিশ্ব Angel Angel Ingela according to you, if we followed your according to you, if we followed your according to you, if we followed your according to you, if we followed your according to you.
i.e., a certain system of worship and faith, কু.ম. কুমানি বুৰুষ বুৰুষ বুৰুষ প্ৰচাৰ which of the two religions, the Brahman or the Buddhist be the better one (Glz.).
4. বিশ্ব established manner, custom, usage, rite (from Jü.).

ख्या कर lugs-gon a crucible.

श्वमः = श्वमःवीतः ; ध्वःश्वमः and वरेनवाहेदः श्वमः ; श्वमःवादः , सनीति good manners or morals.

gवा lugs-ma a cast : बु कि सुवा म rgyagar lugs-ma an image cast in India (Jä.).

शुक्त कर के lugs-brad-skyes कर भ पड़ व skar-ma btan-pa भ बतारा; the fixed star or the polar star (धूर्तका.).

বৃষ্মান = বৃষ্মান বি 1. contrary to custom or usage. 2. ঘূজায় special order: জং ই বৃষ্মান বি (Ya-sel, 48).

GK' I: lust a holder, carrying sling, bent handle, strap of a vessel, basket, etc., different from Ta yn-wa a straight handle, hilt.



with regard to supernatural voices, etc. (Mil.); esp. to prophesy, predict. प्रावृत्य वावरच precept, inspired command, prophesy, three or four kinds of which or of Vyakarana are mentioned in Buddhism: (1) एकाच वावरच वर्ष वृद्ध पुरुष्य (2) विषय वावरच वर्ष वृद्ध (3) परिच्या वावरच वर्ष वृद्ध (3) परिच्या वावरच वर्ष वृद्ध (4) वावरच व्यवस्थ (4) वावरच व्यवस्थ (4) वावरच व्यवस्थ (4) वावरच वावरच (4)

ब्राह्म lust-bestan prophecy, precept, injunction: ब्राह्म वस्तु वस्तु व lhabi lust-bestan bead-ps to communicate the precepts of the god.

which anything is suspended held.

सुर कर lun-than:-- शु व वर्षेत् |bu-nea-hd sin (Mhon.).

an authority (Ta).

सुर ६९व व सम्भ ने देश व luk-dbyug-pa gaungyi phrek-wa n. of a religous work (A. 36).

सुर वर्षेष्य य = सुर क्षेत्र lust-shorgs-ps to give instruction; also चपदेव precepts given; सुर बंद व one who has received instruction, one who is inspired.

सुर अनुसाय lun-tshaqş-pa a collected mind (Nag.).

QL'A lun-pa 1. = 44 pc a district, a valley; R-34 lun-chen a large valley. QL'and the upper part of a valley; QL'angue the lower part of a valley; QL'angue the lower part of a valley; QL'angue the central portion of a valley. 2. furrow, hollow, groove, e.g., on the surface of a

35. Fr. luft-stoff a desolate, a solitary valley, as a fit abode for hermits.

सुर वर्षे = अवन वर्षे चतुन्नोडिय the four borders

85 lud manure; 85 agw a lud-hgrem-pa; to spread manure (on the fields); 85 B lud-khu dung-water; 85 % lud-don dung-hole; 85 % lud-phun dung-hill; 85 ag lud-hbu grubs, etc. in a dung-hill (Ja.).

gh lud-pa च चा sbst. phlegm, mucus: शुर्व १ क to cough and throw out phlegm. शुर्व १ व lud-bbod-pa= क्रें व्यंत्वाय glc-hgogs-pa or ब्लंबनाय hkhogs-pa (अर्थेका.) to cough out

93.4 lum-pa= ac Canada u hos-so-shr-brjod-pa saying that one is come or coming (mystic) (K. g. F. 27).

कुल पहाँद न n. of a grove in the village of Lunna in Tibet (Rtsii.)

ু পুঠান Lum-bi, বুম ই Lum-bi-ni বুমিলন n. of a queen, and that of a grove called after her, situated in the Nepal Terai where Buddha is said to have been born.

GAN lums (#"555) a bath used as a medical cure; a st. 3 gana chartchan-yyi lums a hot bath; 555 8 e gana had-d-rini fall-lums a bath in which the infusion of plants is used five; a standard gana hrising-pahi lums formentations.

পুন lus also বুশ ন lus-po মংশিং, বিষয়, কাৰ, কাৰ, কাৰ the body, the physical frame, also the constitution; is also to be used in reflective sense: বুশ খালুবেব lus sa-la brdai-pa to prostrate one's self on the ground, বুশ দুৰ্বাৰ lus-ston-pa to show one's self, to appear. বুলবুল-আল্বাইন the body is



full of wrinkles; and sake a lus-kui dwanpo widfag the sense of feeling, in as far as it resides in the skin and the whole body of man (Med.). 24 2 34 lus-kgi phyag-rgya the configurations of the body and particularly of the hand and the fingers in making salutations to deities. awi wa lus-kyi ma-tha the five principal parts of the body which must be touched to the ground in making salutation to Buddhas and Bodhisattyas. These are the forehead, the palms of the two hands, the two knees: देवसालमानुष्माञ्चासावा 44'4 44 3'4 then what is called the prostrating to the ground the five principal parts of the body (Khrid. 191). अ. 3 बापम lus-kui-guas the right side of the body is चपसराम् (भायाभाषुम त-pa sa-byane); सुमार्चुः The lag-kyr-gyon the left side of the body is called अ SN sa-buam (सवास्).

Syn. (resp. y sku); yr a phuhpo; a yr thot-had; su a s ruam-hain; ngan yrays; an a khoy-pa; an tshoys; a su a haus-pa; an yr ruy-phuh; dr ar arlin; sar a g g g g g g g (Mhon.).

कुशक्तिक्य lus-kyi rey-pa कायमेश्रमे copulation (S. Ler.).

and Man lus-kyi rlan as met. = ga n rhalna sweat, perspiration (Mhon.).

gu Ju and lus-kyis-hthab: gu J ju lus-kyi-rgyol (Mhon.) fighting with the body. also = n and a foot soldier.

quifage 4 the devil of the body, i.e., Kama or lust (S. Lex.).

द्वा प्रव lus-krab tiger or leopard (Mion.). द्वा द्वा lus-dkar lit. white body; = ८६ वर्षः द्वा व han-pahi ryyal-po (Mion.) the king of the evil spirits.

ewifa lus-skyes 1. and born of the body, met. a son; also= 24 khrug blood

and Tg hair. 2. 55° \$7' \$7' \$4 dgah-byed dyra-sta-can an epithet of Paraçu Rama (Māon.).

वृश्व कुँव lus-skyob 1.= जै a yo-cha वर्ष coat of mail, armour (Mhon.). 2.= as met. भूभ में -ma the sun (Mhon.).

guique lus-bekume = de g shim-bu cat (Mion.) lit. that can contract its body.

34 594 lus-rgyags corpulence, a fat body.

ষ্ট কৰ Ins-can মহাটা that having a body, a living being: ব্ৰশাৰ মুখ্য শুলাৰ ই। ব্ৰাই বুৰা বাব কৰিব the life of all bodied living beings is (momentary) like a bubble of water (K. d. অ. 65). ব্ৰশা কৰা মুখ্য ইনি কি কিবল-মুলাক ভা বি every body; ব্ৰশাকৰ ব্ৰশাক Ins-can-মুলাক ভা ইনি ইন মুলনি-khyer town, city (Maon.).

शुभाष्ट्र an epithet of the planet Budha (Mhon.).

સુધ ફેલ lus-leim- લુક એક દુલ ય bud-med strum-pa a woman with child, a pregnant woman (Mion.).

gw ≈ lus-chas the entire clothing of the body comprising dress, hat and shoes.

gursiës u lus-mehom-ma= 95 केंद्र सदेव budmed mehog a handsome woman (Maon).

gui pari et a lue hame chust-wa a lean body. Syn. 4 na ça-erab; 4 na ça-med; fai a skam-pa; pari et hame-chus; stans-chus; stote-med; 25,4 rid-pa (Moon.).

quadque = quagqu fearless body, firm body.

स्य नीयाय lus-guis-pu of composite body = अवसः यदम tshogs-bdag an epithet of Ganapati whose body comprises those of man and elephant (Mon.).

समादिक के lus-rdol-che= समावेश lus-che-wa huge body, giant; 'gigantic (Nag. 40).

guit = 435 the devil, the demon Mara (S. Lex.).

QTE4 lug-idan given as met. = 4 bu or qTi hju-nu cow, a milch cow (Mfon.).

दुश इन । lug [dan-ma as met. a woman, a goddess (Minon.).

GN'I lus-pa, in C. also and las-pa, to be left, to remain behind or at home: as, and an an are to remain in Tibet for two months; and an are an are the last indoors; and a grands a lus-pa to remain uppermost; and an are bigg pa (Pth.), and a lus-pa bjug-pa to leave behind, to leave a remainder. Many malus-par entirely, wholly, without any left; acc. to Jä. surely, undoubtedly, at any rate.

व्या lug-phra 1. fine or subtle body= वित्र glog lightning. 2. व्याप्तम सम्पन्नी lit. slender body fig. व्याप्तम bud-med woman (Mon.). 3.= वृद्ध the waist (S. Lex.).

body = the eastern continent according to the Buddhist cosmogony; a name of Mithila or ancient Tirhut.

guidan lug-body bulk of the body guidant qui bulky, corpulent, tall. 84'85 lug-byad form of the body.

सुभा २ दाव lug-bbab as met. = हुवास fhul-ma sweat (Mhon.).

समा वर्षेत्य lue-blod-pa coughing, to cough.

Syn. A Adam's glo-hgogs-pa or Adam's kkhogs-pa (Maon.).

द्वारण सूराष्ट्र the secret parts of the body.

পুন' ম luş-ma remainder, balance, residue.

Syn. En'an gjes-lus; Pa'an phyir-lus;

and le-khag=ass or as different sections or chapters.

ৰশ্ভৰ for কৰ and ৰ্যু প্ৰ idleness and fighting or quarrelling; also = ইম্পুর (Yig. 83).

विद्यान le-brgan or वेश्वास leg-rgan 1. poppy, opium; वेश्वस के प्रवाद le-brgan me-tog the poppy flower. वेश्वस के प्रवाद दि श्वास दि श्वास दि श्वास है है श्वास दि श्वास है है श्वास दि श्वास है श्वास

Tibetan goat growing next to the akin and below the long hair, the shawl wool; fine woollen-cloth, Makda cloth of Kashmir.

d'54 le-ma 1. v. ≈ lehs. 2. the striped broad sheets of cotton and wool manufactured in Sikkim and gen. worn by the Lepohas.

d'Ul le-leg appendix, supplement, addition (Co.).

वे दिने le-lan rebuke, reprimand, blame, and वे वन व le-lan-pa, वे वन व्यव le-lan bdabwa to blame.

वे व्यक्त अनुष्य le-lam mikhan for वया व्यक्त अनुष्य lug-lam-mikhan.

টাৰ্টা le-lo or নাজি কৰিছে, le-lo-নাল আছৰ, জুলীৰ indolence, laziness, tardiness; নাজি indolence, laziness, tardiness; নাজি indolence, laziness, tardiness; নাজি indolence, laziness, tardiness; নাজি indolence, laziness, tardiness, নাজি indolence, laziness, tardiness, indifferent (প্ৰনিচন); নাজি নাজি indifferent (প্ৰনিচন); নাজি নাজি indifferent (প্ৰনিচন); নাজি indifferent (প্ৰনিচন), নাজি indifferent (প্ৰনিচন), নাজি indifferent (প্ৰনিচন), নাজি indifferent (প্ৰনিচন), indifferent (প্ৰিচন), indifferent (প্ৰনিচন), indifferent (প্

वेपास Ligs-pa or वेक्स में Ligs-mo सत. चेय:, ग्राम, साध, श्राम I. good, serving the purpose, useful, proper, praiseworthy; aryan goodness, excellence; adv. वेब्ध पर legs-par well, duly, properly. वेब्ध QR TENT legs-par hons-so you are welcome; वं वेवस प lo-legs-va a healthy happy year : 3 क्ष्म क्षेत्र ci-ltar byaş-na-legs which is the best way of doing? 5444 47 5 944 4 nus-na cin-tu leas-so if you can do it, very well; also day # legs-so very well; well done! वेज्य वेज्य में legs-legs-so excellent. capital. 2. neat, elegent, graceful, beautiful C. 3. dan # legs-mo in Sikk .= good, in W. as adv. well, duly, properly, like बेब्ध प legs-pa. वेक्थ द्वर में चुनन्दा she who is always cheerful. aquique legs-agro that goes gracefully, an epithet of the king of horses. वेज्यानाम well thought of, carefully considered. 444 415 leas-briog क्रमाचित्र (1)=वेद्या ह legs-pmra full description, well said (Maon.); (2) = aquaq समापित elegant saying. वेन्धापर के स्थाता well or auspiciously born or grown; वेब्बयम् वर्षे क स्वप्तिकत् well-dressed ; वेब्बयम् कृत will-accomplished, successful;

कर को वार्षिक सरकारक fully ordained; केवल कर अर्थे प्रसार्वित adored, worshipped : वेद्याय sarana well-preserved, well arranged केवसपर पहलसप सपरीचा well examined; वेब्बायर वर्ष सुद्धित doing good service, to be useful; desuga as 35 wast to benefit, a benefactor; वेन्यायः वोव leus-pur huhel = 4x ada nor-huhel prosperity. increase of wealth or happiness (Maon.); वेक्शवर वह व चत्पादम growing up well. केक्श क्रव्यक्ष to suppress or vanquish fully; वेद्यापर वश्क्ष जपसम्बद्ध fully acquired, well qualified. वेज्यायर वर्ष समाचन well collected, gathered carefully. वेष्याप्रस्य हुसमारक good beginning; वेज्ञायर के delicious; वेबस:पर:पक्टम= स न ; वेबस:पर:वॅटस:प स्तागत welcome : वेज्य पर रव हुन्यर सम्मास very accurate or correct.

वेद्यावहर्ष legs-brjod-ma सभी an epithet of the celestial queen, the wife of Indra.

વેષમાં ત્રેમાં ત્રું 'તુ 'ત્ર' વસુષા સંખ્યાન વર્ષે માં of a Satra in which the fruits of good and bad actions are explained (K. d. જ. 304).

बेष्ण पर्व प्राप्त Legs-pahi skar-ma n. of a Bhikshu who had served for about twenty years and committed to memory twelve volumes of Sutranta works and is said to have attained the fourth stage of Dhydna (K. my. P. 288).

भेषम चन् legs-bead elegant description or writings; moral lessons. Cognate terms:—
अन् पनः 'tshig-bean' elegant sayings; १९७वरेः
क्रिम dge-wahi glam moral maxims; १९८२ ४:
१६ इतिया-सेवg ro-ldan also a humorous poem (Mon.).

वेक्शq र. धरः सुजत one who has happily passed away.

active salar (Yig. k. 3) I am engaged in assiduously superintending the repairs of the great monastery of Sam-ve.

repairs of the great monastery of Sam-ye.

বৈশ্ব প্ৰত legs-gsol resp. thanks, acknowledgement, gratitude, in C.

वित् 'गा' र Len-ka-ra n. of a place: व्यक्त' करावेद' मारावेद' मार

विकास len-pa I : (rarely केंद्र व lon-un, अंद्र व lon-pa) pf. BEW bloks (rarely MEW lons), fut. BE blaf imp. 44 lon Cs., 45 loft or 454 lone Dal. Mil. BEN bling Cs. 1 = \$54 चादान, प्रतिवृद्ध, चाहरच to receive, get, obtain, बदश दर् बेद प anas-Aan len-pa to obtain an inferior place viz.: for being reborn Thau, वद्यवेश ज्यादानकारच the cause of receiving or getting [material cause] S. 2. to accept, what is offered or given; opp. to agg a hdor-wa; also to bear, to suffer patiently, to put up with. 3. to seize, catch, lay hold of, grasp, e.g., one that is about to leap into water Dzl.; to catch up; to catch, to take prisoner; to carry off, e.g., the arms of killed enemies; # 84 45 ma-byin-par to take what is not given, to steal, to rob; 44.4.45 len-pa hulra it is as if it had been stolen from me Glr.; & = was q chuń-ma len-pa to get or take a wife, frq., also to procure one for another person; श्रुव वेद u sroq-len-va= व्युव u hphroq-pa to deprive of life, to kill (Mig.); to fetch it! to take possession of, to occupy (by force of arms) Glr. (Jä.).

केत पानी len-pa-bshi in Budh. the four kinds of केद प len-pa taking are mentioned:
(1) क्षाप्री केद प lea-wahi len-pa; (2) द्वव होस्था द्वार केद प lea-wahi len-pa; (3) पदव हु हु।
को केद प bilag-tu şmra-wahi len-pa; (4) वर्ष दे प्रे केद प hdod-pahi len-pa (K. d. ब, 451).

বিশ্ব II: n. of a place in the district of Pempo in Tibet (Loā. -, 3).

वेयक कुनुकाल कुनुआ, रक्तानी [stiffron] %. वेयक वक्कीन, सन्वर.

বিশ্ব leb-mo (Ca. also du a leb-po)
Hind. ব্যাহ, flat, সূত্ৰ বুল স্থা mons-ran
leb-mo Indian flat, pease leuticular;
বিল কৰ leb-can flat, level; বুল বুল leb-leb flat
like the top of a table, level. বুল neb-leb flat
like the top of a table, level. বুল heb-ma,
বুল বুল heb-thags lace, bandage, ribbom
Ce., হুল মুন্ত বুল বুল বুল-keb or বুল ক্রিল bead C: ক্রিল বুল-leb or বুল ক্রিল
leaf of bread C: ক্রিল বুল-leb or বুল ক্রিল
leb-çiñ a board, plank; ইবল rdo-leb a slab
of stone, cf. ক্রিল বুল-leb a (Ja.).

الله الأمانية والأعشر الأعشر على الأعشر الأ

Syn. 8°7, cho-ga; 8°9°80 si cho-ga shibma; N°8 su-ga; N°9 skuhs; ×0°35 raibycd; ×0°35°80°0 rab-bycd tog-pu; 5°6°0 dum-bu; ×0°99NN rab-byams; °0°5°0°0°0 rab-tu brtag-pa (Mhon.).

प lo I: a year (1. बत्सर, मेवल्सर, वर्ष. हिमानवाची द्वदाद प्रमानवाची ३५० (.c. = 360 Bu an khuim-shaq zodiacal days 2. = 365 วิจ คุศ ที่in-shag solar days). 3.==371 ฮัพ คุศ tshes-shag lunar davn. 40 4 5 5 = 40 49 4 beginning of the year; 4 9'43'4 lo laa-beupa, 4 2 45 44 lo lha-ben lon-pa fifty years old, of fifty years; 5 % % 434 w bu-mo lo-gais-ma a girl two years old; 4.55.4 lo-dan-lo. 4 4 4 4 16 lo-re re-bahin or कंदे वर्दे lo-re-bshin, annually, yearly ; कॅवे ब्रेंग अ beginning of the year: 46.5.44 divisions or parts of the year ; 4 44 4 5 lo-nas lo-ru from year to year; # 3 sna-lo, last year; बद्धा व hdas-lo past year : बदे व hdi-lo or द व da-lo this year; 3% phys-lo in C. and ME A MA-lo next year; A A Ta la Akhor-te

eras-kyis lo-bkhor-te when the prince was one year old (Gir.). The names of the twelve years of the smaller cycle are those named after the following twelve animals: & by mouse, Br. glast ox. 19 stag tiger. Ma yos hare, aga hbrug dragon, wa shrul serpent, 5 rta horse, 87 lug sheep, 1 spre ape, 5 bya hen, & khyi dog, an phay hog; and these are combined with the names of the 5 elements each twice reiterated to make a cycle of 60 years. Thus the year 1903 is called & Au's the water-hare year, and was a yos-lo-pa is a person born in that year, etc. 2. for 4 59 lo-tog; for 4 a lo-ma; also for 4 4 lo-tsa-wa. 3. prob.: talk, report, rumour, saying, added (like 45 skad) to the word or sentence to which it belongs; के ने अन्ति के कि वर्ष कार्य कार्य when a rumour is heard that some boly has died (Thyy.); वन्द्रवाद्वयाद्वराष्ट्रभावाचेद though he may get a name (in the world) by his learned discussion, he after all is a liar (Ja.). 4. num.: 146 (Ja.).

ৰ বুন lo-rgyue = প্ৰথ প্ৰ ক্লাজ story, account, history; ব বুল ক বাদা news, containing a history; ব বুল ক, ibid.

ă'an lo-chags Cs. 'every second year.'

ic. lo-chus young; also for is a common lo-tsa-wa chus-wa junior or lesser Sanskrit scholars of Tibet. is 24 lo-chen if a 24 lo-tsa-wa chen-po a great scholar of Sanskrit in Tibet.

TYP lo-tog or TYP lo-thog was the produce of the year, the harvest, crop; TYP EP lo-tog rha-soa to reap it, to gather it in.
TYP NET 202 a lo-tog mchog-tu bde-wa=
TYP TE: pos-dkar-cin the Sal tree (Man.).

₹ lo-tho an almanac.

4 14 = 14 14 OF 4 14

*K" a kind of quiver manufactured in the Lo country (Rtsii.).

4.449 lo-hdab=4.4 lo-ma leaves of trees which full every year.

ৰ বাং lo-hdod=বাং ৰ or বাং ৰ en yearning: বাং বাং ৰ ব

449 lo-nag; in every ten years there occurs one black-year in which it is not auspicious to do any good work; the year 1891 was 449 lo-nag, and 1909 A.D. will also be a 440 lo-nag.

a.c. to Ja. an embassy sent every year to a suzerain to renew the oath of allegiance.

वं दुव्य वेद्याच lo-phyugs-legs-pa a good harvest and healthy cattle.

And or lo-ma was lo-hdab we a leaf.

And we we leafless; an epithet of the goddess Pandan Lhame who when practising asceticism would not eat even a single leaf.

ৰ ম'ৰ্ছ্ৰ মই ব্যৱসা lo-ma gyon-mahi gaung n. of the dharani of a goddess who used to dress in leaves of trees believed to be efficacious in epidemics (K. g. a, 1.47).

क्वे व्यापा सुका अक्षेत्र (द्वा वे शादिर व्यापा वे वे विकास

वं भ वसुभाष lo-ma gsum-pa= 5२ है। द्वन durbyid-sman (Mion.).

व अवे वहे नेर lo-mahi hkhri-çifi a creeping plant.

Syn. a d a a a klu-yi hkhri-çin ; & baaya nu-tig-hbras ; & b so-rtsi (Mnon.).

ăă n. of a place in Tibet (Deb. ₹, 33).

通いに関す 突引 lo-man khur-ldan an old man, one who is under the weight of many years (最初の...).

* to-mar a year's supply of butter.

ৰ জ বি হ lo-us cin-rta as met = ১ প ল্ডান্ড

લ એ નિષ્ફ lo-yi çin-rta as met. = દેખ ni-rta the sun (Mnon.).

ৰ উল্লেখ lo-legs, = ব ৰিল্ উল্লেখ ব্যাহিক the year in which there has been a good harvest.

ৰ্বন্ধ silk or satin of the colour of juniper leaves (Jig.).

ৰ প্ৰ to-ces= ইম r/sis monetary account; also astronomy (প্ৰদিশন).

■ 445 lo-bçad== ■ I lo-tho (Cs.).

II: is also used to signify displeasure, disapproval, unwillingness as in a square displeasure, disapproval, unwillingness as in a square display and square display

વા IV : interpretation ; ધ્યુ ત્રેન્ફમાલુદ હૈમાન વ્યવદ, લાંદ્રે વાર્લુમાલુદ લાંદ્રોય (A. 96).

i An lo-ka ोक; = almin hjig-rten world. के ने न र lo-ke çva-ra, almin hjig-rten hjig-rten duah-phyug epithets of Avalokitos'vara Bodhisattra.

+ To lo-tsha or a la lo-tsha-wa the well-known title given to the Tibetan translators of Sanskrit works. a lo-tsha-wa and 4275 pan-di-ta Indian pandit and Tibetan Sanskritist.

र्भ १५ Lo-hit बोरिया the river Brahmaputra in part of its course through East Assam. Also व १९५८ Lohin-tara: व १५५% २ १५३५ हुद्भ (A. 87). the river Lohintara the source of treasure.

ম্প্রাম log-pa I; vb., pf. and secondary form of In a ldog-pa, q.v. 1. to return, to go back : अव 5 yul-du Glr.; वेन प बन्द logva-hbrad Glr., 49 4 45 & log-in holod-do Gir. let us turn back, Bx अंब यद क्य physic log-vahi lam the way back. 2. 45 to come back, to come again. 3. to turn round, to be turned upside down, to tumble down. ₹'ăq'4 ño-log-pa to revolt, rebel. ₹'₹q'4 flo-ldog-pa to turn away one's face, always used fig. for to turn one's back on, to apostatize: afa a Za A hkhor-wahi Aoldog-na if you mean to turn your back to the land of the cycle of existencer, वंत्र वं देर व log-po byed-pa to revolt, to rebel; Kara Fura log-pa rtsom-pa to plot, to stir up an insurrection Glr., वेष् प अन्य log-pamkhan a rebel Glr. (Jä.).

र्भिष् II: adj. वि. विपरीत, विपसेत roversed, inverted, irrational, wrong; वंत वर्ष वक log-paḥi-lam, कार्यत्व व lam-log-pa in Mil. = a wrong way; वंत व व्यक्त व log-pola shugs-pa to rush into error, to turn to what is wrong. পুৰুল্ lla-log or পুৰাইল্ব lla-log or পুৰাইল্ব lla-wa log-pa, v. infra ইল্ব log-lla. ইয়াইল্ব chos-log-pa a wrong faith, false doctrine, heresy; সুইল্ব grea-log, ইল্ব jo-log col. an apostate monk or nun; ইল্বং log-par and (col.) ইল্ log adv. wrong, erroneously, also: back, again. ইল্বং ইল্ডেল্ব log-par sems-pa to think evil, to have suspicions (about a thing), often = পুরুল্ব ইণ্ড lla-log skyed-pa to sin (Jā.).

ৰণ্ বা log-ge-ca [seems to be nearly the same as বৰ্ণ bog-pa, adj.; ই-জন বৰ্ণ ক্ষিত্ৰ প্ৰতি কৰিবলৈ prob.: e. 'rtaining irrational doubts or scruple; কংজন কৰিবলৈ, q.v.; বৰণ ব্যাল bog-ge-wa an inverted বংশুল bok-rim, q.v.; বৰণ ব্যাল কৈ ge-wa-la khyer he took it back again bill.] from Jā. বৰ্দ্ধ heresy, heretical observance; কেইন্ত্ৰেক্ত বৰ্দ্ধ (Rdas. 19) by bad behaviour one falls into heresy.

बबाब log-lta (बबापराक्षाय log-par lta-uca) or कृ वेन lta-log निचादहि, निचादमेन heresy, heretical doctrine, and is of two kinds :-व्यद् u aदेवा u yod-pu hjig-pa and वेव पर नेवा प log-par ces-pa. The first one denies rebirth, the effect of charity, of self sacrifice and of doing good, also of wickedness and The second one asserts that happiness and misery are divine gifts and there is no consequence from good or bad actions and no retribution (K. d. s, 127). Again we read: क्रि. सर अ क्या के राष्ट्र पायम के रवानु पुरुषवे क्षाव्या स्वाह्म वन् नुपान पुरुष में प्रथम है (Khrid. 10) the doctrine which holds that all things are permanent or that every thing is perishable is considered heretical on account of both being contrary to the doctrine of Roddha.

Byn. बन्दिन log-rtog; बन्दु वर्षे वसमाय hkhuwaki beam-pa (Mhon.).

Mare: log-than a kind of linen (Rtsii.).

बन ब्रेन व्येन्स है कुन व Log-hdren bgege-kyi rgyal-po विनायच an epithet of Ganes's (Mon.).

**To an an incomparation of a religious sect in ancient times who used to imitate the habits of beasts and so degrading themselves would perform a kind of austerity or penance with the hope of obtaining salvation (They.).

a va a a section performed by certain religious sects in ancient India in which the ascetic used to expose himself to vultures, sometimes burying himself in a trench that they might devour his living bdy; other ascetic used to burn a part of their body under a slow fire (§ **Tergarasa).

ৰ্ণ কিন্তু ইম্ব to hold an erroneous notion as something positively good : ৰ্ণ ব্যক্তি থালি misapprehension, mistake, blunder.

ৰ্বা জ ব্ৰ বি de log-publi blo-gros ৰ ব noruu or শ্ৰেণ Akhrul-pa (Mñon.) to blunder, to err, to make mistake.

वेन यर हुत to wrongly perform a thing. वेन यर हुत य= वेन यर दुर य

the med-pa shameless; also shamelessness, effrontary, shameless boldness (Mhon.).

संक्षां वर व log-par htsho-ka to live by crime—perverse means and actions—by vice, to live in a sinful manner. It is of five kinds:—क्षां वर्षे अप tshul-behos; निष्णा क्षित-gang; ल्लिका कि. अक्षां

ৰূপ্য ন্ৰূপ্যথ to embrace or hold heretical wiews: ইপুথ ন্ৰূপ্য বৃদ্ধ the enemy of heretics (Yig. k. 10).

इंद्रप्रयुक्ष व विभिन्नत downfall, perversity. इंद्र log-goyod perverse conduct, a sinful life.

Tays to do evil and what is perverse.

ৰণ্ড log-smra or বৰ্ণ ক্ষাত log-par smrawa falsehood, alander, perverse speech, blasphemy. বৰ্ড ক্ষাত্ৰ বিশ্ব log-smra-wahi nags-tshal fig.: the wilderness of the perversity of speech (Yid. 2).

+ হব বৃহত্ত log-goldi= 34 वर হব বিশ্

ৰ্ণ শ্ৰীম log-gyem fornication, adultery; ৰ্ণ শ্ৰীম ব্ৰেইণ log-gyem dad-che-ua one given up to adultery, an adulterer, কা লাক্ষাত মুক্তিৰ foraske that wife who is given up to adultery (Çe.).

hkhrul wa (Mhon.) error, blunder.

बन हेर् स्व log-sred-can one who delights in vicious actions and sin, has no faith in religion, and blasphemes the sacred Buddhist religion. &c. (K. my. न, 113).

र्वप्य हुँच logs-skyes= 5 म nu-ma बचीन the udder, the female breast (Moon.).

首章N'45N UWW.

অব্যাহ ত্রি বিশ্ব Logs chen-pohi ri n. of a mountain in the continent of Purva Videha (K. d. ম, 337).

ৰজ্ম ৰ ব্ৰং u logs-na yod-pa to be distinct, separate, to live by one's self, to be solitary (Schr.).

विवास व logs-pa other, additional: दुवस विवास त्युप्रतिकृति pa spare-provision (Ja.).

বিশ্বম logs-su elsewhere : separate, apart, aside. বিশ্বম প্র পের ব logs-su bkar-ua or বিশ্বম প্র প্রের ব kogs-su bkar-ua or বিশ্বম প্র প্রের ব kogs-su dgar-ua to lay aside. Syn. 35.5 gud-du; শ্বম চু gshan-du (Maon.).

শ্লি lost or ৰূম কা — শ্লেম a khom-pa leisure, spare-time, vacant time, ৰূম কা ক্ষিত্ৰ — শ্লিম ব, শাল্পৰ not able, not enabled (A. 28) no time. ৰূম ৰূম্য (মুল্ম কা মুল্ম কা

विष्या lon-ka, वर P lon-kha, वर न lon-ga प्रमय intestines, entrails, guts.

बंद ने lon-ki (Chinese) a kind of red cloth manufactured in China (Rtsii.).

ৰ্থ টাইন n. of a district in the province of Kong-po. ত্তি ব lon-wa pf. and secondary form of ব্যুৱনাবিতন-wa, as vb.: 1. to be blind, and as adj.: blind, blinded, also as sbst.: a blindman. ব্যুৱনাবিতন-wa-po a blindman (Cs.). 2. also ব্যুৱনাবিতন-wa. বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিত্তন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিত্তন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিত্তন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রাপ্ত বিশ্বনাবিতন প্রথম বিশ্বনাবিতন প্রথম বিশ্বনাবিতন প্রথম বিশ্বনাবিতন প্রথম বিশ্বনাবিতন বিশ্বনাবিতন প্রথম বিশ্বনাবিতন বিশ্ব

AL I hal-bu as a or as ankle-bone.

বৃত্তি lon-lon uprising in waves, bulging out.

ৰ্ক্তৰ long imp. of বিচাৰ lon-wa: rise up, awake, get up! 45 বৰা বিচাৰ বিষয় বিশ্ব let him come out from in side or from his house; 5 জু বিচাৰ বাৰ সুন্ধীৰ now get up and wait in the way (A. 129).

बॅट के long-spund भीन, सम्बोन 1. attainment, enjoyment, esp. with regard to sensual pleasures and eating and drinking : TENTES 4 4 35 loas-spyod ca-la-byed they enjoyed themselves on meat, acuit, ac. 44 35 long-spyod cin de-lay-byed they lived on the fruits of this tree : 454 154 to cohabit, enjoy sensually. 2. plenty, abundance : 494,454 के ब्रम्भ में र रवक है और व वस्त they had collected an enormous quantity of food and drink; and a long-chr-wa great riches; wealth, property, dealis 3 454 44.24 lofts-spyod-kyi bdag-por gyur he became owner of the property (Dzl.); all 5 a. वृत्यवे बंदम हैं। भेद he was not rich enough to bring an offering (to Buddha) (Ja.). 3. = 4x fa nor-rdsas or ağx a hbyor-pa रेक्स fang wealth, fortune. "ALM 25 24 longapyod-ldan = 454 15 84 prosperous, possessed of health, prosperity and happiness; orange of treasury, repository (Máon.). See offered perfect happiness, full enjoyment both materially and spiritually.

A log-pa or as a log-po a se a log-po a logpa 1.=relaxed. 2.=a a se te-lo-can lazy, careless.

45' Reput the poor class of cultivators who are unable to raise a good crop (Risii.).

বিনি lon 1. news, tidings, message: বিন্দুন lon-bash good news, বিন দ্বি lon-tyris-rea to give notice, send word, send a message; বিন দুল lon-skyur-rea to give a reply; বিন বিশ্ব হৈ বা বিল-skig khyer-ta cog let me know, send me word.

পূর্ব lon-pa 1. reached, arrived at; হৈ বিদ্যালয় কৰি khyod lo-du-lon to what age have you reach, or what is your age. বিশ্বাহ্ম হৈ lo ci-tum lon how old are you? বা হুলু বি beu-drug-lon 1 am sixtoen years old. 2. to elapse, to pass, in a general sense: বিলেগে বিশ্বাহ্ম হৈ বিশ্বাহ্ম হানি ship lon-le elapsed (Dul.); ইং ব্যাহ্ম বিশ্বাহ্ম হানি ship lon-le after a long time, ইং বিশ্বাহ্ম বিশ্বাহ্ম হানি-por nut-lon-par after a short time.

ইনি I: log I. in truth, indeed: . মাৰ্থন বুৰুষা হ'ব আন্তর্গ কি is indeed the lord protector and refuge. 2. টুব্ৰেছাৰু আন্ত্ৰেন can you go, could you go! আন্ত্ৰৰ log-thub yes, I can. 3. true, certain আন্তৰ্ভ কৰি, it is sure and true; certainly it will come to pass.

Fig. 1: 1. is the twenty-seventh letter of the Tibetan alphabet corresponding in sound to Sanskrit w. It is pronounced like sh in the words shin, sharp, etc. but palatal; acc. to Jä. in C. it is distinguished from we only by the following vowel being sounded in the high tone. 2. num.=27.

નું II: In Budh. various significations are attached to this letter:— ક્રમાં સમય લ વિદ્યાર્થ કે માના કર્યા

- PIII: माम, चालिप 1. flesh, meat: न वादबार बेट बेमध ठड है सेंबा बाई 5 being fond of meat cuts off the life of animals. 765 4= starta wa thin, emaciated: quay q vak's flesh, 39 9 mutton; 9 485 4 to boil meat, 4'Es'4 to roast meat: 4'455'484 ca-boud goum the three kinds of flesh which are possessed of different peculiar properties: (1) 434 34 human flesh , (2) 443 4 otter's tlesh; (3) 93 94 4 hphyi-wahi-ca the flesh of the marmot (Sman. 3). 4 48 4 sexual instinct. 2. surface of the body, 40 74 g. के बिका (a lump of flesh; a senseless person) है. न भे र क spots, stripes, etc. on the skin (of an animal); 9578 ca-dkar white or fair complexion. 4'47 ca-bkra n. of a cutaneous disease Mcd. [a kind of white

leprosy]S. 3. for ¶, the stag. 4. qual muscle, § ¶ thoracic muscle (Jä.).

ৰাপীৰ ça-kon for ৰাপীৰ ça-hkhon (Vai. sa.) grudge, resentment, hatred.

4'%5 ca-skad the cawing or croaking of a raven; the cry of the stag.

189 ça-khug bag in which powdered dried meat is kept by travellers during a journey in Tibet and Mongolia.

nimal, without the skin, head, and entrails, 2 flesh of a large animal, ex flat tof a smaller animal.

न है ça-khyi; हैंन कि है a hound, a hunter's dog.

의료 ça-khra fun [bile]&.

1 for body: 1 for and blood, meton.

1. for body: 1 for awa a sound body

2. for: children born of the same parents.

ৰ পূৰ্যৰ ça-hkhon = পূৰ্যৰ পূৰ্যৰ কৰা anger, fury, enmity, an enemy; প্ৰশ্ৰৱপূৰ bearing grudge against a person, harbouring enmity, v. পূৰ্যৰ ça-kon.

ৰ প্ৰ-gos colloq. for কাৰ্প çam-gos lower garment.

or body [the flower of the tree Butea frondoza]S.

q'3qu ça-rgyage fat meat; q'3qu'q colloq. corpulent; q'3u ça-rgyaye healthy eorpulence. ¶ १९४५ वृष ça-स्वताः rgyai health and ill-health; ¶ १३३६ वृष दे वृष्ण becoming healthy after illness or loss of flesh in the body also healthy corpulence.

Syn. adajune. btehag-beah; praiga ñamergyas; gʻ-qʻ-az-'a eku-ça bbyor-po; fian asm etobe-beae; fian ah etobe-ldan (Mhon.).

ণ্ড ça-can বিভা, মন্তুদাহনী [a fibrous root; a medicinal plant commonly called Katki]S.

শুইন ça-chen সভালায় human flesh (Sman.)

শইণ ca-rjen sa বিষয়ে, মন্তাহিন্ [ear-nivorous, a goblin] 8.

4) ça-ñe near blood-relation, descendant.

Syn. 35.4 ggud-pa; Rau 35 rigs-ggud (Maon.).

454 ca-dus the month January when meat is cured and rent paid in meat collected by Government and land-lords in Tibet (Rteii.).

The ca-phis 1. (Chinese) a kind of tea (Risii.). 2. meat cooked with phing (a kind of vermicelli extracted from peas).

नृषं ça-bo=६व enemy; = नृःश्वेत वश्वा छन्। इ.स.६वृ:भे:नृषं अवेदः वश्वायः (हत्तंत्रं.); अःवदेदः वसः वि.स.१वृ:भे:नृषं अवेदः वश्वायः (Khrid: 27).

4# ça-mo 1. mushroom. 2. is described as=4444 sheep-fold (Rtsii.).

न्द्र-med चत्पन fleshless, emaciated; also, name of a hell.

4 4 ca-hbu a maggot.

4'5' ça-bur in W. boil, abscess, ulcer; mark left by a lash, weal (Jä.).

ন্ত্ৰ-sbyan is described as কান জন জন

পৃষ্টে ça-şbrań ক্ষিত্রা flesh-fly, bluebottle-fly (Jä.).

‡ ¶™ ça-ma 1. n. of a kind of singing bird like the linnet (K. ko. ¶, 2). 2. the placents or after-birth, the bag or pouch in which the embryo is formed and which comes out immediately after the delivery of the child: hence, also, a wet nurse or wall. 3. = ¶ □ Ψ raiment of the gods (K. my. Ψ, 7).

ৰ্মিৰ ca-rmen fleshy tumour, a lump in the muscular flesh. বাংকাৰ ca-tshan dmar-po a tumour resembling a weal or a wart.

ৰ্ট çc-rts: = বুমাৰ complexion, colour of the skin: বুমাই রাল্ট কান (Horom. F 54) the Brahman's daughter of fair complexion.

ca-taha 1. affection; ### (Jig. 35) without affection; acc. to Jä.=a friend; #### amicable, attached. 2. hot meat.

ৰ ca-tshe = ৰৰণ বৈদ্য nickel silver (Jig. 16).

ৰ্মান ça-mishan = বৃহস্প ça-mags (Mison.)
স্কুলৰি [lucky or unlucky marks on the body] S.; ব্যাধ্য সূত্ৰী বিষয় [know-ledge of lucky or unlucky marks on the body] S.

ৰ বাব ca-hdser wart; ৰ বাব তাৰ having warts in his skin.

ৰ ভ ca-sa or ৰ শ বিষয়ে 1. prop. flesheater, carnivorous animal. 2. gen.: a class of demons. ৰ সম and ৰ সময় are two

ৰ ফুট্ৰন *Ca-sabi-glis* n. of a cannibalisland situated beyond the island of horned cannibals: মুব্ল ব্যাবাধ্ব টুল্লিন (K. d. ন, 336). বাম মুব্য *pu-sa sym-po যাৰল* cannibal hobgoblin.

4'14 ca-sug or 4'414 ca-gsug = 14 sug.

Ale: ca-sod was [dry flesh, one who eats flesh] S.

ন্দ্ৰীদ্ৰে ça-grig bdu প্ৰৰ a kind of disease [white leprosy] S.

শুওশুশুশু Ça-hug stag-sgo n. of a sacred place in Tibet (Deb. শু 45).

ন উপাৰ্থ ça-yi-mchog বিষা; as met. = প্ৰিটাৰ্থ srog-gi-gray the heart, the seat of life (Mñon.).

ৰ্থী স্বাধ্য বিধ্ ça-yi luş-bend met.= শ্লব blood. ৰ থী ষাৰ্থৰ ça-yi sa-bon স্কো d (Maon.).

: নৃ ন গৈ ca-li ho-ta a religious instruction of the Tantrik class: বং নী ব্যুহ হব হুল পু বুলিং না নুষ্ট গুং বংব্ৰণ বা কৰেব কাই; বংবাৰ মাৰ্থ (Ya-scl. 224). [S'alihotra was a colebrated teacher of the science of horses in India]S.

4'44 ça-lus revenge by death for killing and the like.

 $\P \stackrel{\text{def}}{=} ca$ -log warped, oblique, aslant in W.*(Ja).

ন বৰ্ণ ca-log = প্ৰপূৰ্ণ বৰ ca-log-log bloated. প্ৰশ্ৰণ ca-beags is explained as ধ্ৰণ প্ৰতি ক্ৰমণ (Bloss.)

9'49 ça-sçab = 9'344 ça-ñams (Mñon.).

4 97 ca-ling excrescence on any part of the body which, acc. to some, is a sign of wickedness.

न ता नायु र ça-la gyu-ri = वका व (mystic) (Min. 4).

que ça-çui n. of a large number, a numerical figure (Ya-scl. 56).

An ca-ka a kind of game (Vai. sa.).

Saffron from Kashmir, in C.

‡ न न न न न द a-ka çi-la n. of a precious stone, or gem: न न ने न स्थान्द नुद स्ट क्ष्य हैद ça-ka çi is a protection against evil spirits.

প্ৰতি Ça-gan n. of a place in Tibet প্ৰতিষ্ঠাৰ n. of a celebrated Lo-tsa-wa of that place (Deb ব, 1).

4555 ça-pho ru-rta (34) 38 [medicinal plant Costus speciosus]S.

পৃত্তি ça-chu= ক্ষেত্র gost-mo ক্ষিত্র the white Crossoptilon grouse (Mson.).

† 95 ça-la as met.=9 grgya hundred.

A ga-sta= klu (Vai. sn.).

म न हैन ça-stag only, simply: धुन देन हिन rdsun-po ça-stag=धुन पिन्द्र हिन rdsun-po rkyaf-rkyaf only false, falsehood pure and simple. न न द्व-dag mere, merely, only: हेन न द्वार्थन है khyehu ça-dag bisas-te only sons being born; भे दुव-बाह्य-य-न व्यादsons are all of them poor people; व्याद-य-न व्याद-

47X'U Ca-ra-pa n. of an Indian saint (Los. 3).

+ 4.x. QQAN'B5 carra hbigs-byed

्रे विषे ça-na वर्ष hemp, Co.: flax; नृबदे रच वर्षण fine linen; नृबदे रूप a garment made of fine linen.

4 Th ca-pos a thick blanket in Ld.

hunter-tribe.

Syn. E44 frion-pa; 🤻 🦫 4 ri-dbage-pa (Mñon.).

‡ नविषय Ça-wa ri-pa n. of Buddhist Tantrik saint, a pupil of Nagarjuna (K. dun. 6).

প্ৰ-rag dried apricots with little pulp and almost as hard as stones.

4'X'A'R ça-ra ço-re (cf. 4'A' a bçer-pa) in W. moist (Jā.).

4 XX ça-rar nex a kind of sugar, refined sugar (Cs.).

4 43 ça-çan a kind of Chinese tea.

न्त्रायु है। (Med.).

† 7 23 G Ça-ribi-bu unityu the famous early disciple of Buddhs.

‡ প্ৰাপাট্ট পান দ Ça-ka Vyakarana n. of a Vyakarana or Sanakrit grammar by Ācārya Chandra Gomin.

ৰূত্ৰ-স্থান Ca-kys lay-na be-con ব্ৰহমেনি কাৰা the S'âkya who carries a club in his hand (Yig. 17) [n. of the father-in-law of Buddha according to the Lalitavistara]S.

TO Calkya=157 and n. of a race to which the last Buddha belonged; prob. the Sacce of the ancients; the common names by which Gautama Buddha is universally known:—131244 = S'akyamuni; 13244 and analysis; 13244 and analysis;

नुप्रकेष सम्मानिष् : नुप्रकेष सम्मान्य नुप्रकेष also section of the Sakya race. नुप्रकेष also called है कुम्बर्गन प्रमाने the lama who founded the monastery of Sera near Lhasa (Rjenam. 353).

goes or 9 % 1. blood. 2.= 6 % overflowing of rivers and lakes, in Amdo dialect.

न दे दे १०००-на-то = भूमा वर्ष म साहिती, a class of nymph: १ महेन न म मिने वर्ष वर्षे प्राप्त करा नार्य के (A. 108).

Tibet with ten to twelve points on each horn, including under this name some three species.

Syn. 3.484 rwa-bou-pa; (4.184 pra-sa dha-ra); 3.4 cwa-wa (Mhon.).

 $-\mathbf{q}^{-}\mathbf{q}^{-}\mathbf{q}^{-}\mathbf{q}^{-}$ (\mathbf{q} -see an of a country in the east of India the inhabitants of which have ears like those of the deer $(K, d, \times 267)$.

Time Cwa-so sgan n. of a district in Kham (Lon. = 5).

† ¶ N A coa-sa-na (mystic) a class of Brahman (K. g. F., 26).

† cak-ti wits; spear, lance, pike, of sword also trident (Ca.).

gag in 44 % To broke, it burst asunder (Sch.).

rag-çag de pendant, hanging, projecting.

quy 3 o 35 u to rally maliciously, to turn into ridicule with sarcasm; 54 44 a bad joke. 2. cause of contention, object of a

dispute or a quarrel, matter in dispute, quarrel in gen. $(J\ddot{a}.)$.

्राप्त क्ष्या stone or rock, gravel; १९७३ gravelly; १९७४ a plain abounding with gravel. १९७५ rocky ground; १९३५ gravel; १९७७ earth mixed up with pebbles, stony sterile ground (Jä.).

the Bons during their religious services (Lot. 4 5) v. 44. gcaf.

में प्रिक्तिका सक्य 1. n. of a religious sect in ancient India. Also n. of a Tirthika teacher who held: - क्ष्माच्याकी हुन्। व्याप्ताका क्ष्माच्याकी हुन्। व्याप्ताका व्यापताका व्याप्ताका व्यापताका
frage can-thag = 13 w R. a (Jig. 25) warp, the longitudinal threads of cloth; length.

PCUL can-lan = 139 sabre, sword knife (Maon.).

Syn. (* i am dehi-wah dehi-pa-ka; 54' 1895 dug-bisho-byed; 15-96'38 çah-çah debu (Uhon.). * * * can-cons = * 5 * high and low; any undulating surface.

reas I: or star men; resp. the nose; staring nostril, staring tip of the nose. square square square square saying that attachments are bad he knit his nose (i.e., brow) (A. 106).

cular. 2. mark of punctuation resembling a perpendicular-stroke, also 35. 45 or 24. 45. Is a discritical sign of about the value of our comma or semi-colon; 34.45 the double perpendicular-strokes dividing sentences, or, in metrical compositions; 34.45 the four-fold 45 at the end of sections and chapters; 34.45 the dotted 45, an ornamental form of the ordinary 45 put after the first syllable of a line; 45.85.4444 to make a 45. (Sch.).

omb, to curry, (a horse), also 4.39%. Also: to brush, to stroke, to rub gently with the hand in W. $(J\ddot{a}.)$. cad-ma curry-comb, horse-comb (&ch.).

ন্দ 'আম çad-yar= শ 5 ya-ru a yek-calf one year old: পুজাই বৰ্ষণ a skin of a yak-calf (Rtsii.).

পূর্ব 1. union, mounting, lining of:

আন প্রত্যান কর ক্রি stad-gais can-styor two different languages joined together, n. of a

ন্ম নি II: 1. = সৈ বৰণ ব জন্ত bab-pa, fault পুণ মই পুন্য কৰ বন্ধ কো পুন কো স্থা by the fault of polluting the royal residence (A. 144). 2. ৰাশক, পুন্তিন, বীন্দ্য, ugly, frightful.

† 43' B'4 Can-ti-pa n. of an Indian Buddhist teacher (K. dun. 45).

‡ १९ ९ Çan-di-la or १६ ५ है व शास्त्रिक-कोच; n. of a race (K. du. क, 333).

45.58% Can-dmar a wild animal of the deer class, called: 8.59% 34 (K. ko. 7, 2).

43 E can-ja a kind of Chinese tea.

4434 Can-dust the Chinese provinces of Shantung (Grub. 46).

শ্বি Çab n. of a district between Sakya and Shiga-tse; প্ৰাইছে Çab-sgo-isa n. of a place in Tsang: ইংৰম-প্ৰাইছে ব্যাহ্য (A. 88) then at the time of proceeding from Shab-go-nga.

43 43 cab-pub 1. whisper, whispering; jocular saying or speech, a joke; 44 45 4 to whisper in the ears. 2. acc.

to Jä. a lie, falsehood, qu'qu's a to lie, to cheat; qu'qu's deceitful, fraudulent, crafty.

thing, also that of a country; qu'a a low-lander (opp. to qu'a and qu'a. qq'a and qu'a. qq'a and qu'a. qq'a and qu'a. qq'a and qu'a. qq'a and qu'a. qq'a and qu'a.

Trithia Pandit who preached a perverse system of Tantra and used to wear a blue petticoat: § "And "Appropriate "Appropriate" Appropriate (i.e., non-Buddhist) called the blue robe (A. 66).

The first of the Buddhist Utopia, probably the capital of the eastern Greeks, i.e., of Bactria, where Buddhism of the Mahāyāna School in the first century before and first century after Christ flourished. The Tibetans of the fifteenth century A.D. in their anxiety to find it on this earth are alleged to have identified it with the capital of Spain. S'ambhala in Tibetan is a sage often spoken of as a country in the northwest of Tibet, fancied to be a kind of paradise. An gas and Journey to S'ambhala, n. of a book written by Panchen Paldan Yeshe of Tashi-lhunpo.

cast; 4 344 castern direction or quarter; 4 344 castern direction or quarter; 4 4 4 2 come from the east; 4 3 44 resides in the east, a resident of the east; 4 4 inhabitant of an eastern country, as

oriental. The sun (Fig. & 14).

The sun of the early sects of Buddhism. The eastern Purva Videha n. of the eastern continent of Buddhist cosmogony. The south-east. 2 termin. of 4—T into the flesh.

न्दां के निवास देशवा == वर्ष व or कर के drought,

#\$9 car-gyis forthwith, straight (A. 68); #\$9 car-gyag directly, straight away, at once: #\$9\$99 run at once (Liafs.).

T'98'95 par-hgyur-byed as met. = blood (Mhon.).

TYGEN A Car rgya-mitsho chen-po seems to be the Pacific ocean, the great ocean extending to the east of China (Fig. k. 14).

क्षा के कि कि Çar-sgo me-lon glin n. of a place (Risii.).

TYPE Car-kha n. of a place in Tibet.

TYPETT the chief or ruler of Shar-kha; also name of a celebrated Lama of that place who was known by the name Pandan Shar kha-wa (Yig. 3).

Amdo (Jig. 22).

formerly manufactured in Bengal and Assam (Yig. 21).

न्य विकानिया । = बहुत्य समुद्रित collected, gathered, risen; also: a young man, grown-up youth. 2. चत्र Udayi the rising one; n. of a king of the Litsabyi race 4 3 वे कि देवन कुछ अन्य कुष्य (Los. व 5).

part of the husband (Ja.). 2. a youth.

2. pf. and secondary form of qual q: ye, sunrise

full-blown female; acc. to Jä. grown-up girls (collective noun). 2. Sch.: a strip: \$7.94 car-ryyab-pa to sew in long stitches.

ক্ষান্ত cal-dkar a kind of white silk searf used for presentation to gods; it is described as দেকেৰণ বৃদ্ধান্ত (Rtssi.).

AND cal-wa a harrow; AND to harrow (Sch.).

- Till cal-ma stony ground; mountain side consisting of detritus; - 44 54 full of sharp stones (Ja.).

of hell the leaves of which are sharp and pointed recembling swords, and when hell-beings try to climb up this tree it immediately changes the direction of its sword-like leaves and points towards them to pierce them.

নাম cas 1. part, a নাম id.; ব্যাই খন নুমাৰ্থীৰ part of this rice; ব্যান্থানু বৰ্ষীৰ to distribute...among (Jā.). 2. some, a few; নৰ্নীম some days; ন্ৰ্যান্থা frq. in colloq. as "ka-she," ৰুমান্ত্ৰীৰ কে চিন্তুত, give me some, a few (A. 105).

নাত gas-che or নাত ব 1. = জংগ আছিছ, কর্ম, অনুসূত্র 2. আন্তর্জ নাত ব a good deal, the greater part of; much 3. দুবলত or গুল্ম নাত very strong, acute, powerful: নাত very strong, acute, powerful: নাত প্রত্তি কর্ম ব বিশ্ব বিশ

qu'au or qu'at in an eminent degree, in an exceedingly great measure: qu'au a qu'idd not grow very powerful or atrong.

में दां-क्ष्य चुम्य जा अवस्थित सरह, स्वस्थ कृति and secondary form of बडेन्द्र. 1. vb. to die, to expire, to go out (as light, fire); नैक्ष्य is dead, died. 2. partic. and adj. विकास, lifeless, dead, deceased; नैक्ष्य कृष्य corpse, dead body; नैक्ष्य क्ष्य क्ष्य corpse, dead body; नैक्ष्य क्ष्य क्ष्य corpse, dead body; नैक्ष्य क्ष्य क्ष्य क्ष्य deceased (Ja.); नैक्ष्य क्ष्य the body of the deceased (Ja.); नैक्ष्य क्ष्य the body of the deceased (Ja.); नैक्ष्य क्ष्य ने ने अ çi-ki-ma = पेंड म अ सुबाई; shet. dying, death: ने ने अ 5 in dying; ने ने अ बंद = येंड म अ वेंद he is at the point of death, he is at death's door.

‡ শিশাৰ্শি থে Çi-ka ko-la n. of a place in Orises on the sesside (Dsam.).

‡ 4 1937 'Q çi-khan di-la Russus a peacook (K. ko. 7, 5)

में निर्मान कियोग n. of a tree, its flower and fruit (K. du. 7, 276) [Accordance is rise] S. नेर पृष् ने र न नेप हु याद्या स्वया स्

the fruit called S'iris's grows five fingers' in breadth on the appearance of the star (planet) S'ukra.

A.L. g.i-rig W. clinking, jingling (Jä.).

A Ky ci-rog in W. a sort of early barley.

‡ ने व çi-la wrongly for के व çi-la बीख = द्वेश्य, ईव द्वेश्य moral behaviour.

‡ A 4 5 ca-la dru =] = 4.

to be) shle: १९६६ प्रेम ने ने का बा बा था 2.= (to be) shle: १९६६ प्रेम ने ने का प्रकार now you have said that you would not be able (to do that work) (A. 60, 156). 3. बुद्ध सामा louse; में ने ब common louse; वा ने व sheep-louse, tick, है ने व fles, ब ने व or बड़े ने व bug; ने व वावव to clean from lice; ने वावव full of lice.

Aq q q cig-ge-sca acc. to Jā. 1. standing or lying close together, close-bonded. 2. trembling, tottering, wavering; with aq looking this way and that, looking about, perh., also, rolling (the eyes) [Jā.).

নিম্পাদী (ig-geg - ক্র্মির বিভিন্ন relaxed; also relaxation Also: বিশ্বাস as in ক্র্মির বিশ্বাস কর in ক্রমের ক্রম

fin I: gerundial particle for & after a final 4.

AL' 11: 1. 20, 37, a tree, AR EA' id., in col. cis-dum; \$ AR a berry tree or fruit tree, \$ 34 AR a leafy tree; serAR withered tree. 2. 200 wood, timber; made of wood; \$ AR AR aome wood; \$ RR AR timber,

1234

timber-wood, 85% fire-wood, fuel, 44% dry-wood.

‡ A: TI Tie ciù ka-ku-bha unn the Arjuna tree.

Syn. 400 at A. dpah-dohi-cik; K. ga'A: szid-sgrub çik; Saa ga phyogs-grub (Mhon.).

‡ भिष्मित हात ko-ki la-kea बोवियायह्य the tree of cuckoo's eye [the plant Asteracantha longifolia] S.; with syn.: १९ भैर bur-çin; १ एवं dri-ldan; हु १३ मीन khyu-byugmig; १९ भिष्मु के bur-çin syun (Mon.).

‡ के प्राप्त दांत ha pet-tha (व्विषय) विश्व ; the Kapettha tree.

Syn. Tak ka-ped; Ex I skyur-ṛtsi; Tanu Schur-ghaila Tanu Scho-hams-byod; Tiru da-dha pha-la Tanu sho-hbras-can (Mhon.).

‡ नैद'न्द'न् çifi ka-da-mba; व्यवस्थ the Cadamba tree.

Byn. Equist tehoge-can; Paulum: etobeberk; 54° ab Ar. dgab-wabi-çik; gulfun:sq Edul-etobe-can; alunen:qu bbrap-mak-ldan; alunetobe-can; alunen:qu bbrap-mak-ldan; alunetobe-can; qu brap-byed; Ar. an:sq çik-bal-can; qu si chu-ekyar-can (Mhon.).

के पुर्वा वय çik kå-çim-ba-la the (रोपन) Kåçimbala tree.

Syn. \$1'4'4'4'4' orid-pa brisegs-pa; Kin rn-tea-na; Kin Kin mah-byed phuhpo (Mhon.).

A: 34 sec 2 for cin-rhun-maki me-tog are-34; lit. the thief's flower tree.

Syn. In 34 A 34 chom-rkun me-tog; \$124.4 skra-san-ma; 35.24.4 duh-can-ma (Mhon.).

ोर जुन çin-less रिक्क, व्यवस्थ assatostida, used as medicine and as a spice : नेर जुन हैन व्यवस्था पर हैर हुद केन assatostida oures worms, cold, and wind in the heart. * F4 cis-shon = 1'87 spyi-shur (mystic) (Mis. 5).

नेट हु हार्थ-इतंत्र or नेट ने हु-१६ any wooden image.

* 3 4 çif şkya-nar; ques the Pățala tree.

Syn. 45,42° 5', bdod-pahi pho-ña; st. 44' me-tog tsa-nag; 34'54' me-tog tsa-nag; 34'54' me-tog (Khon.).

4.4 çih-şkya **ufuu=54.5.** dug-moüuh (Khon.).

Ax () cit kir-ti a carrying-frame for packs, etc.

नेद्रभिष्य çin-gi ba-thag creeping parasitical plants.

Byn. \$19 rtsa-wa; २०१० ral-pa; 缺亡 rman; \$194 rtsa-phrun; २१२९ pathag (妊死on.).

ने ने बेन्द çis-gi srin-bu चुच ; wood-eating worm, moth ; a writer.

Syn. 2.49 stea-bbu; Ac.14 çin-san; A.4.0 yi-ge-pa (Chon.).

नैद**ेशिय** çisî-gi mig **इतियः, इक्ट्र**ारा [1. squint-eyed. 2. the plant Shorea robusta]S.

A TATES cis-gi me-tog kha-phye blossoming, the flowering of a tree.

Syn. gaule sbubs-groi; gie gya-groi; Tale go-cha-groi; this mam-ddye; this mam-phye; thias mam-par-bye; tale rab-tu-par (Uhon.).

ক বিশ্বন pin-gi risa-wa ব্যবহা the root or foot of a tree. ক বিশ্বন pin-gi rise-mo the top of a tree.

कः के çiá-rgon wood-peaker; के के हार् çiá-rgon kára-þo the spotted wood-peaker; के के कि प्रतिकार का का कि के कि woodpeaker. ** ga cia-rayal 1. a tree of extraordinary height or circumference, a giant-tree. 2.=68 ave the water-god.

के अर १ हो क्रिक्ट समूच, व्यक्तिश्च liquorice; के अर अर के न १ हैन कि सम्बद्ध liquorice cures disease of the lungs and that of the bowels.

নিং শ্রেষ্ ব çid-maar ldan-pa; কয়ুবিজ, বিলা [an aromatio plant, Anethum panno-rium] ৪. Byn. মণ্ট লা-চঃ বিশ্বস্থ হান্ত করিল; বার্থ্যসূত্র প্রধান প্রবিশ্বস্থ প্রধান প্রকাশ প্রধান প্রকাশ প্রধান করিল। বিলা প্রকাশ প্রধান প্রকাশ প্রধান প্রকাশ প্রধান প্রকাশ প্রধান প্রকাশ প্রধান প্রকাশ প্রধান প্রকাশ প্রধান পর্বান প্রধান প্রধান প্রধান প্রধান প্রধান প্রধান প্রধান প্রধান প্রধান প্রধান প্রধান পর্বান প

** ** ; ; in-loud= \$ ** molasses (mystic)
(Min. 4) — ** ** ** ** \$ ** and *** **
molasses and honey (§man. 3).

Acres cist-chas 1. wooden utensils, implements. 2. tools for working wood.

‡ नेर है माम piñ-ti ka-ka विश्वसद्य.

Syn. 45° 11° Ac. bdab-ma-çik; \$4° 24 tiloan; K. 144 mod-ldan; 544° 144 dpal-ldan (Uhon.).

नेरम्भ sid rts-mon. of a kind of bird; केला-अनुक्रिकामचेष्यक्षयसम्बद्धाः नेरम्भारपुर (Yasel. ?).

As a cif-ria ('lit. wooden horse') Tw. बबर, परित्र any chariot, waggon, cart, wheeled conveyance: fig. = 34'4. vehicle of the doctrine, e.g., 3 34 Mahayana school of philosophy : বিং মুখ্যান a wheeled carriage, chariot: नाम किया goulgyi çifi-rta or "4"44"5 war chariot, of two sub-divisions :-- 4435 FEAR A. Triumphal chariots, and grace grant and grant १९१६ प्रमुख flower chariots, i.e., light conveyances drawn by horses which were used by the rich and by royalty. A: 58 PK QEK cif-right khaf-bash chariot, the body of a waggon; Acta men cin-riaki mdan the pole, beam, shaft of a cart; 35. 58 RME & cin-rtahi hphan-lo chariot-wheel. Ar said cid-rtabi ries the track of a car or cart.

Angelie conductor of a vehicle, charioteer. Is mentioned especially in the early history of young Gantama as recorded in the Dulws.

Syn. ngaşa ngo-bdren; the ma-khrid; In 18 aga cia-rtabi-gaen; and gyas-sdod; pagra kha-la sgyur-va (Uhon.).

Angle 1982 Ar cist-right gam-rist armund the yoke attached to a chariot to which draught animals or horses are tied.

Acquire gist-ris lost-ps unter n. of the king of Ayodhyā whose son was Rāma, the hero of the epic Rāmāyaņa. Acquire son of Dasaratha, i.e., king Rāma, the vanquisher of Rāvaņa king of Lankā (Māon.).

A. I'm cid-rta-ma = 444 & river, stream (Maon.).

** F# çif-ria-mo s toy-bird cut out of wood or sculptured (mystic) (Mifi. rds. 4).

नेर कृष्टिया çin-rtahi-lus= छ ६५ व पासवास, चोस the choka bird, a species of duck (Mnon.).

नेर वहार क्षेत्र प çid ba-glad rmig-pa the bull's eye-flower.

Byn. Phagyna kha-dog geum-pa; A. dur-çih-dçi; Lundu teher-ma-shim; un Lun sahi teher-ma; 1943 hage-kyi rha-çtsi; un 1878 sahi-hyyur-byed (Maon.).

के हर हन दांत byad-chub or द्वर हन बूंब के byad-chub lion-çid चचन, बोचिएच the peopul tree.

Syn. 44.7 ft. mchod-sten-çih; 55.44.44. khyad-par-gnas; 8a a a pib-pa-la; 75. 58.24. glah-pohi-sas; 45. 45.54.55 çih-gi dwah-po. (Mhon.).

Ar agurg de a cia biras-bu med-pa; a tree without fruit. Byn. de Igague de me-tog biras-med; agure de mags-dinan-pa; agurg de i biras-bu med-pa; de agurg de

শৈ ছেই বাইব হা çin rma-byahi gisug-phud আবা, ব্যাল; the peacock's crest tree [a species of grass, cyperus rotundus]S.

Syn. Tigin plo-tgod egron-me; his is zma-bya lo-tsa (Maon.).

Ac 19.14, cid mya-dan med Andres.

Byn. 4.44. downle par-cisi; (44.14),

h dgah-wa edyin-byod; ukusta chad-qidee;
kusuk: teha-wa-gad; buruta teha-wa-bdsin;
qk.145. dad-bkhrude; (Udon.).

Principal description of the part of the p

Byn. Mara angun spal-pahi hdab-can; Angun kkrag-ldan; angun br beag-cik gar-byed; angun teka-lus; angun hkro-bdsin; angun kka-thahga; di gangun ka-thahga; d

नैरंड çis-teka l. पुण्यस, सब्पण, सब् 2. cinnamon; नैरंडरेजें स तेस:पण, अधिपण cinnamon leaf.

Byn. amarara page-hdab; Ara çun-pa; gamba lue-mchog; maranda yan-lag-mchog; angrièm hgro-ldih-skyee; Karar cho-ga-can; angrific reg-byed-gdok (Mhon.).

* cis-tshal a forest; clip, shaving, splinter.

नेर विश्वपुत्र क्षेत्र-teher hbran-can पण्ड, क्ष्यचासु jack-fruit troo.

Byn. 45435'44 gtsug-phud-(dan (Mion.).

निः वृति-gahon a wooden basin, tray, trough; tub.

Ac all gid-Adein = & Ac the plantain plant (Mion.).

देश मार हाने द्वारत क्षणावण an implement that "eats up" wood, or bores in wood, a gimlet [1. a carpenter's chisel or adze, 2. the Indian fig tree] &.

Syn. A: ; çid-sa; A: adqu çid-bbigs (Mon.).

Accessed Cid-bash a-chos n. of the mother of the great Buddhist reformer Tsongkhapa (Lon. *, 18).

A al a cid-beo-pa carpenter.

Syn. Army çid-qikkan; Aralyy çidhjog-pa; Ar35 çid-çta-byod; Aralyyyy çid-gçog-qikkan (Udon.).

Ar: wrong gid-yen-leg were thorn (8. Lee.).

के बेट बरु प्रामित होते yoks-bdu sa-briol क्यापुत्र the wish-fulfilling tree.

Byn. कोर देह geer-çid; कोर है बहर उस geergyi gdod-can; दु वेद केंग्र ku-med lo-ma; २५० इस वृत्त hdab-suh-ldan; है प्याप्त है ति-yab-oun; वृद्ध विश्व कोर्य phun-tshoge-byhel; सार्वीय sabrtol; सार्वीयय sa-hjome; द्वय व्यवस्त्र नेट dpagbeam-çid (Mon.).

As 4 cin-lo leaf of a tree, also twig.
As 4 cin-lo-ma bdun-pa as 4 coven-leaved, the tree Alstonia S.

Byn. of latter: भैक्ष्या बद्दा mi-māam-hdab; बुडेब्र्युव पर्युव-chen çun-pa; ब्यूस्थावि तुन yakspaķi-çun; विश्वी में इton-gyi me-tog; इन्यान्त dug-lo-can; श्वाभाविक नेरः lha-yi brah-çiñ; बद्दावर्द्द्व hdab-bdan-pa (Mhon.).

बेट वं व्यवस्तु वृत्यवाच çid-lo grar-du khaåbus-pa fresh shoots of leaves.

Syn. विकार they make lo-ma; वश्ची क sha-lu-skyes; क्ष्य हैं व gear-skyes; छैउनि khyehu-kha; ६८-६२ वंदर वर्ष dah-por hkhrufis; हैर-५-वर्ष steh-du-hthon; क्ष्य पक्ष्य व gear-pa gear-pa; ५.५ myu-gu (Uhon.).

के: नृष्या भे होते-दृदं la-ma-li = भाषाती.

Syn. Ac analy cis-bal-hasin; Man Regrol-waris and any hishotshe-betan (Mson.).

Ac Ara cis ciri-ca fails [the tree Acacia sirisa] S.

Syn. A For and me-tog-hjam (Maon.).

्रेन्ट्रि ट्रांब ça-nu समी [the S'ami tree]S. Syn. न्युवेश्वस ça-kuhi-hòras; वेव shi-wa (Mhon.).

As Ag cif ci-lu fag a species of tree.

Syn. Agranti çi-lu dhar-po un aqualum bad-kan-hjome; afaruc'ea hkhor-mah-can; afaru heil-wa (Mhon.).

Ac 34 fish-pus unus, and the bark of trees: perhaps, cinnamon. Ac 37 gas fish

qua-gyi chast wine extracted from the bark of a tree, cinnamon wine.

Syn. A Man çin [page; A Fan çin [koge (#ion.).

As To cin ad-la areas the Sal tree.

Syn. sure and fram-hioms; Ings dribgyur; assured hab-ma-ntho; assu brtanma (Mhon.).

नेद मेद भेदे अञ्चल çid sed-gehi mjug-ma (lit. the lion's tail tree).

Ryn. श्रेशिक्ष hdri-byed lo-ma; वर्द्व्य tha-dud-hdub; हैशश्रेक्षण rjez-kyi hdab-ma; क्र. श्र्मण rkah-[dan-ma; राग्वेक्ष्य rha-mahi hbyor-pa; व नगञ्ज cha-ças-grub; श्रम्भ bumldın (Mhon.).

देश में हैं दर्श दर्श-ju विज्ञु, वज्जुम (lit. thunder-bolt tree).

Syn. (FA: rdo-rje-ciā; J45% kun-tu ho-ma; 4% 6 side-dsu (Māon.).

নি মূল cin-sgin হয় wood-moth, a kind of worm which eats up wood; কি মূল্য দুল sgin-brun excrement of wood-eating moth which is said to cure disease of worms.

निर्मेद çin-ser= हुद्यनेद skyer-pa-çin (Mnon.) the yellow tree, berbery.

An of a celebrated female saint of Tibet (Mion.).

देश पुरुष प्रति u-duni-wa-ra चर्चार, चाम्य म [the glomerous fig tree] S.

Syn. 55. And belog-hyoms; sur's and an analymothes-byin yan-lag; and an geor-bo-ma: 4482 and dan-buhi beras (Maon.).

नेट केंद्र çid-sed a file or rasp (Ja.).

ीर काल वह cist a-rka pa-rna 1. चचेपचे [the plant Calotropis gigantea] S. 2. the white species of this is called चलचे.

Byn. of 1. Indian: 44 hi-mahi mid-con; Indian: hi-mahi-pid; g'Aquagquisq montehogg gaugg-can; সংস্থাব ma-gaş-pa; ইংছ্র nor-fdan; ফাল্যাম্মানর rma-laş ho-ma-can; ম্বার্জন yid-moş (Mhon.).

Byn. of 2. रवश्चिरःच rab-tu gduk-ka; १९७१ व dkab-thub; देववै केपून shi-wahi me-toy; भूषा वर्षा इस phyug-bdag-dgab; नैर वर्षेण çikgoig; शुक्रवास opra-ka ba-su (Mhon.).

Acurara ciń a-pa ma-rga munn a kind of tree.

Syn. \$ \$54 ftse-mo-can; \$1854 fma-byaoan; aucya lam-bral; *44 au hog-gi-lamacga gu boh-buhi fue-ma; \$142 aca ki-çahi; hdab adaya (Uhon.).

কৈ লাই নাই cif a-ti muk-ta অনিযুদ্ধৰ [a tree called Harimantha] S.

Syn. glande ma-tshogs-çik; alaşt'ik bişsag-byed çik; alşt'ik mu-khyud çik; ik şli'ik çik-çtabi çik; ik'ik mod çik; ik'i gansı çin-tu grol-va-can (Mkon.).

PARTY cife e-ran-da une [the castor oil plant] S.

Byn. क्यों अत्या stag-gi mjug-ma; रे.क्रे. व्या dri-sahi lag-pa; व्या स्था sor-mo lha-pa; व्या व्याप्ट व shin-pos-stons; क्रूर विश्ववा rlun-gigrogs; १४४४ ri-mo-can; क्रूर विश्वव glanpohi rna-wa (Maon.).

‡ কৈ ৰুপজুৰ cid e-la-ua lu-ka एকজাৰুক [the fragrant bark of Feronia elephantum]8.

Syn. ATHU lug-skyes; TT 33 WEA goergyi bye-ma-oan; LT dri-rdsas (Maon.).

4. भेर çid चार funeral ceremony, religious service done in honour of, or for the memory of, the dead. भैर भ चार्यस्य, food given at such funeral ceremony or occasion. भूष हात्रका 1. burying ground or cemetary. 2. a fruitful field = प्रेन्स (JL). नेभाषभूष प्रदेशका प्रदेशका कर्मा क्रिके repast, of which everybody may partake;

45 A. cid-scan the kind of steelyard in use in ancient times (Lon 4, 9).

নিত্ত Çid-bu prob. S'iva; নিত্ত কৈ g Çid-bu ser-skya r. of a Brahman sage. নিত্ত ক মুখ্য বুংকাণ উভাৰত বুৰ the followers of Kapila S'iva having become irritated (A. 139).

নি চুল fin-tu-duy = বৃহত্ত aconite; wolf's bane (Minon.)

Antigs: cin-tu byun n. of a class of Brahmans (Mino.).

ने पुराने पान प्राप्त cin-tu mi-brag-ma n. of a Yakşa princess (K. g. 5, 130).

4.34.84 çin-çun-oan= 24.5 şman-po (Mhon.).

ત્ર રામે મુદ્દાવ çin-iu mi-srun-pa = મુખ્યત્વાવ the language of the gods of Tunita heaven.

Ann 44'4 cin-tu lan-tehha-sca = §4 ryvatehha the Indian table salt; very saltish (Mon.).

+ 23 E'B ; in-dei-ta fufum n. of a fruit (K. d. =, 208). বি'ম çib-pa to whisper (Jā.).

And the confidence of the dog-rose.

AN'U cim-pa (TER) mixed up.

विकास निवाद eim mi-eim has been explained as शृष्ट्यकार प्राप्त composite, different things mixed up together (Etsii.).

431-9¹⁴ çim-ça-pa a kind of tree or wood (Cs.).

out, to stream forth with a noise (Cs.). 2. a musical note (K. my. 7, 293).

AUG çil-ua W. to drip through (Jä.).

निया वे çil-li [a gauze-like texture W.; नियोग çil-çil, 1. id. 2. Ca.: 'a cant word denoting the noise of anything] Jä.

নি çis or ব্যাব লাবসুৰ ছিব, আনী:,
বছৰী, বছৰ good luck, fortune, glory,
bliss; বিশালাই (ছবলাই, auspicious, foreboding
good. বিশালাই enediction, words of bleesing;
বৈশালাই benediction, words of bleesing;
বৈশালাই benediction, words of bleesing;
বৈশালাই কি if that happens, it will be
an auspicious sign; বিশাবইশাল an omen
foreboding good, কাৰিবাৰ্থীয়া an omen
foreboding ill (Vai-sh.); বাৰুবাৰ্থীয়া hetanpahi-pis acc. to Schl. 232 denotes the religious plays performed in convents. বিশালা
ব্যাব on blessed, বিশালাইশাল to, be blessed,
বিশালাইশাল to become blessed, বিশালাইশাল
to make blessed, to bless; বাৰুবাৰ যে বাৰুবা
to make blessed, to bless; বাৰুবাৰ যে বাৰুবা
to make blessed, to bless; বাৰুবাৰ যে বাৰুবা
to make blessed, to bless; বাৰুবাৰ যে বাৰুবা

¶ Çu n. of a place in Tibet (Deb. ¶, 9). ¶¶¶¶¶ n. of a celebrated lama of Shu.

तुन्द्रमः व çu-dag-dkar-po== व्यापन gadeidan also called ६५० or ६५० विश्वको क medicinal drug: १५००ववववाहर्ष्ट्रभूक्ष्म व्योक (Med.). ন্ত্ৰ বিদ্যালয় বি ebst. a kind of blisterlike irruption on the akin; মনু বিদ্যালয়, an abecess, ulcer, sore. প্ৰাৰ্থ্য an abecess rises, পুৰাৰ gives pain, পুৰাৰণ the abscess heals; বুৰা the abecess becomes absorbed. 2. আৰু scab, sourf, scald (Jā.). 3. a vb., with pf. নবুৰা or বুৰা, fut. নবু, imp. নবুৰা or বুঃ (1) to take off, pull off, peel or strip; বুৰাৰ বুৰা ' pags-pa shu-sca'' (colled. to give a good beating). (2) to copy, দ্বা a book, resp. ৰব্ৰাৰাধ্বৰ; দ্বাৰণ্ডৰ oppied (Jā.); ম; নবুৰা გুৱাৰ-চুব্যাৱ a true copy.

† ¶ ¶ ¬ ¬ Qu-ni ka-ra-na n. of a city situated to the south of Kalapa the capital of the fabulous Shambhala (8. lam. 41).

† पुँ çu-bhain ग्राम = वर वेषण happiness and good: श्रामक हुवर वेषण हु इर देव happiness and good be (to all).

† ¶X A Çur-çe-na n. of a tract in the neighbourhood of Mathura, not far from Agra.

273 cug-gu collog. for 475 cog-bu.

incomes-trees acc. to Jā. the high, cypresslike juniper-tree of the Himalaya mountains, (Juniperus excles). It covers large mountain tracts and is considered exceed. and much used in religious ceremonies; its berries being burnt as incense. 49494 the berries of Juniperus squamosa, a low shrub and similar to the English Juniperus cummunis. 4955 the smoke or perfume of juniper-incense.

Syn. Antin; gul'ik tha-yi-çih; ag'ih' nk-azı: byyya-byin ykah-hthuh; Akutan: 24 yohş-beuh-cun; Aç'ik-açı'24 hod-zer hdubcan; ax'ik-mça'ük thah çih mdah hdnin; azını'nk bduy-spoş-çih (Mhon.).

51 186 ; cug-glass in Kham dialect: silk of four hues, i.e., white, yellow, red and green colours (Ressi.).

4725, cug-tshod a sort of mistletoe, Viscum oxycedri, growing on juniper and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes W. (Jä.).

निपास cugs 1.= क्रेंबर्कर बेज, रमस, तरस, चोतः velocity, force: कृष्णि-तुमा plust-gi çugs the force of the wind, & 4 194 velocity of water, अधे-तुन्ध consuming power of fire. 2. inherent strength, power, energy: 55'44 त्रका energy of faith; प्रश्नायदे त्रका ardour of love : 549 49 49 4 dah-wahi cugs-kuis by the power of joy. 50 194 power or strength of a horse; at 4 28 4 4 elephant's strength. 4849 944544 8 the impulse to make water must not be suppressed (Med.): 4254 24324 9444 these are (the outcome of) the power of former alms; squid 1qu's by the power of grace 1qu' Bu= < E. 4 qu' Bu spontaneously, of one's own accord. Ada a da asa cans-la gcolbid to oppose or try to dissuade one from an undertaking or adventure or from any work, also obstruction to progress of any work: मेरेदेशकुषानुक्यावाक्ष्यका (A. 126). 494 1944 page-sgroge-ps to speak or address

4944 cugs-skad = 4944 cugs-syra 1. a whistling 2. calling out loudly or with emphasis; a voice of strength in pulling or in lifting up any object (Ja.). 4944 cugs-pa [a small whistle which in sounding is put quite into the mouth].

तुन्धकेष çugs-che-wa चित्रकेष powerful, very strong; great velocity or motion.

পুৰুগৰ্ম cugs-hyro mule, horse. প্ৰথ ব্যত্তিথ cugs-hyrohi-pha (lit. father of the mule) an ass, a donkey (ধূনিon.).

नुष्य वर्षे çugs-hphyo (प्रदेश) चेत्रक n. of a number.

 $-\int_a^{\infty} C \cos \theta \cdot dx = 1$. to shore. 2. to hum, to buzz, e.g., of a large beetle (Ja.).

-55% cud-pa 1. pf. fut. -95% to rub, e.g., one thing against another C. 2. to get at a tached, excoriated, galled (cf. -44%). 3. -45% to steal silently away, to sneak off unperceived $(J\ddot{u}.)$.

नुत्री çun-pu = व्यास्य वास्, सोनवस्यस्य bark, rind, peel, skin; तुन नेव = तुन प्यास्य the last expression being also used of the skin of animals (Lex.). तुन प्रस्थ वास् निर्मुक्ष to cast off or change skin as snakes do.

44'44 çun-pa-can वक्षवान् having bark, skin or rind; acc. to Lex.=१ व्यव्स scaly flah. 44'84 çun-[dun=44'4'44.

gausen cun-pa-hjam=pask: stag-pacia (Maon.) birch tree; soft bark.

44 113 m çun-pa dri-shim=3 k klu-çin (Mon.).

awamp of Tibet (Rtsii.). 25 are Cun-glid-khor n. of grassy swamp of Tibet (Rtsii.). 25 are Cun gdod-gkar a place in Tibet (Rtsii.). 25 are Cun-gsad-bds a district with a Jong in Tibet (Rtsii.).

বুলন cub-pu pf. and i up. প্ৰথ, to speak in a low voice; প্ৰত্তিৰ to whisper: প্ৰথ আৰু বা f you had not spoken even whisperingly (D.R.). প্ৰপ্ত cub-bu a whispering; প্ৰপ্ৰভাৱ to recite in a low voice; প্ৰপূচ্য to speak softly, to whisper in one's car; প্ৰপূচ্য বিশ্ব or reprehend in a whisper: কীন্ধাৰ্থৰ বিশ্ব কিন্তুল বিশ্ব or agreeable low-voiced talk (Jiy. 26); প্ৰপূচ্য cub-cub a whispering.

বুলিনা çubs (ব্ৰথা ব্ৰথা) case, covering, sheath, envelope, paper bag, etc.; ব্ৰথা ন নিৰ্বাম without a case, unsheathed; কং ব্ৰথা resp. ক্ৰণাপ্ৰথা stocking, sock, স্বিশ্বনা knifeaheath, বৰ্ণপ্ৰথা, resp. পুৰ্ব্বাৰ a glove.

TAI'L cum-pa pf. again brums or gain cums, fut. again brum, imp. gain or gain to weep, shudder: a gaint do not weep! 5 gain weeping, lamentation. At gains a temble or shiver with cold, to shudder.

सुर पु çur-bu 1.= के रन्ध रेट व्यक्ति, girdle, belt. १९४३ हें द्वर-bu-phrebu=के रन्ध १८६ short belt or sash. 2. acc. to Cs.: sore, ulcer. 3. In Tsang = dumpling of flour.

निये çul 1. an empty place, a place that has been left, that is no longer occupied; के ब्रेट्य विच deserted residence, the place which was once inhabited; न्यापेट वर्ष वृत्त पांगां of a house; रूप वृत्त प्राप्त own place becoming empty (by your quitting it). 2. या a way, a track, narrow passage: वृत्त वृ

Western India (appeared); द व्यक्ति वस dry channel or passage of water; व्यक्ति के long way. व्यवक्ति वस्ति वस्ति के प्रति कि स्व कि स

4 qui-pa 1. one inheriting a property or occupying the place of one gone away or dead. 2. backbone, back, posteriors (Cs.).

नुवा ने çul-byi the Tibetan polecat.

copy (Cs.).

ৰ cs 1. also ৰাছৰ, ৰাণ্ডৰ, mere, only, nothing but (Cs.). 2. num.=117. 3. ৰাজৰ ce-khag= প্ৰাণৰ, a tribe of Dok-pa: ৰাজ্য কোনা the measure of Dok-pa herdsmen's yak-hair tents (Risii.).

ৰ প্ৰথম pe-good immodest and unwarrantable conduct, acting not according to one's wish: ব্যক্তি বাৰ্তি ক্ষিত্ৰ ৰাষ্ট্ৰিয় কৰিব should not arrest a person who may be disagreeable unwarrantably (Risii.).

45' ce-na=3'4 ce-na.

Ara ce-pa, incorrectly for Awa ces-pa.

्र ने प्रश्न çe-bam 1.= ज्यान नेव official order or document, diploma. 2.= अधिव = acc. to Cs. register, list, a contract.

po-sbyor=4344 hkhrig-ps sexual union, copulation (Mass.).

divine protection; nature, fate, destiny; power, origin of power or authority; strength (Jä.).

ને દ્વા જ-rul fetid, putrid (&h.).

Anna cod-methum honourable sir, noble lord; polite address among exalted persons, such as kings, ministers or leaders (K. du. 3, 285).

শংক্তৰ çed-bye-wa সুব্যন্ন intellectually developed, accomplished, sensible, having the power of judging or discriminating. সংগ্রন undeveloped; = অং খন টা বার্তি বা unable to distinguish, open, explain (a sign or riddle). শংক্তি শুলাৰ çed-dbye মুkhaş-pa one dever in discrimination, in distinguishing one thing from another.

নি II: 1.= বিশ stobs, বৰু strength, force: ব্ৰং কৈ নিট a mighty hero; ক্ৰেই strength decreases, begins to fail, ক্ৰেইল strength is restored, ক্রেশ strength is impaired; ক্রেইল ped-chus weak, feeble, frail, gen. in reference to বুশ body. 2. the patriarch Manu of the Hindus.

ন্দ্ৰ III: the approximate direction, region, quarter: ৭ মন বিশ্ব below the sun, i.e., between the sun and the horison (Ja.).

4789 sed-hdag 1. also 479= www self. 2. one having power or authority, a lord, ruler.

भिष्ठ çed-bu बर, आवा, खाडा son of Manu, man, human being. In the beginning of this Kaipa (age) a celestial being on account of the exhaustion of his merits fell down from heaven to this world; he was called भिष्ठ Manu (So-rig. 84). भ्रष्य क्षेत्र हर्न-१४,४६० व भिष्ठ खाडी १८६० विकास क्षेत्र हर्न सुख्य, सावद man, humanity, progeny of Manu.

45.3.45.8 Çed-pu ser-şkya a tribe (A. 66).

科· ced-ma 1. sbst.=科. 2. adj.=科· 34 (Jä.)

132 5 5 ce-buhi khyu-ru flock of lambs and kids (A. 15).

नेप प्रेन çer-phyin abbr. for नेपाय प्रेन स्वाह्म प्रेन व क्षापारित्रना, the title of a division of the Kabgyur. नेप प्रेन यह बंध्यु वर्षे भए n. of a Sătra in (K. ko. a, 307).

of Ger-wa, pf. an open to compare, to confront (Cs.).

glass; is also the term used by Mongols and Siberian Buriats. A TS (Am) sreg byed(gel) burning glass; K-man (Am) bod-geal(gel) glittering or reflecting glass, Nogen
(gel) glittering or reflecting glass; Nogen
(gel) glittering or reflecting glass; Nogen
(gel) glittering or reflecting glass; Nogen
(gel) glittering or reflecting glass; Nogen
(gel) white transparent crystal
(Mhon.) also called transparent crystal
(Mhon.) also called transparent gratifical or melted crystal, i.e., glass;

Am a goop-gel amber; Am a magio stone supposed to have the
power of producing water or rain (Jä.);

কাৰ্ছ cel-phren a string of crystal or glass-beads; কাৰ্ছ cel-bun glass-bottle; কান্দাৰ cel-mig or মন্দাৰ spectacles; বুং কাৰ্ছ বেশিছ telescope; কাৰ্ছ cel-ske lit. crystal disc, the moon (Ya-set. 59.)

2. n. of a place in Tibet. 3. sugar (Rtsi.).

ন্ধার্থ n. of a village situated to the south-west of Lhasa (Risii.).

नेय'5 cel-ta a kind of gum.

ने भाग ces-pa I: vb. = १ वाव resp. महेराव 1, to be cognisant of ; to know, perceive. apprehend: que a to know a thing to be good; Auqua ummu, knower; Au य केंद्र does not know, व्यवसाय भी नेव when (the soul) is searched for, it is not to be perceived or apprehended: Awaw 55'q to know and to have faith in or regard for. A-Au-454 those who do not care for knowing (a thing). 544 who knows, who can tell, 3 Au what (do you) know, 3 us A Au or *34 a know-nothing, ignoramus, dunce ; A August Anowing (even) the unknown things, knowing everything; & A clever person; August he will know; ENTAN I understand counting. 2. to be able, in a general sense, % A444 to one's best ability, to the utmost of one's power: हेड्सच्चेश्वाचन वीक्राव्यकानियाव a clot of blood could only quiver (showing life in it). With a negative: # 2 Au q not being able to speak, 53.59.4.44.4 dgye-dgu mi ces-pa they cannot be bent or curved.

नेशाय II: 1.=knowledge, wisdom; the knowing (about a thing). 2.= १९व क्रम, क्रिज, intelligence, science, learning, नेशव व्यक्ति, क्षत्र to look upon science as a (sort of) cheating. नेशव or knowledge ordinarily is of two kinds: (1) ५०६ नेशव knowledge communicated by the organs of sense, i.e.,

physical ; (2) विद् नेषाय knowledge of the soul : बेद नेश प्रेश दृश काश ठद के खुब बहेद व बेद दें this is in reference to all times, past, present and future (Chos Minon, 73). In Budh. metaphysics knowledge is also of ten kinds:-(1) डॅबन्बेय सर्वेद्वान: (2) बर्दवाचे नेभम नेभय पर्चित्रज्ञान : (3) हेभ-सु-हेन्य-पर-नेभय चन्यवान ; (4) गुन हैंच नेभ व संद्तिवान ; (5) हुन व्ह्यं नेयाय दः सञ्चान ; (६) गुन् पुरः नेयाय ससदयश्चान : (7) वर्षेण य नेश य निरोधचान : (8) पश्र नेश य नार्श-चान: (9) म्द्रपानेसय चयचान: (10) शिक्षेयानेसय चहतपादभान--[knowledge of (1) objects in general, (2) other's thoughts. (3) succession, (4) illusion, (5) sorrow, (6) origination, (7) cessation, (8) paths, (9) destruction, and (10) absence of origination |S.

And fee-eyo lit. the door of knowledge i.e. science, learning. And And gee-eyo med-pa without learning; And Gee-eyo-shan poor in learning.

ন্ধ ৰ ces-rgya talent, wisdom. also= ন্ধান্ত লৈ great wisdom, powerful intellect (Khrid. 28).

ক্ষণবন্ধ ces-pa-bkra= ইশ্বন্ধনি বিশিক্ষাৰ versatile intellect, excellent wisdom.

क्षाय कुम हे çes-pa rgyas-byed रेक्तो = क्ष्र भ क्ष्म one of the lunar mansions.

শাধুৰ çes-klan 1. সামিল one possessed of wisdom and learning: শৃশাধুৰ বৃদ্ধান্দিত বু প্রায়ান্দিত কৰিছে বু মুখানিত বু প্রায়ান্দিত কৰিছে

নুষ্পার্থ (re-pahi bu-mo = নুষ্পার্থ fi the daughter of Daksa, an epithet of Umā, the wife of Mahee'vara (#Aon.).

446 ces-bys wa what may be known or ought to be known, 44634 every thing worth knowing, all the sciences.

Awge cos-subor (55.24) that has consciousness only; a beast, an animal.

नेशयोन *çeş-bshis* शास concious, state of knowing.

নাৰ্থন ces-yes Ts. = বৈগ g ces-rgya (Jä.). বিগমের ces-rudsod (ইলন্ট্র) a professor, teacher.

A ces-rab war absolute or sublime wisdom, intelligence, or understanding. But in Buddh, absolute wisdom is of three descriptions: (1) देश या बसायुद्ध करे क्षेत्र रहा च ति-मयोपचा : (2) वधम व वस प्रद वर्ष नेस दव विकासयोपचा : (3) वर्षेश्वयायायायाच्या प्रदेशीयाया आवनामधीपचा (1) wisdom in listening, (2) wisdom in thinking, and (3) wisdom in meditating |S. We have also Auraus ges-rab dgu, the nine kinds of knowledge, mentioned in certain Buddhist works :-- के वर्ष अभवत : देवर अभवत rno-wali ces-rab; Ba al Awaa myur-wahi cas-rab : इम्रायर क्षेत्र वर्ष मेम दव : देव कु म्यायवे मेम दव : क के वर्षे ज्ञेषाच्याः अवय प्रभायते ज्ञेषाच्याः सकायाक्षेद्रयतेः ANTER: WE SHIRE (K. my. P. 223). Another definition नेव स्व वेश द्वाद देश समायर बहुद् राजित है। बार बीस डॅस इससा रच है इस पर बहुद् राहुद् पर्वे that by which all things are known, or brought into cognition is called Auga, Again there seem to be three additional kinds of Au an besides those already menioned: (1) न्यूबाय प्रश्निय गुन् ह्रिय हैंन्य वर्ष नेशास्य : (2) महस्राक्षमा १वाय ६६८म हुन्यायवै नेशास्य : (3) केलब 84 के देन प्र इंब इंबम पर नेम दन (K. d. ब. 355).

Syn. 개념도 ñal-slok; 학자 취약 legs-rtogs; 학교 역 kun-tu-rig : 합의 함드 u blo-yi byed-pa; tu 학자 don-zems; 취약 u spobs-pa; 합격 u bloyros; 다 참 경우 rnam-dpyod; (Mhon.), 많도 a snah-wa (K. d. 4, 26). Area 3 a very 3 a ces-rab kyi pha-rol-tw phyin-pa waruntum the having arrived at the other side of wisdom or divine knowledge, i.e., attainment of perfect spiritual enlightenment and knowledge; n. of the section in Kah-gyur collection of Buddhist scriptures treating of philosophical and doctrinal matters.

AN AC 3 W Term 3, CO MAIL AND THE STATE OF T

નેલ વર્ત કેલ દુધાર કરતા કુલ કરતા તે તે તે તે તે તે તે તે તે કેલ કુલ કુલ કરતા કરતા કરતા માન્ય are mixed up (K. g. રે, 466).

નુષ્ય વધુ થયા કું કું વધુ કું કું વધુ n. of a Tantra containing twenty-five explanations of the mystic word om. (K. g. ર, 247).

क्षारव प्रेष्ट Çeş-rab kyi-lha v. तसम दान.

भाष्यकृष Çeş-rab bṛgyu-pa प्रशासन्य n. of a work containing a hundred wise or elegant sayings by Nāgārjuna (Tan. d. ब्रॅ. 165).

नेधारपं स्व १८६-१८८० प्रश्नावाम् one possessed of fine intellect, a wise and learned person.

Byn. बॅडेन go-can; क्यें के çes-can; क्यें पर क्यें के क्यें के क्यें के कि स्थान क्यें के क्यें क्यें के क्यें क्यें के क्यें के क्यें के क्यें के क्यें के क्यें spyan-legs-çes; MR.5.344 mah-du thos-pa (Mhon.).

नेशास्त्र वस्त्र çeş-rab-hchal दुनेशा an erratic stupid person.

Анчан çeş-rab-ma = Анчан (Мяоп.).

ন্ধানপুলি Çes-rab tha-mo= মুদ্ধানপুলি the goddess of wiedom and learning (ধ্ৰিকা.).

केषारपहिन्दु çes-rab sdoñ.bu प्रधादण an ethical work by Nagarjuna (Tan. d. ब्रॅ, 165).

ন্ধমন প্ৰথম প্ৰথম কৰি n. of a Satra ating of the means of improving and increasing spiritual knowledge (K. gu. s, 207).

ন্ধানত ক্ষম স্থান কৰিছ ল. of a Satra in which are explained the causes which deteriorate spiritual culture (K. ko. s. 208).

fool: we, and die, dice; in a congruent of a piece of cloth on which dice is thrown at the time of playing; it a confisence diceplay, to play at dice.

Syn. A ço; Tá cho-lo; ga a rgyan-po; A ga ço-rgyab; Aga za-rgyan; Figa elsodrgyan; Tá agi cho-lo hgyed (Maon.).

II: [1. the white willow of Spiti and other Himalayan districts. 2. other plants § 4, 894 (Vai-s4.)] from Ja.

III: 1. blast, blight, smit, mildew 2. for ** co-gam. 3. num.: 147.

Co-skyam n. of a place in Tibet (Deb. 4, 39).

ৰ বান co-gam = প্ৰ ছাৰ্ড (Mon.) oustoms duty, tax; ৰক্ষণ্ট a high duty; ৰক্ষণ্ট a to take toll, to levy a duty; ৰক্ষণ্ট a to take toll, to circumvent or defraud a

customs officer (Jä.) न काय ço-gam-pa or के बाह्य हैं पूर्व बोक्किक ; collector of tolls, receiver of customs, toll-gatherer: न कायके 5 पड़न did the work of a tax-collector.

A s co-teha= \$ 1% a pair of scales to weigh gold and silver; sec. to Jā. a kind of steel-yard.

+ A'd co-be=ga' a rdsun-tshig false-hood, lie.

ৰ সৈতে ço-mañ a medicinal plant : ৰ লা লাখি-বং নামা বং প্ৰং (Med.).

4' \ co-ru= 4 0 cor-wa.

42 corre 1.= F 4x a thoughtless promise.
2. colloq. for agrae hare-lip. 3. a defect, flaw, notch, gap; also damaged, spoiled (Jú.).

A To m co-lo-ka and Sanskrit verse of two, or four lines, etc.

ন্দ্ৰীপন co-bsyriys well arranged: ১৭৯ নিম্মান বিশ্বীপন সুমান cloth of red and white colours arranged in the form of a chess-board (Jiy. 13).

ችካኝ Ço-mdo abbr. name of a district in Kham called ችጣላኝ (Risii.).

A z co-so=x grain measure for barley, corn, flour, etc. (Rtsii.).

Fig. 4 co-sa also called Asia a kind of bean the leaves of which are cooked with Tibetan gruel to add flavour to it; Aug. 4wag co-sa and barley are alike (in price). (Risii.).

द्भा çog imp. of बहु व केन्द्रितः निविध्य come! let him come; बबु इहु व निविध्य के कि दिन कि दिन के कि दिन के कि दिन कि

和文 to say come, to invite, 太平平野.

निया cog-pa 1. पर wing, निवस परो a bird, one having wings; निवस्त to spread the wings; न्यून्य tail feather. 2. fin of fishes.

देना प्र çoy-bu कानज paper, a sheet of paper; 4 49 China paper; 5< 49 Tibet paper; 55 49 silk-paper; 58 49 cotton-paper (also paper of linen rags); Ax 49 bark-paper, 444 49 parchment; ala: An 49 An dark blue or black paper for writing on in gold or silver; अव न्य resp. 49 49 the first or the title page of a book: 44 gold-leaf, thin film of gold; 454 44 silver-leaf or paper; 44 FC cogkhan paper house, paper-maker's farm; Aq qu cog-gan a full sheet of paper; ATTEM cog-grafts page number; number of leaves in a book. As and cog-las-pa paper manufacturer (Rtsii.).

49.4x cog-cist the daphne plant, the plant from the bark of which paper is made.

Syn. & Town chu-grogs; Fin 1924 ston-ka ldan; 1954B 34 hdam-bu can; B D 224 bya-yi zaş (Maon.).

For 1.= its the ridge of a mountain (Lex.). 2. also the or the wag a pit, hole, cavity, excavation; a valley:

The cavity filled with water; and the valley with meadows, low ground over grown with grass;

The cavities near wings of the nose (Ja.).

3. n. of a place in Tibet;

The the famous poet and Lo-the-wa of Tibet who translated the Kavyadars'a, the Avadans kalpalata and other Sanskrit works into Tibetan verse.

#18 con-bu furrow, #41814414 consbu Mhen-pa to make furrows (Jä.).

本本 con-con rough, rugged (Sch.).

to have room in or on: A that is not to be got in, there is no room for it; sand a appear a a appear a a appear a a appear a a appear a ap

নি cod I: imp. of বন্ধ or আন্ত hehadpn: ক্ষানি describe it. ইউটোলছাজন নি, (A. 123) preach or explain the lord's teachings without reserve. নি, ৰ explanatory word or word explained.

II: 🗫, we the lower, the inferior part of a thing; 🏋 ¾ upper and lower; 🛪 ¾ the pod top and bottom; §¾ (Vaisi.) a lower tract of land, with milder climate, opp. to § ﴿﴿﴿﴿ Pairated cold region, ﴿﴿﴿ Some toward the bottom, down, downwards (Jā.).

নি cob= আন gahob 1. amell of singeing 2. = আন a fib, falsehood, lie; নিজুল tell a lie; লুফা নিজুল to tell a lie, genin joke.

also agent, beams fut. agen, imp. agen or fine

to prepare, make ready, arrange, put in order; বুলু নী শ্বৰণ কৰণ to make armaments; এই বেশুকাল made preparations for a religious service (A. 69). ক্ষম্ম coms-ra preparation, arrangement, fitting out; ক্ষম্ম বুলুলা পুলাল to have made arrangement. ক্ষম state, pomp, splendour, with ইণ্ড to show off, to dress smartly, ক্ষম্ম stately, grand (Ja.).

₹ çor, v. ₹₹ ço-re.

ক্ষিত্ৰ cor-ua to be fled, to be lost, to escape, alip. পুলাক্ষিত্ৰ run away; পুৰুষ্ট্ৰ বৰ্ণাক্ষিত্ৰ taken away by thieves or robbers; পুৰুষ্ট্ৰ বিভাগ lost in consequence of debt.

শ্বী col= পুৰাই আছিল excess, additional; sometimes wrongly for বৰ্ষা; নিজ col-kyirka হয় furrow of the plough. নিজ ব্যাcol-trops হয়ল; cultivators, husbandmen.

ব্যান col-wa 1. intercalation, insertion (Cs.); মুখ্য zla-çol intercalary month.
2. prest. tense of ব্ৰহ্ম bçol-wa.

ক্যাম col-po a species of willow.

AN cos 1. almost always in conjunction with 989 the other, of two, e.g., 95 25 चडेच नेंच the other woman. 2. = तर or तन a termination indicating the comparative or superlative degree; 44 44 the oldest or elder: 3 44 444 Aug 94 445 hence forth do behave as the wisest or the cleverest person : 45 Au the younger, the youngest: aga A g aga ac an the youngest of the five hundred ladies; Re Au the longest the tallest: "4" of the longest duration. उद्भार the most long-lived : देव डे नेव the kindest, the principal benefactress (or benefactor); 45 3 44 44 45 4 404 04 because one is suffering under the chief disease. vis., old age (Jä.).

AN 3=45.4 offerings of cakes, etc.; AN 5.5 cos-khań offerings made in fanciful designs of temples, castles, etc., gen. by the Bon pricets.

† ¶ ¬ p çru-wa-na the ear (mystic) (K. gu. P, 27).

দুল মী=১০ৰ glory, magnificence; magnificent, splendid, grand. ইই Çri-ri (Tib. ১০৭২ dpal-ri) মানুলন is a mountain in the south of India where Nagarjuna resided in the last stage of his life. ইন্দুল দুল-khan-da, =১০০ ইন্দুল wood-apple preserve. ইন্দুল-মুন্দুল মুন্দুল-মু

পৃত্য gçah = অৰ প্ৰথম becoming, worthy, fitting, suitable.

ক্ষম gçab-ma = আং ব্ৰাহ or বুধ ইংগ skyon-med-pa 1. stainless, righteous, upright, honest, good; ইংগ্ৰাহ blo-gshab-ma an upright, true heart; মন্ত্রীপ্রক্ষ lit. the pious lady: n. of a Buddhist sanctity of Tibet. 2.= প্রশ্ব only, merely, mere, nothing but (Ja).

ৰূপ্ গুলা gshah-dkar আছু tin, cf. ৭ট sha-নি: বৃশ্ব গ্ৰহ কৰি বৃদ্ধ প্ৰতি প্ৰতি কৰি tin (used as a medicine) heals ulcers and renders mercury harmless.

ence; to distinguish (one from another); to differentiate. 2. v. 444 gcog-pa (Ja.).

Syn. **ЧАЧ**⁴ gçeg-pa ; **ЧЭ**⁴ фbye-ка ; **ЧА**⁴ ⁴ gses-pa (**И**Яон.).

to investigate the righteousness (of an action); বৰ্ষণ্ডৰ court of justice; বৰ্ষণ্ডৰ the chief court of justice or council of the kalons at Lhasa. ব্যৱস্থা justice or investigation done by

government; ? 444444 inquiet, inquiry into the death of a person. 4444444 ggags ggags ggyal-wa=4444444 gtam-ggyal-wa (MAon.) to win in discussion; F444444 to hold controversy.

quantum a musical instrument, a tambourine especially used by the Bon-po;

gçan-gçon rough, rugged places or tracts (Cs.).

বান্ধী geam আন: 1. the lower part of a thing; বুৰুল ব্যাহ বুৰুল বুৰুল ই আ বুট হুৰুল, according to the meaning of the letter or writing specified below; বুৰুল adv. and postp. down, under, below, beneath; also adv. further down, more towards the end, in the course of; ইউৰুল beneath or under it. 2. barren সংবাদ a barren woman, বুকুৰুল mare, বুৰুল cow (Ja.).

THE gçam-ma posterior, later, one following:

Syn. Ann ries-ma; In physi-ma; Isin rtis-ma (Maon.).

¶¶ gçar the form of writing called \$5 € (Grub. 3, 3).

another as soldiers or cattle do, to follow in succession as in measuring grain. 4334444 to measure grain by the bré.

THE SI gent ma Sch. = 498 4 gent ma.

मनिष gçig, v. बनेव a gçib-pa.

म मिनेत् प्रदान-pa 1.= अवस्य agreeable, gracious, also good, fine: इन्स्य-विन्यवे

विनेशे Gçin-rje चनेराज, श्रेताचिपति, स्ताच, समन, इरि, रच्छर, यम the lord of the dead, the god of the lower regions, a ruler who is regarded as the judge of the dead.

क्षेत्रहें त्येष हेंद Gin-rjest hig-rten यसकी क the world of the lord of death; it is situated in the south beyond the three peaked mountains (द्रम्बुक्पण्ये ने त्येल-gaum-past तर्ग): दे स्थाय प्रस्ति क्षेत्र क्षे বীন ই অধ্যান Grin-rie ma-ha ka-la one of the most powerful sons of Mahadeva who carrying in his hand a huge club of the size of Sumeru mountain keeps the Asura in perpetual terror (K. g. a, 317).

ৰ্ণি টুই দুলে Gçin-rjehi chus-ma the wife of Yama is 5, আৰ্থ্য dud-pas-hgebs. ৰ্ণিণ্
টুই দি gçin-rjehi-groß the city of Yama is আন্দেৰ্থী yast-dag-hgog. ৰ্ণিন্টুই অনুন্য gçin-rjehi mdun-pa the minister of Yama is গুলা-a-can. ৰ্ণিন্টুই অন্য gçin-rjehi yi-ge-pa the writer of Yama is মুখ্যা মুখ্য ক্ষাৰ্থী প্ৰতিষ্ঠান প্ৰ

ৰাইছে Ggin-rjehi-bu, 1. the son of the lord of death. 2. as met. = শ্ৰণ ant (প্ৰকান).

ৰণি ইৰ বৃদ্ধা-rje pho-rog n. of a (ম'

ক্ৰিবাৰ ব্ৰহ্ম Gçin-rje phyogs আৰু the quarter of the lord of death, the south.

ৰ্নি ইনি ম Gein-richt srin-mo (এই অত্তঃ) the sister of the lord of death; an epithet of the river Yamuna.

ৰ্ণনাই ৰণ্ণ black lord of death, a terrible deity; ৰণ্ণনাই ৰণ্ণনাই ৰূপ নাৰ্থনাই ৰূপ কি death (K. g. ৰ, 89).

ৰাইন ই'ৰাই ব্যান হৈ Gçin-pie gçed dmar-po= এইব্যান্তি ব্যান হৈ n. of a tytelary god the Red Bhairava: ব্যান ক্রীনিপুল এইন স্থান করি ইনি বান্তি ব্যান হৈ (A. 17).

PARTHANCE TREET Spin-rje good discrepabling on a Tuntra on exorcism and also for making enchanted medicines, swords, etc. (K. g. 4, 71).

ৰ্বাৰ্থ বিং Gçin-rjehi-grofi কৰৰ the city of the lord of death.

প্রাই^৪: প্র Gçin-rjehi-gdon n. of a fearful evil spirit (Mag. 77).

वदेन हेरे व्याप gçin-rjehi bdag-po समेपर = the planet Saturn (Méon.).

निवादेवेव्यास gçin-rjehi ba-dun यज्ञपताचा the flag or standard of the lord of death.

শ্ৰিষ্ট শ্ৰেম gçin-rjehi-gehon মণ্ডিৰ buffalo. Syn. ম's ma-he (Maon.).

ৰ্পৰ শৈশপূৰ্ব Gein-rje sas-hphrog n. of a (শংক্ৰে) demon.

শ্ৰীগ্ৰী gein-hdre the soul of the dead regarded as a ghost or spectre.

વેલ્લ gcin-hpras the convulsive motions, the writhings of a dying creature (Ja.).

ৰ শৈষ্ট gein-rubas = পই দ্বি bsho-rten goods and effects belonging to a deceased person which are given to the church to blees his soul. প্ৰশ্নত gein-sas = ২০৯ food prepared for and offered to the dead; acc. to Ja. food presented to the lamas when a person has died.

প্রিয় g(iń-pa (ধর র্বা) মান্সর হ) mutual agreement, concord, harmony.

मिन्द्र व gçin-pho= नेव çi-lo.

বাদীবা ggib-pa or বাদিখাও or বাদিখাও বাদিখাও bsgrigs-pa anything arranged, arrangement. বাদিখাও ggibs-qyahi gral a row or file (of men) that has been marshalled or drawn up (Sita. 82).

म्बिअप çim-pa or नहेन्य ground down, crushed.

মনি gris also অবৈশ=ত্ত্ত or প্ৰথম; also =
ব্ব. 1. nature, temper, natural disposition: ব্যাপ্ত বিশ্ব বিশ্ব (Yig. 15) it is
his or their nature, their natural disposition; প্ৰথম্ভ by the very nature of the

case, naturally, quite of itself. 2. the person, or the body: 47 and 37 39 4 they anointed the whole body (Jä.).

+ निमालनम gçiş-lugs 1.= 1. 35 Çunyata. 2. = निमालनम disposition (Yig. 51).

gfus-wa to rebuke, to blame, reproach; gagaxasyagsyaqsyaqsyaqsyablame in a whisper, i.e., behind a person's back and to find fault with. agent ggusspa = πς a curse, rebuke, censure.

বাই বি gee-nea pf. ৰূপৰ gees, to abuse, revile; ৰূপৰে স্থান কৰিব even when one is reviled, (one should) not revile in return.

चनेच gçeg, v. चनेच q gçog-pa.

বাৰ্থাম'ম geegs-pa the honorific form of the vb. to go away, to depart; the one form representing both pres. and past tenses, but mostly used in past sense: gone, proceeded, one going, or gone; बरे कर क्षेत्रभाय gone to happiness, beatitude; also happily gone or passed away, i.e., entered Nirvana. देववेद प्रवेद ceas-pa तथानत, gone to the state of तथा or now, i.e., to Nirvana, is the remarkable epithet for a Tathagata or past Buddha, meaning lit. "gone like that," or "gone like those other ones," . e., he has departed as did the other blessed ones in whose footsteps he trod. दर अनुभास अनेनभाव gone to one's own residence or abode. As a adam u is the term used when a Dalai Lama dies: Managera to return, to come back, to die; M'AAMA'4 resp. died, when speaking of kings, great lamas and saints and Buddhas. क्रोमशाम्ब gcegs-bakyes parting present, gen. a cup of beer or tea at the time of parting; 4-1944444 parting feast or treat. 4944 454 acegs-ator offerings of cakes, &c. to the gods when they are asked to return to their own abodes.

कृतिक व्यः कृत्वप्रकृतिक go-cha = हेर विकास है। व्यक्त fortitude and assiduity (A. 156).

মূদ্ধ কৰে কৰি approximate direction, somewhere; thereabouts; মুক্ত মুক্

মানুহানী geed-mail. মানুহান কমৰ exentioner, hangman; মানুহান to engage a hangman, i.e., to pay a murderer; fig.: মানুহান বুবি নুইন্নান্ত্রী one destroying the other, one becoming the murderer of another (Vai. sk.). মুন্হান বু geed-ma-pa a murderer, executioner. 2. the angel of death who takes away life (Risii.); gods of vengeance, those that torment the condemned in hell. 3. a mean person who is capable of doing the vilest act; মুন্হান geed-latan মুখন the vile one.

ৰূপিং জুগৰ Geed-dinar spu-til=ৰপিংই ৰূপিং দিং n. of a Bon deity (B. Nam.). ৰূপ্য সংখ্যাৰ Geed-po dur-hdebs n. of a demon.

Thet, cognate to S'akya.

विदेश ger-wa I:= क्ष्य rlan-pa or क्ष्य I. rlon-pa, moist, damp, wet; also क्ष्य , क्ष्य , ger-pa and क्ष्य त्युर व to get thoroughly wet, to be drenched, to be moistened; क्ष्य क्ष्य क्ष्य का make damp, to moisten. In C. क्ष्य seems

to mean "damp," and শ্বংশ="wet." 2. (=e) মৰ, আই, water, liquid. ৰুইংলজ্ঞ পুলুল-চুল্ডা আৰু cloud. ৰুইংল্ডাইন্থাৰ জ্বাতি কৰিবলৈ কৰা লোক কৰিবলৈ কৰিবলৈ কৰা লোক কৰিবলৈ কৰা লোক কৰিবলৈ কৰা লোক কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ কৰা কৰিবলৈ

মানুমান II: vb. 1. to ask for, beg for: মানুমান II got it by asking for it; মানুমান I got it by asking for it; মানুমান I got it by asking for it; মানুমান I got it by asking for it; মানুমান I got it by asking for it; and abst. = the examining or criminal judge. মানুমান I ger-dpan a judge (Yig. 20); মানুমান I ger-dpan a judge (Yig. 20); মানুমান I ger-dpan a bailiff, who calls for the attendance of the plaintiffs and defendants, &c. in a legal suit (Rtsii.). 2. =

ৰ্মীন gço-tea pf. ৰাশ gços 1. to pour away the same as বান bço-tea; ওপান = ভান to pour out water.

ম্প্র gçorno in W. a lever (Ja.).

মুন্ত বৃত্তু-pa I: প্রথবংশখন্ত sbst. ভব what lifts the body, the wings; also spelt ব্যু cog-pa.

Syn. ning geog-sgro; i sgro; aqanin hdab-geog; aqan hdab-nu; ananigshgebsbyed (Mñon.).

হ্বিপুটো II: pf. কৰ্ম, gcays বৰ্ম চৰুৱা, fut. কৰ্ম, imp. ক্ষ্ম কুৰুৱা to cleave, to break through; কিংকাৰ্ম ক্ষাৰ to split wood entirely, ক্ষাৰ ক্ষম ক্ষাৰ to split into four pieces; হুমনুম্ম বি to break through the ice; ক্ষমেন্ত্ৰ to hew a path, in C. 2. to confess ইমাৰ, and thus to expiate it. ইমানুমাৰ ক্ৰিন্তিব্যুৱ atonement, expiation; ভুমানুমাৰ ক্ৰিন্তিব্যুৱ atonement, expiation; ক্ষমেন্ত্ৰ ক্ষমেন্ত্ৰ ক্ষমেন্ত্ৰ কৰা atonement for having killed a serpent; মাৰ্ক্ষমন্ত্ৰ ক্ষমেন্ত্ৰ ক্ষমিন্ত ক্ষমেন্ত্ৰ ক্ষমেন্ত্ৰ ক্ষমেন্ত্ৰ ক্ষমিন্ত ক্ষমেন্ত্ৰ ক্ষমিন্ত ক্ষমেন্ত্ৰ ক্ষমিন্ত ক্ষমি

ছুৰ্বন্ৰথ: এইবাবন্ৰথাৰ বৃত্তিবন্ধৰ চ offer a killed animal (a sheep) as an atonement; ছুৰ্বন্ৰথা মুধ্ ৰথ sdig-bçags smon-lam penitential prayer (Ju.).

মাৰ্শ্ম ইবাৰ Grog-thogs n. of a place in Tibet (B. ch. 4).

ন্দ্ৰ geofi also বুৰ্ম geofs, মান্ত্ৰ narrow place, deep valley: বুৰ্ম বুদ্দেশ্য many defiles or ravines. বুৰ্ম বুদ্দেশ্য shift fields for cultivation on flat slopes or in valleys. প্রশোধন বুল্ম বুদ্দেশ্যম বুদ্দেশ্যম বুদ্দ Amdo, Kham and Gang, these three are cultivated valleys (Yig. 9).

প্ৰি groy-bu = সাও also ধ্ৰী ৰৈ a vessel for water.

শ্র্ম god-pu to comb (Cs.).

वार्वेव gçob = र्व çob.

ন্ধান gçom-pa = কান çom-pa: ব্যাদ ক্ষান gyul-gçom-pa to make preparations for war or battle.

प्रिकृतः 1. = चुर प or चुर परे प्रस् passage for water, a water-channel. 2.= र् ड च प्रस् परे क्रिका reca-co-la boos-pahi skyoys a ladle made of horn, also= कृति a punch or pricker.

বৃদ্ধ II: adj., also প্ৰা rough, bristly, shaggy, (Ja.).

ৰাজুৰ plough, the ploug Tibet consisting only of a crooked beam called বৃদ্ধান্দ্ৰ কৰেছে (without wheels) and the share called বৃদ্ধান্দ্ৰৰ ত কৰিছেল্য

ৰূপ কৰে এইৰ one of the seven fabulous mountains mentioned in the Buddhist cosmogony (Sorig. 8).

मार्थिक, the cocon-nut (Minon.).

বাইথ ই gcol-po poplar-tree (Ja.).

प्राचिश्राध gçoş-pa v. न्य and वर्षा

বিশ্ব II: = ব্ৰহ্ ব with pf. বৰ্ণ bçaş to slaughter, to kill. ব্ৰহ্ণৰ slaughtered a sheep; বৰ্ষ ব্যৱস্থা দিব বৰ্ণ the butcher has opened the belly of a sheep (Situ. 76). বৰ্ণ bçaş-ra a slaughter house: স্থাম বৰ্ণ হয় মা he made Lhasa a slaughter house, i.e., massacred many people at Lhasa (J. Zań.).

beat for slaughter, v. 444 gcah-ma.

दिन्या ८ bengs-pa = देवन to explain, lay open; वन्यभावर ३ म bengs-par bya-ua देवनावरवीया anything to be explained or laid open.

alvine discharges: anguet to discharge ordure; anguet to operate on the bowels. anguet grain a cat, lit. that

which discharges ordure secretly or covers it.

Syn. 45.8 hdor-bya; Bung khyab-ldan; In phyis; Fina lto-shigs; The dre-chen; In gram-man (Mhon.).

कन्द्र: वय bçaf-lam पायु, बूड्लान, चपान the

Syn. वन्त्री bog-ego; शुर वाम thur-lam; वन् वाम hog-lam; वन्द्र वर्षे चे beaf-uahi-ego; वाधर विष्ट कुथर्त-khuñ; नुव ्रkub; वर्षेद्रच hphone (Mon.).

पन्द शेट bran-sen विरस्तिर species of catechu tree.

a leak-hole, full of crevices (Situ. 76).

य-प्राप्त bçad-pa 1. भाष, भाषा, माचित to explain, to declare, prove, enunciate: 34 and to expound religion, to preach : ale 52.252.495 he must be set down for dead (Vai-sa.); 495 344 brad-nes-pa defective explanation or debate, wrong explanation; 9-15 & bead-bya the subject to be explained; মন্ত্র bead-sbyar ভাষেত্রতা subject of discourse, a discourse written down. we bead-yam an explanation or lecture in which too much is said or written and conveying little sense with a view to deceive (Situ. 44). F44 444 lecture. address verbally, 50445 to explain a book; to recite instances, examples; नेष्य पर वन्त्र प to elucidate (Situ. 76). 2. = THE a to tell, to relate; 445 48 method of narration; ৰ বুৰ কৰ্ম to narrate a story.

U-13' U bran-pa a cruel person, a butcher, v. 19'2: 299' 19' 19' 19 utcher slaughters flesh (Situ.). 299' 3 gran-bu a butcher's son (Horom. F. 27).

पन्त्राध beam-ma वसना deception, defrauding.

to weigh, weighing; dates to measure with a bre.

य-मध्याय beal-wa 1.=वानव चत्वादन destroying; destruction, ruin. 2. serum to wash, to wash out or off, to cleanse by washing, to purge: Fam washing the mouth, 15 494 snod-beal washing or cleansing a vessel; and bathing or washing with water (Situ. 76); 94 Fund age 43 42 01 0 44 34 the Brahmans wash the passage of excrement and urine with water; waqqq lto-wa bçal-wa to purge the bowels. यन्य वर्ष bcal-thag = ९३५ म hkhrud-ma water with which vessels have been washed. वृज्यानवे कन्यानव ह्या का केन have washed out of this transmigratory existence (Khrid. 50). 979 45 bcal-nad diarrhosa, indisposition from looseness of the bowels, flux, etc. agris beal-bued laxative; 4-94 #4 bcal-sman purgative medicine.

বিশ্বাধ brig-pa pf. বন্ধ brigs, v. নবৈ brigs-pa নামন, নামন, to destroy, break, upset: বন্ধ বন্ধ বন্ধ ত subvert religion; ইন্ধাবন্ধ to infringe justice; কেন্দ্ৰ বন্ধ to dismantle or break down a house; মুক্ম বন্ধৰ destroyed the fort.

प्रतिपास (stib-pa, to arrange evenly, with pf. वनेत्रव := बनेत्रव or वीवव : अध्यवस्थान्य वनेत्रव arranged evenly or properly; good arrangement (Situ. 76).

वनु व हेट्य-स्टव, र. मुन द्रय-प्रवृ.

4 प्राप्त क्षेत्र क्ष

+ Aff C brus-wa = 500 can 1. to bring down, degrade, fall off, fall down.
2. = 57.9 to curse.

again to take off, to scratch, rub: a manager aga, with its talons scratched the skin. (Situ. 76). 2. to purify by fire; again purifying fire (Sch.). 3. to put into the scabbard, to sheathe (Sch.).

ব্যান brum-pa, v. গুলব, pf. মগুলন v. resp. of 5'ব, to shed tears, to weep. ব্যাল্য cried for help (Situ. 76).

पनिदु beehn (cf. 444, 4 ewa) inundation, flood (Jä.).

mer-beur-to scorches with fire— argages as a me-la spu-beur to the singed (Situ. 76).

মনুধা bcus, pf. of প্ৰথমসমন্থা = flayed, the skin taken off, but in ১ইমনুগ = copied a book (Situ. 76).

gtan-gçer-to compared one's speech or what one has said (Situ. 76).

प्रविश्व been-pa 1. = अव्हाप, नोन्य to be in accord or harmony with, to be friendly; to be acquainted with. 2. in नोन्यनेस a relation, relative, friend; हैं बनेस, an acquaintance, अध्यानेस intimate friend: नोन्यनेस व्यवस्थानिक का क्ष्यानेस केस के किए are intent on being of use to their relatives; हैं द्वानोने के द्वानोन प्रविश्व you have neither relation nor

+ এই এ ১০০-০০ = শীৰ্ষ 1. copulation; (or ব্যাহ্বৰ mystic term.) to lie with, to have sexual intercourse with: ইংম্প্ৰাণ অধ্যন্ত্ৰীৰ de-dań beos-pas bu-skyes after having slept with him, she bore him a son; to engender, to generate, to beget: অপ্ৰীণ অধীৰ্মিট the son begotten by the swineherd (Jā.). 2. to pour out: মুখ্যুৰ to pour out water. 3. to vomit.

प्रमा ध bçog-pa, v. वर्षेष qçog-pa.

DAC'N broas=540 a few a low place, ravine.

पर्किय bçod-pa v. वन्त्र व निवेदन, representation, rumour, report.

JAC. Decor-po C., liberal, munificent (Ja.).

Regulary chased game (Situ. 76); ?

544 44:534 went to chase wild animals (Hbrom. P. 15).

বিশি *beol* = মুণ্ডৰ delay, putting off; ব্যান্ত ক্ষা to obstruct; ব্যান্ত ক্ষা ক্ষাৰ ক্যাৰ ক্ষাৰ ক্যাৰ ক্ষাৰ ক্য

वर्षण क्षेत्र-क्ष्य to wait, defer, delay: वस्त्र अन्य कृषण to put off, postpone doing work. वर्षण देवन क्षेत्र-क्षिकी or वर्षण देवन्य = वर्षण दः वर्षण क्षेत्र के ecould not be kept back, diverted from his parpose—relatives are called वर्ष्ण क्षेत्र क्षेत्र देवन the deviis' obstruction, i.e., hindrances on the way of deliverance.

বৃদ্ধান bçol-na, v. কে বৃধ্ধ নুধা = spirii, wine. এইবাছন ক্ষম bçol-ţdan-m্ট্ডঃ = কে: (Mhon.) নুধা wine.

বিশ্বি bees 1. pf. of বৰ্ণৰ q. v. 2. reep. for স্প food, victuals, provision of the table: বৰ্ষাৰ ক্ষমণৰ to go to dinner; ংশিব্দৰ ক্ষমণৰ to treat the pricets to o meal; স্থান্থ lha-bees food offered to the gods. বৰ্ষাৰ্থ hepos-bulgen = ক্ষমায় স্থান্থ ৰাষ্ট্ৰ ক্ষমণৰ as met. food offered to the gods (Zam. 9); বৰ্ষাৰ্থ ক্ষমণৰ বিশ্বিক স্থান্থ ক্ষমণৰ মান্ত ক্ষমণৰ ক্ষমণৰ he looked to-wards heaven at the time of going to dinner (A. 101).

aque become offering-morsel, e.g., small pieces of butter offered to the gods or to the ghosts.



N sa I: the twenty-eighth letter of the Tibetan alphabet corresponding in sound to the Sanskrit w and English S. 2. represents the num. fig. 28.

र्थे III: 1. मधी, चमा, भूमि, इरा, चलिया, मू, नो, चवनि, नेदिनी the earth, soil, land, earth as elementary substance; अव्याप digging earth, excavation; 4.6 a.c. sa chu me rlud earth, water, fire, air; अ अअ वश्यक अभिन चित्रीत come out from the earth or from the ground; # 35 % a small quantity of earth; gra clay, argillaceous earth, 474 flint and earth; also for ore, metal (like ₹ rdo), किराब gold-ore, % and silver-ore Cs.; Bu sweepings, offcourings; the ground, अवन्दुव्य to ait on the ground, अवदूराव to fall to the ground. 2 = 444 place, spot, space; To or agreed residence, dwelling house, and birthplace, one's native place; ₹5, the place where a person or thing is; दावार्षेशको वाहेब क्येर I have a place where to ask advice. 3. occasion, opportunity,

possibility: व्यावश्यक्यके one cannot get near him; हे हैं र है क्षेत्रकार के you cannot go to that place, Sir! (Mil.); दे र है बहु क्षाके nor-gyis blu-sa med you cannot ransom yourself by money. Also with respect to men: दे क्षा क्षा के विशेष के प्रतिकार के

अपूर् ५वर sa_kun dhah or बायु बादवर वरे हुवा है = वृद्धि के हुद्धि वर्ष सामेनीन Chakravartti Rājā, emperor of the universe (MAon.).

শা sa-kra, or শা 1. map, plan; শা বংশা আৰু কৰিব মুক্তি বিজ্ঞান কৰিব মুক্তি বিজ্ঞান কৰিব মুক্তি বিজ্ঞান কৰিব মুক্তি বিজ্ঞান কৰিব মুক্তি বিজ্ঞান কৰিব মুক্তি বিজ্ঞান কৰিব মুক্তি বিজ্ঞান কৰিব মুক্তি মু

\frac{1}{7} **sa-dkar as met.=\frac{1}{7} white colour, white-weah; lime, chalk.

सर्भेष sa-rko-wa=व्याप विश्व s pig; to dig ground.

** sa-skam dry ground, steppe (Sch.).

अड्ड Sa-skys पाजुन्ति grey earth; n. of an ancient city with a great monastery in

N

Tibet; the grand monastery of Sakya in upper Tsang.

बहुत sa-ekyes 1.= देर , ह्रें व कर वप a general term for tree; lit. that grows from the ground. 2. = बुधे हुआका lha-yi glu-mkhan a celestial singer; वक्ष्य क्षेत्र कुल, the planet Mars (Mañgala).

मार्डेर sa-skyon सूचाम; कुषाच king, governor.

Syn. 電視に sa-beyus; Ni mi-rje (Mison. 電視に気味着 sa-skyosi guasi-po an emperor, a great king (Yig. k. 59).

w¥a sa-şkyob= hill, mountain.

भवाँच sa-bekon= व्यः क्षेत्र gron-khyer a town or city (Knon.).

भ विश्व sa-khams = अधि विश्व the element of earth.

*B sa-khu water mixed with clay; *B;
gqu q made dirty by earth, dust, etc.,
soiled with clay.

ৰাজন aa-khof সুৰাই the interior of the earth. ৰাজন ৰাজন বাই বাই বাই বাই বাই বাই the gold that is in the bosom of the earth, i.e., still in the mines.

*155 sa-khyad=*** land, place, dwelling place (Rtsii.).

শন্ত্ৰ sa-khyab lit. covering the earth; one whose power extends over the land, hence = ৰাজ্য ruler, king.

*If sa-khyon the earth's extent or compass, area (Cs.).

শন্ত sa-khra= শন্ত map; শন্ত বৰ্ণী = ধাইন ক্ষুদ্ধ draws a plan of the place (A. 61); দ্ৰুদ্ধান্ত শিক্ষাল্পান্ত you also having left the Jo-wo's place (A. 123).

제임적 sa-khra-bo 회에 [ashamed] S.

■ B4 sa-khral ground-tax, land-rent.

배함 sa-khri i.= 배약함 sa-y: khri (Mon.), a seat or chair made of earth. 2. = 배a a place. acquainted with a particular place or country; a guide.

which consist for the most part of earth $(J\ddot{a})$.

** sa-gyon tough-soil, hard ground.

बार्ष sa-dga and बार्षेश sa-dgyes = इस्स the lily (Mison.).

**\9 sa-dgra the enemy of a country, i.e., in many cases nothing but a demon (Ja.).

মন্দ্ৰি sa-myon স্বাম, আহিলায় a hind, a landlord [n. of Ādi-Buddha]S.

ৰাণপুৰ sa-hdul = ৰাশ্বনিৰ sa-gyos earthquake (Moon.).

which walks on the ground.

n. of a (अपन्य) demon who moves with ten frightful attendants and carries mischief wherever he goes.

শ ব্ৰথিক sa-; hogs place, region, tract: এইবুখ এই শাব্ৰথক hjigs-pahi sa-phyogs an unsafe place or region (Jä.).

** sa-sgon mound, heap of earth (Maon.).

भाद्वे sa-sgre=भाषः विश्वत [a bare ground]S.

water-lily S. (Maon.).



was sa-for clay, face of the earth.

₩₹4 sa-shon blue clay, blue earth.

ৰ'বচ্চ sa-leag= লাই বন্ধ 1. a synopsis, a division; = ইও a chapter. 2. = ইন্ধ o or জুইন order, arrangement (Yig. k. 1).

শান্ত sa-hcu (also called মন্দের্শ টানা) সুৰশ্বনি, হম্ম্নিল, the ten stages of saintly
perfection of a Bodhisaltra according to
the Mahāyāna school:—(1) হন্ত ব্ৰহ্ ব্ৰহ
ফুহ্নিল beatitude; (2) ইন্দেন্দ্ৰ বিষয়
spotless purity; (3) ইন্ট্রিন আনাম্য enlightenment; (4) ইন্ত্র্বিন আ আমি illumination; (5) কিন্তু মুন্দ্র আমি আমি illumination; (6) মন্ত্রিন ব্রহ্মিল বিষ্কাল unconquerable; (6) মন্ত্রিন ব্রহ্মিল বিষ্কাল salvation;
(7) মন্ত্রিন ব্রহ্মিল বিষ্কাল reaching; (8)
মিন্ট্রিন আমান immoveable; (9) নিল্মেট্রির্মিল
বিদ্যান্তর্কাল blo-gros লামুদ্রিল righteousness;
(10) ইন্ত্রিন chos-kyi sprin ঘন্ট্রিন printual
cloud.

শন্ধ an-heu-pa ব্যস্তিক one who has passed all these ten stages or is in the tenth stage

ষামুধী ব্যাহ বুৰ sa-bethi diebah-phyug इस-সুনীৰা: = 9১৪ খন দৰ্শন হ an epithet of Maitreya Bodhisattra who has passed through all the ten stages of saintly perfection.

अवक्ष sa-heud = संी श्लीरण; lit. essence of the earth, i.e., sulphur (mystic) (Mis. 4). अवक्ष्य sa-heud ser-po=स्त्री sulphur (Sman. 443).

wa sa-cha in colloq = place, country, land.

কটব্য sn-chen-po কছাৰ্মি a large place, the whole earth; a high degree, e.g., the eighth stage also সহাৰ্মিক one in that stage.

লমাইল sa-mishog মী-আৰ chief place; a holy land. 2. ছবিৰুখন [a sort of yellow sandalwood] S.

म सार्दरम sa-mchod-ma= दुमर देन् म rgyamisho chen-po सदीमान ocean (Mon.). म १६व हार म हुव sa-hchag kufis-mgul (अव्यव) n. of a demon.

age. sa-hchin um lotus.

মণ্ট sa-hjo=ছ্ৰী 1. lightning. 2. স্থিব as met. a hog (#fon.).

भावदेशम sa-hjome=भाव केंद्र कुर्दाच that which digs a hole, wild boar (Mon.).

NAR 3 sa-said kin release [the inner fluid of the earth]S.

u agera sa-gtam-pa= hill.

भाइन sa-rten = वर्षे महिन kjig-rten the world.

মানুগ sa-stan = মানুগ a rug, a floor-carpet (Jig.).

भागेर sa-strft surface of the Earth, the higher regions of the Earth. केर बदेवें में the people of the four continents, beasts, the gods of the four Mahārāja kāyika, and the gods of the thirty-three (Trayatrimsa) heavens all live on the surface of this Earth. अक्षेत्र अ sa-steft sa मीज ज्ञाज the space or region above the surface of this Earth.

wife sa-ston bleak arid tract, desert, terms that are synonimous and analogous to it are—ব্লিন্ড dyon-dun; শতু ma-ru; (মখ); সুন্দেশ mya-kam than; আন পুল চুলিন্দ্ৰ braints; ক্ষাণ্ড kams-pa; ব্লুব্ৰ্লিন্দ্ৰ belog-dyon-pa; উল্ল byo-mog; ক্ষাণ্ড geeg-ma; ক্ষাণ্ড so-phag-can; ক্ষাণ্ড bye-ma-can; ক্ষাণ্ড tysan-cod (Mon.).

भ विषय sa-stobs 1. **इवस्य, उलस, इन्द**; [water-lily]S. (Máon.). 2.= **९** ९९ (Máon.).

म मुक्तमधित sa-stobs mig [n. of prince | S.

भ क्षम स्ट्राइक्टाय sa-thams cad duak-pa or भावममा स्ट्राइक्टाय सामोगीय a monarch.

www sa-thal 1. dust. 2. n. of a number (Ya-scl. 57).

N

made ready to receive the seed.

संक्षित्रय sa-thel nag-pa 1. n. of a (अवर्ष) demon. 2. a deity of the Horps tribe (Jä.).

संभविष an-muthil the central region on the globe; अभिवस [the surface of the earth] S.

अदर व sa-dafi-po the first stage of saintly perfection.

#54 sa-dug lit. earth-poison; evaporation damp or acting like poison on those sleeping on the bare ground.

ঋষ sa-do (v. ধ্ৰ do-po) half a load of earth, a sackful of earth, being half a donkey-load.

with sa-dos pit, hole in the ground.

W5 sa-dra Ta. 184 and 187, diploma, patent (Sch.).

ryyal pohi-pho-branking's residence, palace.

are sa-mals. 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (Jü.).

weeq's if we sa-mdah chu syro-ma a sharp pointed arrow having a feather at its end which is shot to pierce the earth and also through water (Rivii.).

ৰাই sa-rde = অতিৰ u-tshugs, persistorce, uই অৰ্থিৰ বন sa-rde bisugs-nas = অতিৰ ৪লাগৰ having urged, insisted upon; মই বিশ্বৰ অধ্যান প্ৰতিষ্ঠিতিক (they) persisted on my getting the wealth of the kingdom (A. 59).

■₹ sa-rdo a stone of earthy formation; earth and stones.

ৰাইৰ sa-rdog = মুৰ্ম leags iron (Maon.). মধ্য sa-ldun 1.= ই or নিং a hill; tree. 2.= পুৰাই মুমান a king, a landholder.

we sa-sde n. of a work (Ya-sel. 43).

ৰ শৰ্ম sa-nag-po ছজাৰ্মি 1. black earth or soil. 2. n. of a place in Tibet: Sa-nag-pa a native of Sanag.

মানুম্ম sa-gnas 1.= মূ-4 the sacred kuça grass of the Hindus and of the Buddhists (প্রকা.). 2. district, region, country, landscape: কুমান্ত্র ব্যক্তির বিশ্ব বিশ্ব ক্ষিত্র ক্ষিত্র ক্ষিত্র ক্ষান্ত্রীয় লাভিনিক, ক্ষান্ত্রীয় ক্

and it is a sand spyin great [a kind of demi-god living in mountain caverns and attending on the god of wealth] 8.

अव्यक्तिय sa-gnon-pa भूजाकस्य invading or subduing a country, conquest.

Nद्दूस Sa-fnam n. of a place in Tibet (Rtsii.); अद्भाय a resident of Sa-nam. अद्भा श्रुप द्वापन् Sa-fnam lhin-grub rab-brtan the full n. of the Jong which is ordinarily called Sanam Jong (Rtsii.): अद्भाय क्षेत्र द्वाप प्रश्नित देशका प्रश्नित के to the Sanam-pa, you all also of Jo-wo etc. (A. 123).

May sa-sna (sia soil of five different places or kinds.

** sa-snod 1. earthen pot. 2. after [a kind of jasmine] S.

ard sa-px one belonging to Sa-kya; inhabitant of the earth, of our globe (Sch.).

भ पा sa-pan = भ द्वापा रे रे Sa-skya pan-di-ta Sakya Panchen (Yig).

wife sa-spyod 1. The a land-animal, possessing the earth, man. 2. wife a temporal wife, said and animal king, ruler, governor. wife and an-spyod dam-pa a pious king or ruler (Yig. k. 36).

Syn. 34th rgyal-po; 4.5ak. sa-dicah; A.5ak. mi-dwah (Mhon.).

শাৰ্থি sa-spyod-ma = ব্ৰাৰ lady, queen; শাৰ্থি প্ৰাৰ্থ so-spyod ma-gnas = অব্যাতি মানুহ the queen's apartments or palace (Moon.).

আৰু বিশ্বস্থা কিন্তু গাড়িক n. of a quasi-religious work on the selection of sites for buildings, founding of monasteries, &c.

way sa-pag tes brick, dried in the sun.

सञ्ज sa-phuy हचित्रीसका, कोटर cavern, cave; सञ्ज्ञ केर ६ sa-phug chuń-ńu क्रटीर cell, a small cavern.

सहर sa-phus earth-heap; ब्रेक्ट हानीस सहर वृदेव हो देव १९६५ the two partridges, mother and son were under a mound of earth (Rdss. 16.)

सपुर 9 sa-phur-bu= ^१ महीबीब a hill, mountain.

बाह्य २२४ अ. sa-phra rabs-can प्रकासु; matter, atom, atomic particles of earth; the earth.

सर्वेद sa-bon बीच seed: सर्वेद्रवेदमा सुरुष् sa-bon hdebs-su beug caused to sow seeds. Also=ह व the semen virile. सर्वेद्र वस्तुतः born of the seed, = कृत्य 1 19 प्राप्त- कृत्य नृत्युत्त gdus-19 yud (अर्थाता) extraction, progeny. सर्वेद्रवेद्यक sa-bon gyi-tshogs the aggregate of seeds, which are:—इ वदे सर्वेद्र ११३०-१०३३ । इतिका-१०३१ वस्तुते स्तिकु-१०३१ । इत-bon; वस्त्रवेद्यां क्षेत्रक-१०३१ । इतिका-१०३१

बार्वेश्-इवाय sa-bon rul-ps प्रतियोख putrid or rotten seeds. बावन हैं द sa-bon skyed = वीन हैं hjig-rieu, बाहेद sa-rien the world, earth.

कर्षक क्रेड़ क sa-bon skyed-ma बीक स् [bringing forth seed; the earth]S.

u da 344 sa-bon name fruitless.

सर्वन मार्ड sa-bor massed = प्राप्त ते बच्च padmass se-hors anthors of the lotus (Maon.).

भाव sa-hla = मर्वे १ भावत् च चनारीच heaven (Maon.).

अप्योज sa-hbol bulging soil, soft earth.

भावते sa-hbyed क्रदीस, मुदार a hoe.

শন্ধ Sa-hbri abbr. of শা (Sakya) and ব্যান্ত্র (Di-khûng) two monasteries of Tibet (Lon. ৭, 12).

MME sa-mc-rdo or What ha sa-min rdomin neither earth nor stone, conglomerate.

মানাট্যাস্থা Sa-man-te gaum acc. to L.Ç. three different countries called Sa, Man and Te: ২ই মুখ্য আনট্যাস্থান ইন্দ্রাপ at that time the dispute among the three states of Sa, Man and Te (A. 86).

used as a bed; [also=death-bed] S.

सभै वस्त sa-mi good produced no unpleasantness or unhappiness (A. 123).

बामेन sa-min (Sch.) : 'white sand.'

ৰাজন sa-moy=প্ৰা'\ ka-mu-da or Utpala, ৰাজনৰ sa-mos fshal ফুলুবৰৰ group of lily plants (Moon.).

medicine: a fid a service of earth used in

wyse sa-dmar red earth; wyse each n. of small monastery called "Simon-bong" in the neighbourhood of Darjeeling situated on a mountain-slope which consists of red coloured soil (Hook. I.) (Jā.).

भाउँच sa-tsis, साँच्च sa-tshig or साउँच satsig stage, post-station.

was. sa-gisan a country free from contagious disease.

মাই sa-rtsi = ১ শান ই white-wash or মান্দ্ৰ chalk, lime: মাই প্রায়ণ ক্রি স্থানি (Rtsii.).

ৰাষ্ট্ৰপূৰ্ব sa-resis yon-tan rgyud n. of a Bon work corresponding to Gser-hod dam-pa Suvarpa Prabhā.

w & sa-tshur a kird of acrid earth used in making paint and in dying (ktsii.).

weekee sa-mishams border, frontier, boundary; weekeeveqqua sa-mishams bycyspa to guard the boundaries or limits; to mark out the boundaries.

was sa-hisho 1.= ५वः वस्त्र दे dgaf-gar çin (Mnon.). 2.= अक्ट्राः sa-skyon कुण्य सूप; king (Mnon.).

was a sa-hisho-skyes evenues the elephant of Indra (Milon.).

सः वर्षः वद्य sa-bisho hdab = वे द्वर नेद be-lahi çih (Mhon.).

बार्ड अ sa-hisho-ma जोपा the wife of Buddhs.

arasags sa-bishobi bu-mo 1. चत्पन [lotus]S. 2. व्यप्त thal-dres n. of a medicinal plant (Maon.)

waka sa-basin, 1. = waka mant Gandhara, the modern Kandahar; que mountain. 2. = que rgyal-po ufuut king (Maon.). 3. symb. fig. 7 (Rissi.).

waka 4 am H = am k lit. white mountain, i.e., snowy mountain (Maon.).

walke an ea-hain skyes n. of an insect.

संबंध रुद्ध वं sa-hdsin dead-po= रे कुण कुन वं Sumeru: वर्ष 'प्रश्नेत विश्व अर्थ व्यवस्था के व व्यवस्था कुष वर्षेत्र वर्ष वृष्ट का may your majesty's person (health) remain unchanged and steady like the Sumeru mountain (Fig. k. 60).

भाषण sa-shag श्राच नी प्रवेतन bitumen [rockoil, petroleum]S.

भाष्य ea-gehi सही, पराचर, खोड, भूमितख; इड- शिवी soil, the earth; site, place.

Syn, 3x alla nar-kdsin: A Wa mi-quoua; 4544 betan-pa; 44435 bekrun-byrd; बॅद वर्ष हेंब hod-berun buin : बर्रेब a hdein-ma : भण्डन shaq-ldan : ९० प्रदान rivi-phur-bu : अवद पाम mihah-vas: पार माध्य vafs-ldan: वामेर ध्रव भ Qser-ldan-wa; WHER THE SA rava-mishohi aoscan : Y Aquala sna-tshogs hasin : 34.414 kun-bood : Rall Tasa ri-vi sna-wa can : An ma nor-ldan ; र्य के कि का nor-qui blo gros-ma : ह नरेर भूरमध्ये देन chu-gter ska-rays can: ह भूव chu-skyob ; वॉर्भ bzod-ma ; वॉक्श्न bzod-ldan ; ९व के व हैंद व rin-chen shin-po : देखन dri-ldan : ६वाम dog-ma; हेर्डिइम rten byed-ma; वस्ट 95 म hchan-byed-ma ; ब्रेट एन glin-ldan ; अभ नने klu-vi anhi: agr. a aka 35 hbyun-po hdeinbyed; वद्रद्विषुष hbyun-pohi yum; रहेन् ने हें ฐัตต dbuig-gi blo gros-ma : รฺริตุระัร dbuighdsin; 485 84 brud-ldan; Ar 484 glifi-hdein; व्यवेर ने होर geer-gyi glist; वसमा laş-sa; वर्षभावुरे बुषामध्य हेर् hasom-buhi rayal mtshan-can; भाक्नेद्र' sa-stes ; भुदावाभावदेवाच khur-la mi-kjigs ; अञ्चलके ma-vi hjig-rten (Maon.).

श्विकृतः sa-gehi skyon इधिकीपात कुष्य ggyal-po king (Mon.).

सन्देश्य sa-gshi fan-pa sandy desert, bleak tract, bad soil, sterile ground.

Syn. আছি: sa-sloß; বৃদ্ধিন্দ dgon-duß; sig ma-ru; শুমেশম mya-flam thaß; আর্থিন brlan-bral; আন্দেশ skams-pa; এইপ্ৰেশ্ব hbrog-dgon-pa; বুঁজন gyo-mog; ক্ষমশাশ্বন



greg-ma so-phag-can; d's-24 bye-ma can; sta-k gtsak-eod (Mhon.).

सन्देशकः व sa-gahi brah-po; चित्रका or सन्दर्भ good soil, fertile earth or ground.

Syn. 4454 rab-dwahs, Mark sa-bzah, Mah sa-gein, 45734 goru-kun skye wabi-na (Ahon.).

arqq alq sa-gshi hdsin well at the support of the earth, king, mountain.

भा ॥ sa-sla = व्योद gold (Yig. k. 2).

सामि क्षा व sa-zlahi lhun-po = नवेर है र golden mountain.

भागमः वं sa-bran-po **भागमा** [a kind of fragrant earth]S.

सार्च sa-hog नामकोक, पाताच the nether world; nadir, underground. Syn. कराँच rkan-hog; भूषभञ्जाचनक stobs-idan gnas; यहाँच bcu-hog; कुमेश्वर्यकृति klu-yi hjig-rten (अतिका.).

बायन है sa-hog ade the Naga demi-gods occupying the nether region.

भारत्वेद a sa-hog phren-wa=वम् ba-hla परिवास sulphate of amenic (Maon.).

अवे | pass sahi-khama हाँच बीचातु element of earth.

बर्ध कुद्देन sahi rgya-byin=कुष धेने व स्नीक an emperor, a great king (Yig. k. 58).

सर्वे कं व saḥi-gon-wa बोड़ a lump of earth [a clod]S.

મહેલું મ ashi shin-po 1. = વર્ષેને geer gold. 2. = દ્વારે વર્ષન Rdo-rje gdan Vajrisana, Bodhi Gaya; also Aryabhümi, Magadha (Mon.) 3. n. of a Būtra containing an account of the attributes of Bodhisattva Bhūmigarbha together with a dhárans (K. d. 4, 154). સર્વ ફેન્ડ સ્ટ્રેસ્ટ્રેન્સ વૃદ્ધ વૃદ્ધ વ્યારમાં વૃદ્ધ વ सर्वे द्वर दुव sahi-dhah phyug = सद्दर व king (Mhon.).

अवे मृत्य sahi-sla-wa = नवेद gold.

ষাণ sa-ya (মুম্মান্থমান্থা) = 1,000,000 মনিকাম, নিব্ন a million.

भवा sa-yab, भवी व्यव sovereign, 'father to a country' (Jä.).

www.w.u sa-yafis-pa a wide open country.

सभे देव के ब्रोद sa-yi thig-le hdsin = सुवाब्रोदः इत्यः (Mon.) a king, ruler.

and 45.0 sa-yi gdu-pa yeard, unque [a blue water-lily] S.

अर्थ वर्ष प्रकान्त्रिय bu= प्रश्र lily (Maon.)

संभिः १९५ sa-yi hdab=५४.५% dur-ua etsa durva grass (Mhon.).

***\Pi** Sa-yi rna-ua an epithet of Karas a hero of the war of Kurukşetra, son of Kunti by the sun-god (Mon.).

ৰ জীৰণ্ড প্ৰন্থ sa-ye hphus-byed nag-mo (ৰ প্ৰা

बाधे हैं वस sa-yi byi-lam (वाय९व) n. of demon.

वाचे हेंबु न sa-yi dsam-bu-ka=बु नैद kiu-çis नानक्च [the betel plant]S.

क्ष क्ष्म के sa-yi gyab-rgod lit. the wild yak of the ground; n. of a snake (§man. 108).

ৰাই ৰ Sa-yi sak-ga ব্যৱস্থা n. of an Indian king who visited Tibet during the time of Hbrom-baten-pa (Lok. ৭, 4).

भाषे इंड-yi lha = सूरीय earth-god, a Brahmena (Maon.).

सने मुझं sa-yi tha-mo यणदेनी sylvan goddess, nymph; सने मुझं स्कृत स the goddess who was witness to Buddha Gautama's greatest achievement, his final triumph over the devil.



t अवश्य n. of an Indian saint (Loft. 3, 5). अव्य sa-rab fertile land, excellent soil (Risic.).

बारेन्य sa-rig-pa पाविष [1. king. 2. earthly]S.

ৰাইন sa-rim route stages; the taking of correc labour from the different villages in turn. আইনা ইন্দাইন ইন্দাইন ইন্দাইন ইন্দাইন কিন্তা the reason for breaking the regulations concerning the stages of the journey should be given by that man (D. çel. 40).

man or Vaiçya caste of India (Maon.).

बारेट वृद्ध sa-ren idan बोच्यो [possessor of the precious jewel Kausiubha; an epithet of VishnulS.

WELN sa-rlass exhalations, vapours of the earth.

₩ 🎮 sa-rloy as met. = pig.

मध्य क्षेत्र sa-la skyes सरीच [1. lit. earthborn; a tree. 2. Mars]S.

भाषभाष्ट्रः sa-las byun मौम earth-grown [1. the planet Mars. 2. a tree]S.

भारतः भारता चारता क्यां चारता चारत

संस्था sa-lus=इव gla-ua or इंडे अन् glurtsi cau musk deer (Mion.).

सन्ति य sa-gein-pa श्विती-चोज: [lit. vigour of land; fertile land]S.

समुद्राम Si-sgufi-ma देशको the river Irawadi (S. Lee.).

MEN sa-sros the time after dusk.

₩ ¾ sa-sloy met. a wild boar (Mhou.).

ম প্রাণ sa-gsum 1. বিশ্বন the regions above, below, and on the earth: মন্ত্রন, and মাট্ট 2. the third stage of Buddhist saintly perfection, Prabhākarī the enlightened: স্তুর্বাক্ষানি বিশ্বনি স্থানি স্থানি স্থানি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু বিশ্বনি কিন্তু

‡ अगाने Sa-ka-çe n. of a city in ancient India समय, सावाया.

ৰ'ব sa-ga বাধা, বিষাৰা n. of the fourteenth lunar mansion or constellation.

Syn. कुर अनम हुyud-ldan na; र्पर में कुन म dwah-po lha-ldan-ma; व्याम ऑड येण quamnthon hog (Risis.).

अन्य हे अ Sa-ga skyes राषा, विवासा; अन्य हे अन्ध sa-ga skyes-ma विवास जननी an epithet of Umā the wife of Mahee'vara (Māon.).

মন্ত্ৰ Sa-ga-ma daughter of the householder called সুন্ধ বুটাৰ বুটাৰ Bala mitra who was married to the prime minister of Prasenajit king of Kos'ala a contemporary of Buddha (K. d. ব, 114).



wakija Sa-gahi zia-wa the month of Vais'akha (April-May) in which Gautama Buddha was born, and in which he renounced the world and died.

अव्यक्ष ३व sa-gas ña-wa वैद्याल पूर्विमा the full moon in April-May.

thower: আইপ্রিম্মরিক medicinal herb, and

→ N°17 Sa-pa-ka n. of a great river of the western continent of Godaniya, which flows like a black line in the western ocean (K. ko. 7, 263).

† N'N' N Sa-ma-la n. of a sanctuary in Manyul (Bus-ye. 39).

작성 및 4 sa-mā ga-mā= 1 man (mystic) (K. gu. r., 28).

+ NSSW Sa-mu-tsa-ya n. of a king (K. dun. 14).

† अ.र.ज Serana (सरव) n. of the son of करून Charka (चरवी) (K. d. ब., 33).

† **अ.**द. य sa-ra-la सरत n. of a tree (K.

 $\mathbb{R}^{\mathsf{TX}} \cdot \mathbb{S}^{\mathbb{R}}_{sn-ra}$ so-ri coarse-grained and fine-grained (corn, seeds, etc.), mixed up together W. $(J\ddot{a}.)$.

Sa-ra-hā n. of an Indian Buddhist saint : इट्टब्यू-ब्रिय हे प्रश्नेत स्थाप के प्रश्नेत स्थाप स्थाप स्थाप के प्रश्नेत स्थाप स्

#N'ZE' sa-ruñ m' a kind of sword (Mñon.)

the fourteenth constellation or lunar mansion.

Syn. 真仁市電声 rluk-gi Iha-mo; 真仁市与a.
- 司司 rluk-gi dwak-phyng; 叫和明朝仁可仁 gnammthok gok (概括on.). # N.2.5 sa-ri-ta afta;= 1996 bbabchu stream, river, (mystic) (K. g. P. 21).

* N°55 Saroruha n. of an Indian Buddhist saint who is said to have sat for seven days on a pyre but was not burnt.

N बेडी Sa-lim n. of an Indian king, (prob. Prince Selim who became emperor Jehangir): अनुसानु पुरानु पुरानु का स्थाप King Salimpa who ruled over Ārya Bhūmi (Los. 23.)

** **Q sa-lu mr[** Orysa saliva wild rice which according to the Buddhists was the food of our first parents. The plant grew wild and when reaped in the evening new ears came out next morning, to be fit for the sickle in the evening (B. ch. 16).

QQ*** artifacting a kind of fine fragrant rice. ***Q*** *** sa-lubi shiń rice field, the field where the fabulous s'ali grain *** q grew wild (Māon.).

संयोग sa-leb is explained as क् अनेद नुदः । shallow.

संयो हुँ sa-le stram बानोबर fine grains of gold found in sand; द म द्विबद्ध स्वाहित (श्रीवाद द्विद्ध) natural gold picked up in pieces, not obtained from melting.

** A STATE sa-ha-ka-ra aware the mangoe-flower (K. du. w. 530). www. w. and a celestial creeping plant (Yig. k. 57).

N'5' Z Sa-ha pa-ra n. of a Buddhist monastery of shepherds in the confines of Nepal and Tibet (Deam.).

t will a Sa-he bhe-tar n. of a great city in south-west India (Lam-yig. 16).

† \$ 3 s wa-nu = 2.2 mountain (mystic)

া পুৰুষ্ণ Swa-bha-than n. of a town.
ভাইৰ্ছ পুৰুষ্ট্ৰ প্ৰথম ভূম ইৰ্ছ বিশ্ব let Swabhathan the town of the heretics (Mutegpa) be reduced to dust (A. 18).

‡ व्र'ण'र sā-ga-ra सागर the sea, ocean.

† 7 56 set-tatha are its Tibetanised form is ** miniature images of Buddha and Bodhisattvas and also Chaityas cast in moulds.

3 Sa-ra n. of a fabulous golden mountain (K. d. 3, 281).

† ब्रायदेश sa-la ki-sa ब्रियद्यार नेट ये के हुय the flower of Sal tree.

मृत्यकेर व ad-la ser-po चयन ; है हर नेर हाथंshur cis (Moon.).

मृश्वी कृत ed-labi ljon-pa स्था प्राप्त देहः sposdkar çiá साम्ब्रुण the Sal tree, Shorea Robusta. मुख्ये अनुमूद्ध the sub-Himalayan regions abounding in medicinal plants and sal forests: व्यवस्था स्थापन मृश्या का का देवेल्य कृति कर्मा क्षा कर्मा का देवेल्य कृति कर्मा कर्मा कर्मा कर्मा Sal ja a grove of blessings and happiness (Yig.).

TYPE RESIL sales ljan-pahi mdo n. of a Satra in which the twelve Nidanas (conditions of cyclic existence) have been illustrated from the growth of Salu rice and its seedlings (K. d. w., 190).

slow in walking or movement (Fig. 43).

2. brawn, callosity; &h. also has: hair-side (of a skin); week brawny, weege a thick brawn.

3. = 3 we W. scale (of a fish) 3 weeks acaly.

भवापदर sng-bdar a rasp, भवापदर gqu to rasp $(J\bar{u}.)$.

মৰ্ব্ৰ্থি sag-badag ris = মুৰ্দ্দিৰ sug-proof the smaller species of cardamom (mystic) (Min. 3).

자기 디 sag-pa C. a little bubble (Ja.).

अन् रअ के sag-ram rtsi sulphuric scid (Cs.).

Nप 2 sag-ri or व्यवधार sags-ri from Persian Sagri: 1. shagreen. 2. obliquely cut edge-lining of a robe अन व्योवाय स्वय र देशा विश्व (Risii.).

सवा श्रेष sag-sig वचावच [moving and resting]S.

suff or mar hat to-morrow; अब तो बहु क्या व at noon to-morrow; अब देव प्या to-morrow; अब हु ब्या early to-morrow morning; देव अब: the day after. In W. अब: is also particle denoting the comparative degree (Ja.).

सह कि saft-phod = सह वे next year; सह कि 5 के 5 a year hence, about this time next year: सह सह के दिवाद होना स्ट होना । next year the Tirthika teacher about this time again (A. 33).

ming.

n. of a Tirthika sect of ancient India who

used to dress exactly like the Buddhist priests: १९१९ के अनुवास त्वास अव अर वर्ष अर वर्ष (Theg. 33).

মেন্ট saf-sic 1. immaculate, gtainless; বৃদ্ধান্দ pure white. 2. secret; বন্ধান্দ speaking secretly, privately, whisperingly. অন্তর্গ saf-sbugs hole for hiding money and treasures.

The same of the sa

बर'क्ष saf-sbad hidden, latent, concealed. बर-हेन saf-sbyin a secret gift, a giver in secret.

सह रख *sad-ras* cleansing rag, towel: इ.स. कुमाने क्याहमासह रसावडेंट (A. 121).

NC'NC' saf-saf n. of a number. (Pa-sci 56).

सर हेर. sad-sed hiding-place, crevice, हैस है

सदस safe or सदस व (जुटन १९६) चल purified, freed from, cleansed; evaporation.

manga Sasip-rayar the Tibetan equivalent for any Buddha = ast granga a | astar at any granga are one who has become fully awakened from the alumber of

Avidya. Another explanation is: a Ray us. 34 Mc wanway are w purified from all the sins arising from Avidya, -- Bu = 4 Au gu abounding in knowledge ; also रूप संदर्भ या के दशासदश व जे ने स दर वीस बुक प्रस्थ स्था कुम ज हैस पर Sangyas being liberated from the beginning and by nature full of knowledge (Tan. shay. & 98). The different epithets of Sangé or Buddha: -- - 1944 fam; assaga मार्जित्; ब्रिवहेद ५५व सोक्जित्; बर्वनेवस सगत: रेपदेव व नेवस तवामत ; ह्य पर्व विश्व : गुरु अहेद सर्वेश्व ; ५४ वसुभ भद्रेन विकासक्य ; व्यास पुत्र बीसराम ; क्ष्मभ वर्षेभम cha:/8-hjoms; श्रु पशुभाव विश्वक्ति गुन्:गु एकः व समन्तरः काम स्ट्राम्बेर thams-cadmkhuen : बमध क् हेंब्स thams-cad-rtogs ; सुभ भेर इव चनक्रकित ; इव वर्षे इवस व सुनीनः : भट्टेस व्र व nukhyen-lfia-pa; वर्षे प्रवेश्वः स्व समस्युवः वश्वासः विवय सर्वेदवी ; कर पितृष वहें व rkan-gnis giso-थण दिपदानामय ; यहॅम धूद वद्य मनदान.

सत्भ के हैं देर हैं देवस वस बर्ध स्थान नानानुद के स सदिवस्तित [come together, assembled from various Buddhist lands] S.

usu कुम है के safe-rayae kyi-shin वृद्या क वृद्ध कृषि the fancied sphere of a particular Buddha or Bodhisattea; for instance Sukavati is the sphere of Amitabha Buddha, Tibet the chosen land of Avalokites'wara Bodhisattea.

ucu बुध के शर्म देशह वर्ष कर्ष n. of a Satra containing descriptions of the achievements of the Buddha in his former existences (K. d. 3, 235).

Buddha Ratna, of two kinds:—६५००० प्रत्येष्ठ प्रत्येष्ठ प्रत्येष्ठ प्रत्येष्ठ प्रत्येष्ठ प्रत्येष्ठ हे. स्वयं प्य

acts Buddha's relic, his image or figure; also his tomb was containing relics.



hkhrufis lha-mo the godden Tara.

सदय कुष की भाग Sans-rayas gais-pa an epithet of the saint Padma Sambhava (Fig. k. 26).

and graphy safts-rgyas betan-pa Buddhism, the religion of Buddha.

भरभकुभाविद्धित् sang-rgyaş thod-pahirgyud n. of a Tantra in (K. gu. ८, 5).

Nirvana. 2. The Buddhist, one believing or practising the religion of Buddha; saragara game sangragas-pahi grub-mthab the religious doctrines of the Buddhists (Situ. 117).

was guilan sans-rgyas spyihi-me the common mother of all Buddhas; ace. to Tantrikism: the Sakti of all Buddhas, i.e., l'rajāāpāramita personified.

स्तानुष्यस्य वर्ष्ण Safe-rgyas rab-bden a succession of seven Buddhas who preceded Gautama Buddha: वेर्सुट Kas'yapa, क्षेर्य Kanaka muni, वृष्ण वर्षण Kraku-chanda &c.

अरुप कुष पुर्व Sans-rayas lha-mo सुद्ध ऐसी an enithet of Vaira Varahi. MEN' as safe-pa fage purified, awakened.

MEN' as safe-po the first patriarch of the Roy the rame of where wife were

the Bon the name of whose wife was Chu-kham (G. Bon. 23).

Buddha or transcendental wisdom.

মাত্ৰ and 1: frost, cold air, cold, coldness, মত্বীৰ for কৰিব frost and hail; কৰ্ত্বীয় প্ৰটুহ ব to be destroyed by frost *Olr.*; often in conjunction with বিশ্ব hail (Ja.).

মৃত্ II: or শালে I. discriminate, sort; to examine, see, try; সুন্ধান্ত ব to try, to test: পুলু নুমুল্প বুইলুকার বুইলুকার বুইলুকার বুইলুকার বুইলুকার বুইলুকার বুইলুকার বুইলুকার বুইলুকার বুইলুকার বিষয়ে বুইলুকার বুইলুকার বিষয়ে বুইলুকার বিষয়ে বুইলুকার বিষয়ে বুইলুকার বুইলু

as A A a a a a a mi-bdun the picked seven or 'the seven men of trial,' i.e., the seven most distinguished and tal-nted among the young Tibetans who were selected by king Khri-sroh dchu-bisan to be trained as monks by Acarya S'anti Raksits, and thoroughly instructed in religion and sacred sciences. The three elder ones (44 484) among them were: Manjus'ri of Dpah, Devendra of Risans, Kumudika of Bran; while the three junior one's (444) were: Nagendra of Bkhon, Vairochana Raksita of Papor, and Acarya Rinchen-chog of Rma and an intermediate one was Katana of Glas.

NS III: frq. in conjunction with \$5

na अव्याह gmis-ma thag-tu directly from that dream; वीकाय का gsim-pa-las from sleep to waken, more precisely अवस्थित sadpar byed-pa; also fig.: १वेको इव good virtueus emotions (Ta. Jä.).

कर्भन्द saf-male रिक्ट क्ष्मपुरियम word of discrimination. कर्प नेवल n. of a dynasty of ancient Tibet (Lost. 4, 7) (Mon.).

सर्भेष (Khrid. 28) in myself faith and repentance arose.

‡ মানু বৈ বি শী san-ta ni-ka জ্ঞান্ত , মন্ চুন্তু নাৰ নাৰ্যাল্যান্ত names of flowers (K. my. শ, 20).

ম্বাইব sab-sob 1. something rotten, putrified. 2. incomplete or defective; sল অবস্থ না not incomplete, in good order (A. 156).

Sam-su-kha and n. of a fabulous region eituated beyond the snowy mountains of S'ambhala the people of which are hermaphrodites like the Indian Hara-gauri (Lam-yig. 41).

‡ स्था नी 5दे भेंद्र sam-kri-tahi skad= वेवभाषु क्ष legs-bbyar-skad चेवृत the refined classical language of India.

SNIT sam-ta a wooden board used as a school-slate in Tibet for drafting and computation. Acc. to Schr. 25 12 ptsam-ta 48 A, sam-khra or 48 5 pocket-book, notebook, memo-randum-book, tablets.

মান বি sam-dal Ld. moustaches (Jä.).

** *** *** **** sam-bha-ri auft a religious sect of ancient India (Theg. 33).

the name by which Thümi or Thonmi the father of Tibetan literature was known both in India and Tibet.

with a low voice, lowly, softly (Ja.).

स्य कतः = च 5 or सम in the place; termin. of स: के स्वयंद्राय to promote to higher rank or dignity; स्य स्वयंद्राय Buddha the hero who has attained to the stages of saintly perfection; स्यक्ष सम्बद्धार द्वार व spiritual hero who has reached the tenth stage of Bodhisattva perfection.

्रभाव के sargua ma-ņi स्पासि the serpent's gem. It is said to be obtained from the mouth of the serpent, its special quality enabling its possessor to float on water.

‡ सहिंगा sa-rdsi-ka सन्तिका alkaline earth largely used in India for washing clothes.

NX'U sar-pa unu [fresh, new]S.

भर केंद्र sar-sor=भर केंद्रे sa-ra so-re (Ja.).

মান, gold ornament, gold-laces (Jä.).

स्था थे य sal-le-sea (केस्थ व क्या में न्यूर व lucid, vividly arising in the mind); clear, bright, brilliant; अव केर बुर व lighted up, brilliant, well-lighted = अन्य अव क्ष्य (Jā.).

सम कद् = अ जैस instr. of स.

श्रे si also क्षेत्र the sound of whistling through the teeth; क्षेत्र, त्रेत्र whistling, whistle; क्षेत्र whistling, as a call or sign; क्षेत्र a whistled tune. 2. num.: 58.

No si-gla fue [1. a lump. 2. a bulbous plant]S.

The Sales n. of one of the four great rivers of Jambudvips. The Sanskrit name of the great river of Tibet formed by the union of the Tamjo-khabab and the Kyi-chu of Lhase; it is called Lohitya by the Indians (Loh *, 5). Acc. to some: the river Oxus, which is supposed to flow to the south of S'ambhala country (K. d. *, \$70). Also= \(\tau_{\text{em}} \cdot \frac{\pi_{\text{em}}}{\text{qk}} \delta_{\text{em}} \delta_{\text{em}}\), white; also \(\text{3c5} \text{5} \text{Kumuda flower} \((\text{\$\psi_{\text{em}}} \delta_{\text{em}}).

‡के क्ष्य Si-tahi-bdag बीसायति the husband of Sita, Rāma the hero of Rāmāyapa who resided in बंदर अपून्य the palace called Puspavati (Māon.).

5 n-tu n. of a place in Kham (J. Zaf.).

N'S si-tha wave [the date tree]S.

** si-ra = *** worship (mystic) (K. g. 4, \$16).

2. bar, bolt, door-bar (Ja.).

રે ૧૧૬ કા-ri bbs centipede W. (Jä.).

N'20 si-ril a kind of inkhorn, case for carrying an inkstand in one's pocket Ld. (Jä.).

‡ भै'या si-la विषयो or सबसे a sort of incense. अवसे के the sillahi tree [Boswellia thurifera]S.

Syn. K. Th. w glad-pohi-sas; Ausan sila-blad; Luze. dri-bead; Lus ro-ldan; dr. aus cher-gyc.ma; BuBr tshim-byed; dagu aus legs-bbab; u. 834 thah-chu-can; u. 1222. beud-bad; u. 1244 beud-ldan; auf galla-ki (Mon.).

A 2 si-li-ma the breaking up of the ice (Sch.).

*** si-ii-ii the noise produced by the incessant downpour of rain.

‡ विश्व शंना md-ra विद्युवार the dolphin.

\$ \$\frac{1}{2}\$ si-Ala = \text{4.5} for \$\frac{1}{2}\$ for \$\frac{1

स्वाद्ध sig-pa jerk, to jerk, to hitch up, to give a hitch as porters do with a load on their back (Cs.); व्यावेद्ध to shake or jerk the body. अव वेद्ध sig-sig वर्ष सद्द व्याव to move, to jerk (Maon.): अविद्या प्राप्त व्याव he shook his little head (Rdsa. 11).

NT H sig-bu also and sig-ra sort of a basket (Schr.).

MK sift-skyur curdled milk, sour milk (Sch.).

‡क्षेट्र'ब्रा'योर क्रिट Sin-ge-lahi glin विश्व-द्वीप the modern Ceylon.

‡ हिट में sid-ge = बेट ने चित्र the lion.

द्वार व sid-Ac-wa = चंद्र म holy, of pure character: वृध्यविष्ठ के देव नमत्व (नृष्ण) व्यवस्थ ध्ये there resided only holy men for the purpose of acquiring perfection (A. 124).

Six 3 Six-ps the Tibetan name for the Sikhs of the Panjab derived from such names as Ranjeet Singh, Golab Singh and others.

act out, wool for the third time, by which the finest is obtained. 2. adj. in compounds:

RE'S sin-bu liquor made of mare's milk, Tartar arrack (Sch.).

चेद विश्व sid-tshol Ts. tea-pot, tea-kettle (Jä.).

केट जिल sid-yol, v. केट रक in केट द sed-po (Ja.).

Real side-po $(J\ddot{a})$.

THE strike-po (as & as a) with unfermented rice-water. I. adj. thin, clear, W. 2. sbst. Cs., also exact small-heer, the fourth infusion of as a weak beverage, without any intoxicating qualities, yet not disrelished on that account (from Jä.).

भेर् । sid-pa to whistle Sch., भेर ॥ sidsura := भे॥ si-sura (Jā.).

- ‡ Aq T or Sin-du gi-ri faq faft 1. mountain bordering Sindh. 2. n. of a king of the country of Darada (Dardistan) (K. d. 4, 231).
- ्रे केन दुः र व sin-dhara-tha n. of a religious work: ब्रियान येणायक्षन इसद्वरणास्तर पर्ये केन दुः व नसुरुष-द्वार्थे केन्द्रिया क्षुत्र (A. 98).
- * Parks sin-dhar farmer n. of a religious sect of ancient India. There were restricted these who have nothing to aim at or who desire to resemble the "do nothing" school of the Chinese Buddhists. There is shool (They. 35-39).
- sin-dhu the country of Sindhu, modern Sindh, in western India. Angigu sin-dhu skyes (lit. native of Sindh) a general term for horses imported from Sindh (Maon). Angin sin-dhu-ra = Angin for Angin minium, red-lead = Angin (Ja.):

 Angin angin sin-dhu-ra = Angin (Ja.):

 Angin angin sin-dhu-ra = Angin (Mad.).

 Angin angin sin-dhu-ra = Angin (Mad.).

sin-dhuhi bdag-po = 9 वर्षः देवाय विश्व-पति (Maon.) the ocean.

মিন্দ sib-pa বিজ্ঞান to be absorbed, মানা-ইপুল as water on the ground; to evaporate, to soak in, to be imbibed; মিল্মন ইন্দ to be lost in, to vanish in the air; মিল্মন ইন্দেৰ to evaporate or vanish quickly.

and sib-bi n. of a disease (Ya-sel. 28.)

pox; Schtr.: the measles.

शैठी दा sim-pa= वर्ष त 1. to refresh, to be refreshed; acc. to Ja: good health, prosperity, or vb. to be well, to be well of. श्रेक्स वर्ष तथ्य happily, contentedly (Yig.).

केश हैं। sim-byid= इ व as met. the moon, केश बहें। कोल cool. केश इ अ निकेशियों a rivulet that makes a refreshing sound.

মি sil or কিছেন sil-phan and কিল ব্যা,
বাঘা cymbal; বুৰুলা টুকিল a leage-kyi sil
hkhrol-wa Lex., কিল্পুন্ বৈশাল্পিল a sil-phan rolmo hkhrol-wa to strike the cymbals; কৈল
কুন্ম a female cymbal player (Tā. Jā.).
কিল্পুন্তাৰ sil-khrol-gyi syra the sound
produced by one bell-metal disk striking
on another, the sound of a pair of cymbals (মানি); কিল্পুন্ত sil-phhan a cymbal
player (মানি);

क्षेत्र 🙀 sil-şgrog = अ: 🛭 as met. peacock.

श्रीया मु sil-bu, क्षेत्रम = क्ष्म a little.

have sil-ma = have 1. separate pieces, particles, dust, fragments. 2. the tinkling sound of a cymbal, grandenesses of tunefully flows the brook over its boulder bed; have gurgling water; rippling brook (Mil.); also haves the rupes



of Ladak,=four-fifths of an Indian rupes (from Jä.).

মিয়ে মিয় sil-sil বিছিৰী, বিদ্বানী (Zam. 5) small bell; ব্ৰীন্দ্ৰমন্ত্ৰী, tinkling sound of beliefs.

্ঠা : su 1.= শ্বাবিদ্ধান মন্ত্রা a lucky and good woman, good luck. 2.= দ্বান্ধান eating (mystic) (K. gu. দ. 179).

MII: 1. w., interrog. pron., who is: at 4 who is here? It was who are you? #3 #5 #5 #45 who is it and what is his name? ##5 who went? #'54'35 who says, or who said? gw or god by whom? सर्व of whom, whose ? which ? कुव सर्व दु सु नेव which son of the king? 3744, 559 plural forms of who? Collog. Tis often used for # in certain districts, 2, correlative and indefinite pron.: स्मिन्दिन्यर्दायदेविदर् to him that kills this man, I shall give; हुर कर स.च.चर बाह्य वाम वर्ग्य वाम have not you already asked some body before? E. E. 4 is also used for some body, some one, a certain: Hode 5 44 a certain friend; Hat #34.44 a certain avaricious person, a certain miser.

at su-su who, who! A at at a denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent smoke from entering the mouth.

SIII: termination: 1. of the term. case after a final w: 55.7454 T. gone to his own place or residence. 2. num.: 88.

su-gi vulgar corruption of #4 or 44 yogi.

‡ 35° su-ta-ya yaw n. of an elephant that belonged to Kalyana king of the country of Yava (prob. Java) (K. d. *, 87).

\$5.5 Su-ta-rin. of a place in Himavata where lived a notorious hunter who was at last devoured by his own rapacious hounds (Tan-shag. 64).

† § 'AX' 5 Su-war-tan. of a Gandharen princess, daughter of king Kebula (K. my. 7, 482).

‡ अप्रेच का-ma-nd द्वननाः a species of flower (K. d. इ. 282).

्राञ्च प्रकृष्ट का nunn-tra bya-ka-ra-na सुत्रकाषाकरण n. of a Sanskrit grammar prob. of mystic and Tantrik terms by Acharya Chandra Gomin.

मुं की nu-mi सुनि n. of a medicinal root resembling turnip, imported into Tibet proper from Ladak. शुभार्मस्य विश्व सुन्। सुन

+ धुंजे डें Su-me-tho सुमेश n. of a mountain situated on this side of the mountain called शुन् के su-çri-mu (इचीन) (K. d. 5, 282).

* সংগ্রাই su-rahi-snod= এন প্রাই chaft-gisnod wine-jug, prob. also the kind of water-pot called surai largely used in upper India for cooling water: সংগ্রাহ ব্যস্ত্র ব্যাহিন্দ্র ব্যাহিন (A. 50) having been poured from wine-jug it was unfit for—.

5'5'44' & su-ru phan-isha also 5'44' (vulg. called *4') red-pepper or Capsicum annuum, i.s., guines-pepper.

gi Ql su-lu sight argument denotes perh, the usual sitting posture of Milaray-ps who, while reciting his songe, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, his head leaning on his right hand (Jä.).

sug reward, recompense; ages sugram id.; ages sug-rjed mark of honour as a reward C.; ages phay-sug a bribe (Ja.).

দু পুৰা ব sug-pa I. sbst. - বৰাৰ the hand, the four legs of animals; গ্ৰাপ্ত sug-bris = 3ৰাইখ hand-writing গ্ৰাপ্ত হয় (Cil. 10) reduced into writing.

মূল্য II: root of a kind of medicinal plant used for washing; মূল্যবেশ্বনের the bleached sug-pa is a cure for deafness (Med.); মূল্য powdered sug-pa (Rissii.).

yard III: vb. to push, jog, nudge a person, in order to awaken or make him attentive; to push open, a door with a stick: \$44.445.4 suy-pa-shiy byedpa to push, to shove, to displace (Ja.).

सुन्य हुन sug-pa-skyes= ५८ वेद (mystic) (Mist. 4).

ধুৰ্ম sug-po a limb; ধুৰ্ম the four limbs of an animal, esp. the lower part of the four limbs (gen. of those that are slaughtered for meat) (Risii.).

‡ ধুবা ইবি sug-rinel or ব্ৰক্তাৰ sug-smel 1. Co.: a kind of spice. 2. = আনী ন cardamom: ব্ৰক্তাৰ-ক্ষাৰ্থ সূত্ৰ

Syn. 434 aguru hthum-gsum-pa; Qu' 44 uz-ñan-ma; I al gra ne-wahi lde-mig (Mhon.).

বৰ ধৰা বি laughing loudly (Rdsa. 10).

ৰূপে sud-pa to cough, to breathe with difficulty (Cs.), ধ্বংকৰ to die by being choked or suffocated.

र्म वित् अप्त= थन or 54 time; सन्दे= इक्षरे; अर्थेन्द्रांकाने नावासनरेष्ट्रस्य at times he called (invited) the lord Atis's (4. 155).

মুন্ধ sun-pa = কালা বাহন ব or কাৰেব vb. adj. প্ৰান্থ 1. to be out of humour, tired of, weary of, sick of; tired, weary, গ্ৰাম প্ৰান্থ not tired of hearing (Mil.); মিণু প্ৰান্থ বিশ্ব to become tired, to get weary of; প্ৰান্থ বিশ্ব কি become tired, to get weary of; প্ৰান্থ বিশ্ব কি line in the dependent of the tired of it; to make (a person) tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen (Ja.) হ মুখা; to Llame; প্ৰান্ধ প্ৰান্থ বিশ্ব কি line in death with, প্ৰান্ধ কি became corrupted, biased, prejudiced. প্ৰান্ধ কি poisoned or prejudiced mind (S. Lex.).

अन्ति sun-khyud चपनाइ scandal.

सुर्वर वह व sun-par hbyin-pa 1. to stun or drown with, to overpower by noise, to silence. 2. to refute, confute, disapprove 3. to renounce, to resign : 34 34 44 Fau strength to renounce (the world) (Ja.); occurs in के दुवे वहुव मधिन के बादिन मा व है सार है सार है सार है सार है सार है सार है सार है सार है सार है सा \$54 to renounce or break through the magic ties of relations (Ya-sel. 7). 55'35'4 sun-phyun-wa=599'4'84'4 refuted, have obstructed one by logic in controversy. defeated an adversary: 59 347 495 4 4844 ठर् रे रे दश्यमुद्र प्रस्त by the Madhyamika metaphysical demonstrations he having refuted all one by one (A. 28). 34784 प्रदेशिय sun-hbyin-pahi tshig = प्रतः वैकियारिय a libel, words of insult or disgrace to another person.

MIT and-pa pf. ones or gow, fut. one 1. to stop up, plug up, close, cork; to keep shut locked up: Fraquegau to stop one's mouth and nose with one's hand: 554 ward to strangle, suffocate, choke a person; to fill up, choke up with earth, rubbish, etc. a lake (Glr.). 2. विवेद्वास्त्रव to blot out, erase like a letter; to cover, shut up, fig. क्यू अपन्य to cover the trace or track, to efface every vestige: 9-3-49-9 to rub out a figure or a drawing: 5'44 q4 Az 4q'q to remove the name of a debtor; to hush up, conceal, e.g., other people's offences; to suppress, to avoid, e.g., obcene words; to allow to settle, the mash in brewing (from Ja.).

स्वस्त sub-sub obliterated, rubbed out, erased; सुन्तिस्त सुन्द्रस्य having rubbed it out with his hand (A. 44).

ভূমী sum, for ৰয়ুল three, in compounds before consonants: পুলত্ব বিষয় thirty, গুলত্বলু বিষয় 3000; গুলত also গুলত বিষয় বিষ

સુષ્ક કૃષ્ણ sum-cu-tig or સમ્પ્રેન a medicinal herb growing in the clefts of rocks and amidst grass in Tibet. સમારોન મેમાર્થક in Tibet. સમારોન મેમાર્થક sum-cu tig removes inflamation of the liver and biliousness. Med.

Tibetan alphabet. 2. The original Tibetan grammar of Sambhota in 30 s'lokas.

सुष्य sum-rtags abbr. of सुष्य प्रमुख्य व्यवस्थ विश्व विष्ठ विश्व विष्य विश्व विष्य विश्व विष्य विश्व विश्व विश्व विश्व विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य विष्य

NAT Aum-mile upreu: where several roads or rivers meet, the junction of roads or rivers (Maon.).

San Sum-pa or San 1. n. of a province and that of a monastery in Amdo. 2. acc. to Jä. adj. putrid, rancid, rotten. 3. vb. to bind or tie together, to draw together; to condense (S. h.).

Num-pa mkhan-po (lit. the abbot of Sumpa n. of a celebrated Tibetan author who wrote various works among which those on medicine, astronomy, history, and of Buddhism. geopraphy are full of interest. He was born in Amdo; his real name was a average (Yeahepaljor).

NT 43 sur-phan, red pepper v. 45 44.8.

स्थादेन sum-pisen = भाग त्यान्त्रभा the heaven (Maon.) विश्वच the heavenly residence of Brahmā, Vishnu and S'iva (Jig. 21).

colocynth. 3. n. of a disease.

 $\mathfrak{F}^{\kappa}\mathfrak{F}^{\kappa}$ sur-sur coarse-grained, e.g., grita W. $(J\ddot{a}.)$.

সুবা sul 1. an artificial plait in a dress; কুম ব্যাহ্ম সুবাইন্য the lamaic petticoat, etc., which is also without plaits (Jiy. 11). 2. furrow, channel, groove, trench, ditch; হবা, ইয়াৰ lateral valley, ravine, hollow; ইয়াৰ সুক্তিৰ a town in a lateral valley; and narrow ravine between rocks; new the fluting in a column (Jä.).

44 54 sul-can furrowed, having plaits or folds.

स्यम sul-ma an angular, or grooved vessel.

NU sul-mal the third stomach of ruminating animals, the psalterium or book tripe (Sch.).

nus instr. of n.

श्रुभ । sue-pa colloq. the belly, stomach : श्रुभ । स्थाप swollen belly.

ম se 1. one of the six early tribes of Tibet (Jig. 6). 2. n. of a kind of small bird (Risii). 3. = ম 3 বৃ. মুন্দ্ৰ a little, very small: প্ৰস্কান বিশ্ব in his cheeks there were slight depressions (or wrinkles) (A. 80). 4. num.: 118.

शे व अ se-khra-ma species of fly (Rtsii.).

रो'म्बर n. of a place in Tibet (Drb.

তাত se-gol অনুনা 1. the snapping one's fingers. ইবিশা অনুনাম : the sound from the snapping of fingers; the time it takes to do this, i.e., a very short time, a moment, a twinkling (Cs.), ইবিশু নি se-gol-gui sgra the sound produced by snapping the fingers; ইবিশু নি se-gol-gui by snapping one's fingers; ইবিশা মুলিয়া ক্ষিত্ৰ স্থানিক ৰ signal given by snapping one's fingers; ইবিশা মুলিয়া ক্ষিত্ৰ স্থানিক ৰ sign of contempt or indignation.

के केंद्र se-rgod for के ब्यु केंद्र se-bbru-rgod; wild pomogranato: के केंद्र बहु केंद्र अहेद केंद्र केंद्र

A 33 &N 2 Se-chen chos-rje Tibetan n. of one of the Tartar emperors of China (Left. * 11).

ম দু হব্ ভাষা ac-ta rog-po a species of an aquatio bird (Revi.).

N 55 se-tran yellow beads of a rosary, coming from the central part of Tibet (Ja.).

રો દે se-dri, વધે gsc-dri the disagreeable smell of the sweat of the armpite: મેરે વ્યાપ્ય se-dri henam-pa having that smell (Pth.) (Jä.).

\$1255 se-bdud n. of a (*1254) demon.

के व रह है so-wa ran-ria the horse on which a के वर्द्द demon rides.

র বুঁ Se-fdur n. of a place in Tibet:
নুষ্ণ কুম এইৰ কুম বুম কুম এই বস্তুবা কুম দে: (A. 121).

रो'य sc-wa or नवेच gee-wa, मबेच bec-wa 1. a thorny plant bearing white flowers resembling the rose; acc. to Ja. rose-bush. rose-plant, rose ; ज्येर अर्ज के या के हज geer-miles se-wa me-tog prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himālayā mountains; in C. hip, haw: As a cife se-wa is mentioned as the food of the silk-worm (Ja.). 2, in and sc-wa ra-ti, an sc-wa is the fruit of a plant which is used for gold and silver weighment; it is about two grains in weight: ब्यायायदीयायमेरावे पाराहेबाबडेबातदा A a do not give even one grain of gold to this king (A. 128).

रे पद्भाप Se-win nas-pa n. of one of the disciples of Milaraspa. (Lon. 2, 21).

নৰ্ব se-bo prob. for ৰ'ব grey, মুক্ত skrase-bo grey hair; এক্টাৰ ngo-se-uo (resp. ব্ৰক্ত duu-se-uo) a grey-headed person (Jā.)

A.J. se-bya one who calculates and studies the times and place of the issuing

of the Sa-bdag demon from the nether regions to do mischief to men and cattle; a Sa-bdag astrologer.

as sc-hou a bad-smelling insect.

के बचु se-hbru समस राहित्य pomegranate; के बचु के प्रेय se-hbru me-toy pomegranate flower.

Syn. कडेब ४८८५ mehin-nad-agra काई पृथ masod-laan; केड्स इked-nat; क्षेत्र केट शुण्यकीय gi çih (अनिका.).

কৰ্মৰ se-hbrog spite, malice; backbiting: देशका अध्याप বৃদ্ধ নী ব্রুপার বৃদ্ধি those not being pleased grew spiteful and behaved maliciously.

Not se-mo view a necklace (Zim. 5).

***The transfer of the process of the pearls of the pearls of the pearls of the pearls of the pearls (Herom. 131).

ৰূপৰ se-mog C. venereal disease; ৰথ se-rma syphilitic ulcers (Sch.); v. ৰ'ৰ্ম

ম ব্যাহ Sc-dinar n. of a terry near the monastery of Sam-ye: ই নুমান ১৯ ছ বুল্লান ইন্মা from there he proceeded to the ferry of Se-mar. (A. 91).

*35 hs seku ria-khrid the groom of the chief of a class of demons.

रोपाम sr-yab=कोषव (म्र) विशे a fig.

ते पाँचे न se-yo re-sea scanty grey-hair: इन्दु देन देश कर माध्यक्त के पेरे वन्द्रम्य। there was a grey-headed old man said to be 500 years old (A. 70).

Sc-ra, lit. place of wild rose or brier; n. of a large monastery near Lhasa.

orier; n. of a large monastery near Lihasa.

*34 se-rul a kind of mineral earth used as medicine, probably bismuth; also yak-oow's dung collected in autumn for

manure (Jig. 9). वे दुन बहुन्य के, दुन कर केन वर हैंद (Med.).

ata se-rel half open, W. (Ja.).

के अञ्चल Se-lo sa-phyags the housesweeper of the king of Sa-bdag demons.

से नहरेश ac-çar re-sca whitish brown: इय बहुद अवद अवद अवद रेश another old female ascetic (yogini) whose flowing locks were whitish brown (A. 69).

के नेष्ट se-çiñ a kind of nettle. Acc. to Cs. a tree or shrub, good for hedges. के उन se-dug poison contained in के नेष्ट. के इन or के उन का duy-nad = रेन्ड्य निष्ट reg-dug nad syphilis (Mea.).

के के sc-se, के इंद्र a kind of brick-tea (Risii, 74).

क्षेत्र seg, बेब बेब seg-seg obliquely, awry, केब व्याद्य to cut obliquely.

रोप। यु seg-bya n. of an aquatic bird, prob. snipe (Rtsii.).

র্মণা ম scg-nut small stones, gravel W. (Ja.).

मेन्य ठन segs-can सर्वेदिस gravelly.

AL' sen, v. mar gren.

‡ &C. 9 sch-ge fat the lion-only known mythologically.

Syn. १ ५०० का उन ri-dbags zas-can; यह ते विकास glah-po-gjonus; वह नि byhog-byrd; नवमा द्वीर का glah-po-gjonus; वह नि byhog-byrd; नवमा द्वीर ति का glah-pa; ह्वा-वह नय-वह रक्षा द्वीर का किन्द्र का किन

plant which has the property of removing

barreness: कर्यक्ष क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र क्षत्र

केट चेक्क sen-ge-phrog = हु कि होत-हांत स्थल-इ.स (Maon.) [a species of Euphorbia used in offerings to the snake-goddess Manasā]S.

केर ने डन sen-ge-can= श्व-११ boat (Mnon.).

केर के भूष अन्य sen-gehi agra agrog-pa an epithet of the son of Kamadeva (Mon.).

कर विश्विष्ण sea-gehi cia-rta-ma an epithet of the wife of Mahes'vara (Man.).

बेट ने देशिया के, sed-ge higg-med n. of a medicinal herb; बेट ने देशिया के दूशिया वर्षा वर्षा प्रस्ति Sedge-higgs-med cures fracture in the bones of the head.

के. ने प्रिये हु से किसेस, सिक्सिएस, राष्ट्र the planet Rahu.

Syn. # 454 egra-gean (Maon.).

केर चेदार से Sed-ge bash-po विश्वन an Indian Buddhist Pandit who wrote a commentary on the Prajfiaparamită (K. dun. 38).

कर देहें sef-gc-risen an epithet of Jampal Bodhisattva (Miton.).

ac 等資金*sea-gebi-kkri* fitures a throne so called from its being supported by golden lions. The throne on which Buddha's image is seated borne by eight lions.

कर वेश श्र हिन्दु sgra the sixth in the list of the thousand Buddhas of the present Bhadra-kalpa (Situ. 42).

केट नेदेश व्यक्त वर्ष भर्द Seh-gebi sgra begragepahi mdo n. of a Sûtra in (K. d. म., 183).

के. केइव sef-gebi risal विश्वासमा; the prowess of the lion; one powerful as the lion. the lion.

केर केट देवन sed-gehi-rigs = as met. a dog.

Re du gu of uf. Sea-ges shap-paki med the Satra delivered at the request of prince Simha the son of king Ajata S'utru (K. ko. a, 75).

के कुन्त्य होत् हों कर्त-leam dkar-mohi nusho=या glacial water, natural icewater, glacier stream (Sman. 351).

of RK RK sed-ides prob. a wrong spelling of RK RK also RK RK a tree growing on the southern lower ranges of the Himalayas, having red wood, and a bark which by the poor is used for tea called RKR; its sap serves as an officinal drug Lt. (Jä.).

हैं हैं है seh-last कहिए; Acacia Catechu.
Syn. क्षेपके कुष्ण byis-pass mu-ma; क्ष्मिक glu-len-ma (Mon.). Damaru (drumlets) made of this wood emit a very musical sound.
It is of three species, red, yellow and white (Lic.): अह. यह के पुन्त कुष्ण है है द दक्क है कि अंग (A. 31) and my best of all the deities is Dolma of Sengdeng forest.

Ac ex can ach-idea han-ma an inferior species of Acacia catechu.

Syn. यन्द्र-वर्षे वेद्रक्षेद्र- bçak-wahi sok-ldek; विष्पुत्र tshil-dgra; श्रुपदे क्या व ela-wahi yal-ga (Mhon.).

fabulous golden mountains of the Buddhist cosmogony (So-rig. 8).

हार ड seh-po, = क्वेट में 1. clean, white, cf. कुवेट : 2. Sch.: thin, airy, transparent, not dense or tight; केट केट id. (Sch.: open, free, roomy, spacious); कुवेट केट केट केट केट कर कुक्र skye-bo seh-seh-por gyur they became very thin, lean, pale people (Jä.).

बेट' जिल्ला कर्ना क्यार में तार. क्यार , also क्यार , to lift up, to raise what was hanging down or drooping; श्राम्भ क्यार क

dr. or sed-cal water white, bleached.

dr. dr. sed-cal, for dr. dr.

AC ACA-sor = 34 A losing sight of, oversight, eccaping from the memory (Fig. 24.)

र्भे5 sed a file, rasp. (Jä.)

चेत्र द्वा sen-dha-pa prob. Tibetanized form of the word Siddha= व्यव्ह ब्रिंग्य a Buddhist monk or mendicant; के १ व and विद्व are its corrupt forms.

মানু ক্রি sen-mo অব্ এই ক্র ল or resp. পুৰুত্বৰ অংশ, nail of finger, ক্রমণীৰ toe-nail; ক্রিপ্র a gripe, pinch, nip, twitch; ক্রিপ্র ক্রমণার to pinch, squeeze; ক্রিপ্রেমণার ক্রমণার করে much as may be put on a finger nails small quantity (Sch.); ক্রিপ্র ক্রমণার grown or appeared on the nails, ক্র্মণার white spot, such as will some times appear on the nails of the fingers (Jā.).

Byn. ইম্ম şder-mo; অনুধ্য মন lag-pahi teher-ma; অনুধ্য বেল ই lag-pahi dyah-no; অনুধ্য ন lag-srid-can; ৭২৭ পুণস্থান টু bdodmyoş kage-kyu; মন্ম টুল sor-mo-şkyeş; মন্ট্র şlar-şkye; ন্ম্ম na-ga-ra (Unon.).

क्षेत्र विश्व sen-mohi as met, peacook.

कोटी seb, v. 🗫 gseb.

ইউট ঐ sem-me (ধুন টাণ ঐ) slightly smiling: টু উট্টেট প্ৰথম কৰ্ম ক্ষান্ত ক্ষান্ত (A. 96) the lord slightly smiling said, be patient, sir.

क्षेत्रास sems चित्र, मनस ; सब ; resp. ३०४ 1. soul, as power of moral volition, spirit; dun' grac a sems-kyi khast-pa fun the heart where the soul resides; विद्यान केट the doer in the heart: AMM TOWN to have power or influence over one's mind or self: वेशम रह यह कर his mind became cheered, the mind was joyous. वर्त अवस प्रेक्षण passionate mind; lustful mind. attaquest gar বই মধন passionless mind. পুৰ পাৰ্ই নামন the eternal spirit. 2. mind, resp. 95 vid and में blo : मेमम दे दुवाय वेबमाय थेद। मेममाद्वायर वाईव वस वहुद (K. d. a, 214) it is good to control the mind, he who has controlled his mind will obtain happiness ; केमस-द-व-5-व the mind is sick, is troubled; सेनस बहुन्य व sems hkhrugs-pa a mind agitated and troubled by sorrow, affliction, vexation etc. : वाँद पर्व सम्म forbearance, patient endurance, fortitude, constancy ; न्यू र केश्य malice : नेसारवाद्र अवायवे केसम mind full of wisdom. knowledge. बेमसामे व्याप चवायाचित्र a steady. firm mind, not to become agitated or ruffled at heart; केल्ला कि 5 at the bottom or depth of the heart; ANNITE AS = HT OLD misery, grief (Mhon.): ANN | 15.5.45 one very much grieved, deeply concerned; manage a timid, weak minded person; केशभाक्रिय to lose one's senses, spirits; केशभा 3 154 sems-kyi spyod-pa fan afta intellectual powers, mental faculties (Vai.-sfi.).

Syn. हेर. इग्रांश ; दश नेषाहेद gnam-çes-gten (Mon.).

वेशव के बंदवाई द sense-ky: lons-spyod thought, thinking, imagination. Syn. 44 kg rnam-rtog; ausent hamguio; ut aus mno-ham. (Mon.)

কালা বুণে sems skyed-pa to suffer thoughts or inclinations to rise in one's mind, as e.g., a seasons, to give way to them; often used in reflective sense: কিলাল্লং at to humble one's self before a person; also esquips as to humble one's self before a person; also esquips are to humble

hand sems-skyo repentance; weariness.

Byn. भेरा yid-skyo; देशपर बदुर Aes-parhbyuA; बॅटेश skyo-Aes; भेर बदुर yid-hbyuA; बॅन्स skyo-ças (Mhon.).

ইনজন্ম বুট্টা, sems-biskyed ছিল্লাল্ড notion, thought, idea, any thing arising or dawning in the mind; these as enumerated in Houm, Pharphyin, Lumrim and Legalogal geer-phirel are of two kinds: সুন ইবাৰই কিলোলাৰ and ব্যৱস্থাতি কিলোলাৰ কিলোলাৰ (M.V.)

केशवार्षित है sems-khon-chud= धुन् वहव sdugbshal suffering, sorrow, grief (Mon.).

ইমধান্দ্ৰ sems-mkhan intelligent, sensible: ইমধান্দ্ৰ মিশুইশাস্থ্ৰ not one sensible person was present (Glr., Jä.).

mara द्वार्थ seme-hkhyog-po = भेद्र छ भेद्र व mi-drań-po min-pa one who is not straightforward (Minon.) = वद्रवार देर व to be dissimulating, one behaving artfully, cunningly.

hewage sems-bkhral a mind afflicted, painfully agitated (Sch.).

મામ મહત્વવા વાર પરે વૃષ્ટ the so-called five but really four causes which agitate the mind:— 1. વર્ષ વર્ષમાં પર termination of friendship, loss of friends and relations. 2. દ્વાર મુંદ્ર fall from prosperity, loss of wealth, etc. 3. મામામ વાર્તા indifferent state of health, the state of health being not uniform. 4. રિસ્પોલ વ્યાવસભાવ (ફ્રિવ ફ્રેમ્સ) ફ્રેસ્ટ (x, y, y) the consequences of the acts of the former states of life (K, du, q, 49).

merry, cheerful; merriment, enjoyment.

कास का seme-can चून, स्था animated being, man, animal (in Kham and Amdo the term is applied only to the lower animals). वैश्यक्ष का and भूग क्ष्म srog-chags are sometimes confounded together, the last term though in a general sense applying to animated beings being seldom used to signify humanity.

Byn. वर्षय hgro-eca; क्षेत्रच ekye-bgro; केलच एन seme-lan; क्षेत्रच ekye-ldan; क्षेत्रच ekye-eco; केलचायास्त्र sems-pa-can; भ्रेत्रच्या erog-chags; नेभाष्ट्रम çes-ldan; खणास्त्र lus-can; क्षेत्रच ekyesbu (Mon.).

केश्वर कर्ष प्राप्त sems-can-dah (dan-pa big with child, prognant. केश्वर क्ष्मक semscan-shugs=9र केर्युक्ष bud-med sbrum-pa a prognant woman (Mon.).

dissumment sems-chags-pa to be fond of, loving, to be passionately devoted to a person or object.

केश्वर-वर-अव-वर्षाकृषण sems-hjab phab-nas smras-pa = केश्वर-अव्याद्धन्त-प्रशास्त्रिण to discourse on religious matters with an accordant mind.

the inner working; memory, intelligence,

Ryn. नेषाय çee-pa; केष्म seme; केष्या व semepa; हिर इतांत्रं; बर्र में क्षित्रंय nah-gi byod-pa; द्वाय dran-pa; ब्रॅ blo; रेषाय rig-pa; क्षण्नेष rnamçes; गुनामी kun-gohi; विर्क्ष yid-byod (Mon.).

dun fun sems-snoms = dun ex sems-chus or fifun ex: a timid person (Rag. 29).

token (Pth.).

down down a sems-theos-ps mental absorption, to be absorbed in thought.

describes of understanding [extension of knowledge] S.

केम्बर some-halo cheerfulness, ease of heart.

mary sems-sdug=29722 zdug-behal

44, Andres sadness, sorrow; misery,
mental depression (Uhon.).

www.45 sems-nad heart-grief, affliction:

केश्याद्वय sems-rnai (yoga) a peaceful state of mind, a concentrated mind. केश्याद्वय दुः क्रम्बद्वय विवास व्यक्षपद्वय (Site. 71) the mind to be brought into perfect rest must have good thoughts.

बेश्य इव दु भे वृद्धा sems mal-du mi-gnas-pa a restless mind, a mind not in equanimity.

Syn. १वर् भे ज्याप gnal-du mi-gnaş-pa; वस्त्री वेदाच bag-mi-phebş; देखा भे जनम eki-la mignaş; स्पुर में स्न hphyah-mo-can (Mhon.).

केश्रयकृत्य sems mum-pa= ५ववः व to be glad, gladness (Mann.).

केश्रम sems-pa केत, क्लान, संसा; pf. केश्रम or व्यवस्थ heave, fut. व्यवस्थ, imp. क्ला I. to think: वर्ष्युवा केश्रम or व्यवस्थ he thought as follows, he had the following thoughts; क्लाव क्लाव to think perversely, to take the wrong view of a thing; to meditate, muse, ponder; क्ल्याव के किल्याक in meditation, lost in thoughts; किल्याक क्लाक के immersed in melancholy thoughts (Dpl.); केल्यावभा क्लावल क्लावल क्लावल wiffully, purposely; क्षेत्र क्लावल क्लावल seriously, रूदक्षिण क्लावल क्लावल क्लावल क्लावल अञ्चलक क्लावल क्लाव

केम्बय उन sems-pa can चनःसमा pregnant, bearing child.

देशकार्यव sems-dpah a brave mind; इस्-इव देशकार्यव a purified, brave and powerful minded soul, a saint of the Mahayana school.

herrywiz; is sems-dpah chen-po ayuwa a saintly soul that has attained high perfection.

केल्थ र्वेश्वय semş-phyoş-pa चयानः distracted mind, mind unable to fix on anything.

danidari sems bem-po=274 lkug-pa idiot, stupid, fool (Moon.).

+ केशम ब्रॅट क्रिंग sems-blok blok-po = विश्वप a depressed heart.

केश्या अपने sems ma-bds unessiness of the mind, unhappy state of mind.

speculating on many things.

description sems sui-dgah-wa disconsolate, unhappy; displaced, discatisfied.

hearth quara sems mi-gnas-pa a vacillating, unsteady mind unsteadiness, fickleminded (Moon.).

Syn. with guam-gyen; Bif4 mi-heten (Maon.).



disgust (Sch.).

केश्याच्या semi-gehan चिमान्यर regardless; thinking differently.

description one with liberal views.

Syn. A squient blo-khog yaks-pa; A & a blo-che-ua; and unen beam-pa-yaks (Mhon.).

मेमस वृत्रीय sems-gych-ua विविश्व विषय । inattention, wandering, absent-mindedness; to be disturbed.

केमभाष्यिक sems-gyens disturbed mind = हुषाबङ्ग sdug-benal suffering, sorrow (Minon.).

a philosopher; one who thinks of many subjects (Mhon.).

bus अध्य sems-çes-pa पश्चित ;= सम्भ a learned man, a sage (Moon.).

केमस नेव हिम sems-çes-khyim = ६४२ हिम the residence of a sage; also that of a hero.

केल्य वर्ष sems-gso or केल्य या क्षेत्र consolation, to console; केल्य वर्ष तुवस स्वस्टब्स् (Rdss. 19) be consoled, do not be troubled in mind.

ৰীপ্ৰ selss 1. বাছিল pomegranate. 2 a little tooth (Jd.).

acr 1. for acr. 2. acrouption, putrefaction. acres reneid S.g. (Ja.).

सेर्ना scr-ka=केरण 1. crack रक्षर जेवावा केरलाकुर there is a crack in the porcelain cup; a cleft, slift fissure, crevice, gap, व्य केर chasm or cleft in a rock; कुकेर a large gap. 2.=च्या प्रचित्र a hole; केरलाव्यव to close or stop up a hole or crack.

ইংশু ser-skya lamas and laymen, i.e., Buddhist monks who dress in yellow and layman who dress in plain or in white. 2. কবিং, দক্ষে yellowish white, brown; দংব্যুম্ সুবিং; of fair complexion, of white-yellow colour.

केर कुल ser-skya-man. of a Yakea princess (K. g. 5, 130).

As a ser-ske yellow-sash used by Buddhist monks of Tibet (Rtsii.).

ATP ser-kha v. ATM.

केर एके ser-khu-se हार कर विकेष एके कुत साथ पर्वेद देन है ज वेद (Khrid. 130) for what has that old beggar settled in the city?

ক প্রথম ser-khyim-pa= ১ইব্র, a Buddhist mouk of the Tantrik school who while doing priestly duties (chiefly astrological) lives as a householder and keeps female company; ২৭ চুন্ত মুন্ত বাল, কিং প্রথম কিংকার্য he converted even the ordained monks into householder priests (A. 66).

কংশুৰ ser-khral fees paid to a Serkyim-pa priest for protection against damage done by hail, i.e., money paid to a Tantrik lama for his preventive ceremonies against hail storms.

केर अस ser-ga-ma turmerio, curcuma (Sch.).

dress of a Buddhist monk (Khrig. 18).

केर अ ser-can fund brass.

Sazifraga flagellaries (Jä.).

के अवस ser-nag-ma सन विक्रमा yellowish black. रे दे ser-sua आत्सवे avarice; के ए के ए

Syn. agunu hchums-pa; agenu hjuhs-pa; hun shib-mo; an cha-phra; ngan-ches (Mon.).

केर इ.स. ser-sput-can सर्तर, खपच a covetous person, a miser.

केर इ.व. Ser-sna-wa n. of a heretical sect of ancient India (Theg. 39).

क्षेर दें ser-po पीत, चवदात, गौर pale, fair, yellow.

* Age. ser-hphrest clerical procession, (Ja.).

श्रेर'य ser-wa चप्रवर्ग, चर्चवच hail,

Syn. hazzu prin-gyi rus-pu; hazz sprin-gyi rdo; hazzu chu-mkhreys; haz neg prin-gyi gon-lu; hazzu prin-gyi ku-sca; twae rdo-yi char; a yang lo-toy good (Moon.).

ARB ser-bu, v. ARB beer-bu.

कर म == वर्डन म a Buddhist nun : ६व के केर म दे प्रवृद्ध भारते (A. 90).

संदर्भ ser-mo 1. चपुनि finger. 2. W. six-rowed barley, late barley. 3. in the Amdo dialect a Buddhist monk; केर अन्य ser-mo-no the lama.

केर दुरे ज्ञाब ser-rtahi-905 = ५०व प्रकार्णम the robe made of the bark of Kalpadruma tree. (Rag. 58).

के द्वि ser-tshur a yellow mineral : केर द्विर 5य मुद्देशमुद्दामार्थे (Med.).

নীথ set 1. discord, dissension, ৰংকৰ domestic dispute. 2. a kind of incantation, like ৰুদ্ৰ; কাৰ্যবৃত্ত্ব to exorcise, make use of conjurations or incantations (Mil., Ja.). in conquest; also quarrelsome, one fond of brawls.

মিনাৰ ছান্দৰ অধ্যন্ত, অব্ভাবৰ, কিংজৰ, কিংজৰ, কিংজৰ, pf., fut. কৰৰ, imp. ইব. to throw off, to remove, esp. impurities, hence to cleanse; to pick, to pick off; to blot out, cross out: বুৰ্ত্বৰ ইবৰ to blot out a debt; to clear, লগাইখৰ to clear a path or road; বুৰ্ত্বৰ বি repair (damages), to redress (grievances). 45 ইবৰ to cure a disease, হুৰ্থ ইব dispel (darkness) (Ja).

देश 35 54 sel-zer can incorrectly for व्यक्ति। 35 54 विकास the moon.

হাঁ [: so 1. num.: 148. 2. in Budh.
= কৰ্মণ attachment, adherence, desire (K.
g. P. 179). 3.= শ্বহি বৃহং ব a mild drink
(mystic) (K. g. P. 179), also in ইণ্ড ইণ্ড ব
ইন্দেই (mystic) (K. g. P. 28).

ম II: 1. হল tooth: ম বন বন্ধা q grinning, showing teeth (likes monkey). মুন্দ toothless; মুন্দ বিশ্ব হল irregular teeth with spaces between; মুন্দ লৈ আৰু upper teeth; মুন্দ লা upper teeth; মুন্দ লা দুলা কৰা lower teeth; মুন্দ বা দুলা কৰা tooth, incisors; মুন্দ লা phot-নo, cheek-tooth, মুন্দ মুন্দ লা upper teeth; মুন্দ মুন্দ লা upper teeth; মুন্দ মুন্দ লা upper teeth; মুন্দ মুন্দ লা upper teeth; মুন্দ মুন্দ লা upper teeth; মুন্দ মুন্দ লা upper teeth; মুন্দ মুন্দ মুন্দ লা upper teeth; মুন্দ মু

Syn. resp. Ina tshems; \$5.95 idad-byed; \$15.95 gcod-byed; Nd a mche-wa; \$5.95 gnis-skyes (Mhon.).

 se happiness, comfort, joy; \$44584435 do enjoy, let us enjoy, W.A. all m. A. g. q skyidan: ag.a.-Ar.fa.f. fir and at. a. a. b. age here east. west south, north, in all directions there is no happiness. 3. = at look out, guard, spring. 4.35,4 to watch, to spy, to look out; WHE peep-hole; Wa keeper, guard, watchman, spv. emissarv, == 44.455 % # 444 money and dainties are the devil's emissaries (Ja.); And fig. a guard or watch kept by several persons round a fire; ## watch-word.

N IV: 1. Awas a grammatical termination: 344 for 344 C., also Glr. 2. num, for and sum-cu in the abbreviated numbers 31-39 (Jä.).

\$595 so-dkar white tooth.

क क्षा sa-skyag इकास्य impurities in the teeth.

अभिकेश्वास्त्र so-khahi mkhar-bu= ६व व सवे **** a staff or stick to take rest by leaning on it while travelling. 5434 Mpd:squx: 9.52.95.14 (Khrid. 57) a word of honour is to be depended on like the traveller's stick.

भेष्ट्रप no-khrab=अवर्धेश्वप जैवृतिक natural not artificial.

में वे वर्डन व So-khri btsun-po successor of the first king of Tibet Nathi-tsan-po (Yig. 63).

₹ 1 so-gos = 4 lip.

¥ 9 so-uri a saw.

वं भेडेच व so-sgrig-pa समद्भा ; one with even and symmetrical teeth.

कार्त so-sgo mouth, the lips. वार्त वर्षा वर्ष नवादे वद वे बेंद अवदेव 84 (A. 152) Lo-tai-wa. do not allow such expressions to come out of your lips.

so-sora lit. the teeth sound, a whistle: * Takqua so-sgra hdebs-pa the whistling through the teeth, in the magic performances of the Bon-po $(J\bar{a}.)$.

新夏日

and so-sorib = " the cover of the teeth. i.s., the lips.

वं का so-can विका क्षा = का विके alast-poche elephant (Minon.).

Walk so-behin = M lip.

A'Ahu'a so-gnis-pa The with two tusks, an elephant (Minon.).

अंक्रेप so-sto-wa= अ दह दह जाद प (Ya-sel. 55).

*39 so-dreg tartar formed in the teeth.

वं एवं so-fdon= हर: में डे इलाब, दली, विश्वक elephant (Milon.)

\$ 95 so-bud a tooth that has fallen out.

95 35 so-brad-byed gnawing flesh from the bones: ৰ্জ্বেটা-ব্ৰব্যাই পুৰু (A. 14) the left one was biting flesh from a human arm.

THE SO-MAN = B' 45 TYCHE & hair-comb.

के है so-resi सामग्र tooth-paint; spiced betel leaves used by the Indians which give colour to the teeth.

so-sh a small white spot on the tooth.

Natu so-bshi-pa the four-tusked, an epithet of Indra's elephant (Maon.).

* K so-scd tooth-brush.

Was so-ral irregular teeth, teeth having space between them.

* oc. cis course tooth-pick; n. of a plant the twigs of which are used for rubbing or cleansing the teeth. ** 4.4. 4454'g' tooth-brushing wood has five attributes: it induces salivation and regulates the bile or liver, suppresses phleam. removes bad smell from the mouth, improves the sight (K. du. 4, 26).

And so-stud gap in the teeth (Sch.).

र्शे वा so-ga = वयम sop-ka.

ৰ্ম & so-cha n. of an emetic fruit: মতনাৰ্য্যুণ্ট্ৰব্বিয়ুণ্মুন্দৰ্শ M.

* FT = so-to rog-po n. of a bird, the feathers of which are used in making a black dye for gray hairs (Sman. 153).

₹ 97 so-thag weaving linen.

सं क्रिमी so-name, also क्ष्म, सरवा commerce, business; husbandry, क्ष्मा १९४१ to till the ground, to practise agriculture, farming; क्षमा बुवा, क्षमा बन्द्र, क्षमा प्राप्त क्षमा

₹ 4 so-pa watchman.

**N'A' **so-pa-ra wuff areca-nut, which according to Tibetan works is beneficial to the teeth.

ৰ্ম অনু so-phag brick, tile; also collective noun, brick-work, tiling (Jā.).

N'O sc-wa wa unhusked paddy or grain; acc. to Jä. coarse, thick-shelled barley.

₹ 3 so-bya an aquatic bird S.g. (Ja.).

A So-ms 1.= way fresh meat in U and Tsang; in the dislect of Amdo and Kham= and new. 2. In a climbing plant the juice of which was offered in libations to the gods; the Hindus also worshipped it on account of its intoxicating qualities.

* Twq= So-ma na-tha There n. of a Bramanical sanctuary (Dus-ye. 89, 59).

‡ अ.अ.र.४ so-ma ra-pies सङ्ग, कोनरक hemp; बंभन्दर्शके के hemp cultivation.

Syn. Nadyan zla-wahi long-ma; Nadyan zla-wahi 19yal; Yarax-ti long-ma hzah-po; agag-agag tul-wahi hbrap-bu; atangan mdog-med hkyes; atangan hdab-hzah (Mhon.).

ৰাম কৰি so-mi-bod v. মাৰ্থি 1. = মাৰু বে mi-skyed-pz unhappy, uncomfortable; বহু ৰু অংকমি কৰি লেওক মাৰ্থ there was no need to go, there was no unhappiness whatever (A. 124). 2. ব্যক্ত; unsteadiness, fickleness, wavering.

Syn. कृष क्षेट्र शाका-gyeh; केम्बाध क्ष्मा seme-mi gnas (Mhon.).

*3" so-risam flour of rice and barley mixed together.

N' & so-rtsi=3.3.34.4 skyur-rtsi chenpo pomelo (Maon.).

ই ইন so-takis or ই ইন্ম = টুল ই ইন্ম housekeeping, management of domestic concerns, husbandry; cf. ইন্ম agriculture (Jā.).

संबंधित so-hdsin=seasuralla 1. occupying the confines of a occupying वर्षः क्षेत्र क्

+ %Ter3c. so-zos-kyan=2° \$c. Yer3c. in whatever manner impeded or delayed; in pro. = % ref.

हें दुर-बहुद so-sur' gnub three lamas called So, Zur, and Nub, who belonged to the Rain-ma sect. इंट अवे अवस्य बहुद बहुद (Khrid. 93).

मृत्य so-ras == मृत्य-रहित्य linen.

Noga so-lug lees of liquors, yeast of beer (Sch.).

र्भे वे so-is fresh, well preserved.

ৰিপুৰ so-le sdod to remain or appear frean, fresh looking; বৈশাস্থ্য ব্যৱস্থান ৰাণ্ড্ৰিন there (in that) blossoms appearing which remained fresh for seven days (A. 107)

ধ তা so-log high road, causeway W. (Jä.).

ৰ কৰ্ম 20-200 = ব্লিম্ম ইৰ comfortable, ই.ম. ক্ষম = ব্লিম্ম মন্ত্ৰ skyid-po mi-bdug, uncomfortable: বন্ধ প্ৰথম সংগ্ৰহ ইৰ্মন্ত্ৰ I lived comfortably at Chim-phu.

‡ 3.443 sobu gan-dhi-ka n. of a flower (K. g. 4, 82).

350 so-hrub minoed meat; also pounded dried meat.

ম'ৰ্ম so-so=ৰণ্ড পুলি, হবছ 1. [distinct, separate, single, individual, মাধ্য হয়ছজ individuality, distinctness, difference, স্থায় ক্ষিত্ৰ কুলু মুন্থেই the victuals came into the hands of the individual persons (Dsl.); ইউব্ল adv. separately: ইউব্ল মুন্থি এই বিল gulation, each for himself, holding forth his vessel. 2. various; diverse, different, ব্যাধ্য different opinions, dissension; ক্ষিত্ৰ কুলু বি ত separate, disjoin, divided, মাধ্য কুলু বি ত set, put, lay apart), from Jä

one separated (from the saints), one distinct from incarnate beings, an ordinary man; a lay man; as to his spiritual condition: a man in his natural state, one not yet enlightened.

ৰ'ৰ্থ-ৰেপ্নৰ so-sor hkhrul সনিস্থন [repelled, beaten back] S.

ত ক্রমণ্ড so-sor go-war byed তথ্যতি comprehension [cause, reason, proof]S. আন্ত্রি so-sor go-byed স্থানিতিছি [socurate understanding of the particulars of anything]S. ই ইং এপুৰ so-sor Agog ব্যৱহাৰ [obstruction] &.

सभावी so-so-agro वर्षापरिकाय gait or manner of walking or movement (Maon.).

ৰ হৈছে so-sor gyur 1. separated. 2. মনিপু [a surety, security]S.

র্জন ব্র্বি so-sor-regod = ই ব্রুব করে, so-sorbehad (Māon.). শৃশ্মীন করেন n. of flower (Māon.).

बं बंद देश व so-sor Aes-pa प्रतिनियम, प्रतिनियेति [general rule, general prevalence] &

ই ইন্ বৰ্তমন্ত so-sor become লিবৰ vanquished, subdued.

कं अर १९४८: sa-sor hehid प्रतिवर्धन, विश्वास, वस्तुर [obstruction, ruggedness]S.

ম অংথান্থ so-sor hjoms মনিধান [reaction, resistance] S.

^{व व्य} ्रेन देन so-sor *āin-byed* प्रतिदिया [every day]S.

विषयः अन् so-sor-mäan = न्या श्रद्भाव khaşblaks-pa (Maon.) promise, assurance.

वं बंद: ह्रेन्य so-sor rtogs-pa प्रत्यवेचवा, प्रति-वेच्या [watchfulne:s, knowledge]S.

ৰাজ্য so-sor ther-pa, also মাজ্য থান মাজনীয়া, liberation, deliverance; মাজন বাজাই the Sutra on deliverance, code of moral and monastic discipline, containing 250 rules for the priesthood.

ৰ ৰাজ্য ৰূপ so-sor thob-pa স্থানৰ [received back] S.

बं सर हा so-sor sdud = वहुमान or वर्डम (Maon.)

THE REPORT SO-SOF DESCRIPTION OF A GROUP OF LETTER INTO ONE Whole S.

व वर्षा का so-sor gras residing separately ; प्रतिष्ठाण [removal, setting aside] S.

वं वृद्ध व so-sor man-ua पश्चिम [brilliance, ingenuity]S.

अ:वर:सुर:व so-sor span-sca प्रतिनोच Tules of moral discipline, rules of conduct | 8.

** Mx aux so-sor blad individual exertion ; tent [repairing, reforming] S.

के बेंद हा व go-sor smra-ica चिमवाट, प्रतिवाद [answer, reply]S.

Barala so-sor hasin ufaun feffort, endeavour S.

製.製工,如香油 有 no-sor behing-pa [removal, setting aside] S.

अ अव क्षेत्र का ac-sor belies धरी क [to receive, follow S.

NE BM 40-807 CAS BEGANIE

अअर बद देखय so-sor ren-rig-pa प्रतिमंदिद | accurate understanding | S. Walue Capus देवाय वर्षे प्रतिकृतिक: 1. अंश में में पाद दवा पर देवाय . 2. इंद में में बाद देवा वर देवा व 3 है से साव है का में में बाद दवा tir galt 1. Ban.a.n.n.c.d. nr 3al

इं. इ.स.च.मुक्काय 80-80र bea/8-pa प्रसिट शना [enjoining, teaching]S.

इ.संट.व-वृद् so-sor bead प्रतिविद्य [demonstration |S.

The guest so-sor real-wal. illumination, enlightenment. 2. अविदिश [every day]S.

N'S' & so-s.-cha a medicinal herb, an emetic (Vai. sh.).

\$4 800. v. \$4 806.

र्स्या निष्य sog-kha-pa n. of a kind of medicinal grain. अवान्य विश्व कृत्य व नाईर पर केर Med. Sog-kha-pa stops vomiting.

Man of a river in east Tibet : RAN अवार् क्रियं के प्रति अवश्वास क्षेत्र then at the time of arriving at the bank of Soy-chu in a house... (A. 28).

wate hoarding money.

स्वा'ध sog-pa 1. shet., also अवश्य sogs-pa shoulder-blade, scahula, ** and a te soupaki me-lofi the flat part of it. 499 sog-un the narrow extremity of it; ** ** ** at an a sogmo hdebs-pa to divine from the shoulderblade; 華明 sog-lhu shoulder as a piece of meat for boiling (Ja.).

र्राणाय II : सहब : vb. (also : व्यवकात व्यवकात name) of away, fut, awa, to gather, heap up, hoard up, Mayur 354 ages to collect, to earn, to heard : भेज वार्य चायक one who hoards, or accumulates money or wealth, अवस्था कर्य कार्य without having collected and deposited the daily requisites, the things wanted every day (Mil.); and इस्थानेन or बेन्यानेन to collect, to accumulate merits, www.s. May repeated commission of sins : न्यून कर morbid matter consisting in too great an accumulation of humours: दशक्ती दश्रह केनाथ to collect an army (Ja.).

র্মণার্ম sog-po মন, মন a Mugh, Tartar, Mongol (S. Lex.) ** a Mongolian woman, and an Mongol child, Mongol boy, Notes Mongol dress or fashien of dress, \$475 Mongol horse. There was a tribe prob. of Tartary and Kabul who were Buddhists and used to go on pilgrimage to Gava. क्ष यह मधुम ५ हैं है मदन ५ केंग दें व बीम बहुव स्द thirteen years there was an interruption in the intercommunication of the Tartars-Mughs at Vajrāsana (Gayā) (A. 19).

র্মাণ ম sog-ma प्रकास hay, straw, blade, manag green corn that begins to sprout (Sch.). An Inu sog-tshigs joint on a stalk of straw, a knot on a stalk (Cs.): ** ** ** a small blade of straw, chaff: 新明知名 agra a shoe of straw; 新明元 ইল্ডুম, ইল্ডুম stubbles (Jii.).

र्सिया वो 2017-ोट सकत, प्राप्त, 8 88 w : अवावेश बाँड व to saw to pieces; अंब के the toothedge of a saw, also botanical term : serreated (of leaves) (Vai. sa. Ja.).



बन्दे कुन sog-le rgysb saw-back, the back of certain animals, fish, etc., recembling a saw.

भेषाचे विव sog-le-sgrib = वु ेकः होध-çist. (Mson.)

સ્વાર્થ કેલ્લા સ્વાસ eog-lehi sema-fdan-ma = 85' કર્યા વ્યવસ્થા (Máon.) a fierce woman, the woman with a heart as rough as the teeth of a saw; a cruel, heartless woman.

स्वास sogs gen. व स्वय, चारि, दे स्वय TRUE := 44 But a Mean having this or these before; as chief, and so forth "and the like" usually preceded by a, as in: A a विकासि में का prop. the beings headed by man: वद्वय व्यवपायभावक्दा decorated with little flags and the like. a sque instead of which always a may be used : often अवश्र alone : after (व)अवश्र (व) usually a comma is to be supplied, and the words following are to be considered as in apposition: जिले है अ.व. संबंध परिवादरे 9442 writing, arithmetic and so on, the five sciences; क्षेर भेष्य gold and the others. viz. metals; 5 4 4 4 the three \$ sounds, \$, \$, \$ (Ja,).

र्वेत son or वेत्य 1. for वर्षत (Rissii.). 2.= वृद्धत or वृत्त्य ज्ञण gone, come to; वर्षत्य = वर्ष्ण्यत्य attained thoroughness, gone to perfection; वर्षत्र वृद्धत्य has come to hand; व्यक्षत्रवृत्त्र वृद्धत्य having attained to the highest point in true religion (Fig. k. 10).

মাঁব বা son-pa 1. v. মাৰ. 2. v. বামাৰ্য, ব্যাৰ্থ, বামাৰ্য (Jä.).

ইবি sob 1. null, void, vain, empty; কৈ ইবাইন hollow tree, spongy wood; কাইন, কি ইব, কিবাইন (Vai. sā.). 2. also ক্ষৰ some thing stuffed (sa a chair); ইবাইন cushion, bolster, mattress; বৰ্ণকৰ the stuffed skin of an animal; কাইনিক the stuffed skin of a lion (Jā.).

¾q sob-khra (originally a Chinese word signifying inferior tea) (Jig.) had in its quality; ¾q z inferior tea.

સેંગ્રે sons 1.= ફમ સમ, સમસ equal, even. 2. વર્ષમા, સમ'નેદ' pine-tree. 3. or = પૈમય – વેમ્પ્ય નેવ imp. of વેમ્પ્ય'ય.

म् र्सेडा है son-ñi संभिन्दे द्व = वेडम सन्देष, चंत्रय, विवति doubt.

ক্ষিত্ৰ a sort of trephine. 2. v. মত্ত্ৰ, 3. v. মত as in: মত্ৰুৰ্থ to put in its place; তে মত্ৰুৰ্থ to restore, renew, e.g., exhausted strength: ইতিত্তিত্বিগ্ৰাক্ষিত্ৰ ক্ষেত্ৰ ্বাস্থ্য sor-mo= বৰ্ণই আৰ ৰ, also নাৰ্ক্ষ finger; বং সাধ্যমেৰ ৰছিলাছু ৰি web-fingers, one whose fingers are joined to each



others (S. Lex.); specific toe. The graph of a finger in the point of a finger. The finger in the finger in the finger in the finger in the finger in the finger in the finger in the finger in the finger in the finger in the finger in the finger in the finger in the finger in the two hands (Rissi.).

कर केरे बेट जय बद करें कर sor-most phresh-uala phan-past mdo n. of a Sutra delivered by Buddha for the benefit of Anguli Mala (K. d. ब. 208).

হাত্য col.eca অসুৰাং, ইনাইন্থ anything burnt, উলাইন্ charcoal; উলাইনি charcoal fire, ই'উল coal. 2. imp. of বুউল to pray, to beg. 3. অসুৰাহ, কুল, মন্ত্ৰাহণ the planet Mars which glows like live coal.

व्यवस्था Sol-nag than-pon. of a place in Tibet: देवसव्यवस्था क्षेत्र द्वावेदस्य from thence he arrived at the great plain of Sol-nagthan-po (A. 91).

হ্বথাই sol-po resp. friendly, kind, affable C., W. (Jä.).

स्थान55 sol-mdud कचनचि a gem worn on the neck; nape-joint.

মে sof 1. instr. of জ: ম্বাড্নের to bite (Sch.), also to back-bite, to culumnate. 2. a pf. form of ক্ষাব: ব্ৰম্মন disease cured apara and a cured impaired (health).

ইনিশা sog-ka কিবাৰ, বীৰ the summer season. বাধাৰ বিশ্ব কিবাৰ sos-ka tsha-nahi dag the hot season, from about the middle of April till the middle of June.

Syn. *** state gduh-can; ** stated-can; ** stated-can; ** stated her-oreg; ** states drod-hoh-dus (Rep.)

Mungan sos-ka-behad = ananka hjahmeshon v. ana (Mhon:) rainbow.

ইম'ন্থ sop-dal = প্ৰত্নেম without haste or hurry about a thing, slowly, leisurely (A. 131).

ইমি'বাই'আ sos-gdal = বুই'বুঁই lhog-lhog slow, with relaxation; ইব বুই'ই খবাইবাইবা at the place of study be slow (A. 152).

सबाधित sos-zin 1. विभिन्न देव so-yis zin-pm caught by the teeth. 2. tetanus, lock-jaw (Jā.).

S sra for \$19.

इ.गबुर. वर्षर: sra-brkyan-hdin कडिनाचरच coarse blanket used by Buddhist monkin ancient India.

मुख्यम *क्ष्य-क्रेक्टिक* n. of a medicinal fruit. मुख्यम भूष्य अरेप्ट्रक्समानेव पर पुर *Med*.

Syn. इ.यहेब्स dra-wa chen-mo; मे ह्य केर me-tog-ser; इयह sug-rhu (Mhon.).

त है sra-ṛtsi hard varnish, reisin, gum; मुद्देश sra-ṛtsi-ṛis=ॉक्स्प्रेंन्स spos-dkarcis Sal tree (Moon.).

श्रु श्रु sra-sra तक्षव = १वय sin (S. Lex.).

श्रवा प srag-pa कितिर (Zam. 6).

ধ্বা'নুথ stag-cul ৰয় violent (S. Lex.).

हाँ staff I: 1.= कि पान a hamlet, village. 2. शुक्र a pair of scales, balance; कृष्णविकार or कृषण , to weigh, to balance.



3. एব weight, in a general sense, মুং পুটপ্ পুজনিক one pala, মুং ট্রং পুরুষে one half of a pala; ইয়াং Chinese weight or steel-yard. t. as money = ten sho, i.e., an ounce, মুং কং one ounce (of silver), মুং হ two ounces, মুণ মুং two pounds of medicine.

II:=5*** open passage or ground tound a monastery or temple, **** it. straight way; idiom.: forthwith, at once, without delay; **** acc. to Sch.: tortuous path \$ %*: street, lane (Gir.); \$ %*: the road which a person habitually walks (Jii.).

As span-cha balance and what belongs to it (Sch.). As an span-thay the string of a pair of scales or that of a steel-yard by which it is held or suspended. As an arminutal scale-beam or lever of a pair of scales (Sch.). As a span-phor scale, scale-pan or pot.

মুন্দের sraft-unfi a street or lane running through a town or village: ইন্সম্ভান্তিই ইন্সাল্ড্রাম্বি then when he had gone into a long lane (A. 131).

स्य *stail-wa* to straighten, to make straight a crooked thing; adj. उद् straight; अद्भुवस्य a straight arrow, a bamboo arrow.

\$\ \\$\ Srad \text{n. of a district in Tibet, situated midway between Tashi-lhunpo in Tsang and Sakya (Lot. 2, 11).

মুব্' ম srad-ma pease v. মুব'ম.

মুণ্ট sran-bu= মুণ্ট নৰ, আৰ thread, yarn (Nag. ২৫): মুণ্ট মুখ্য to twist or roll yarn into thread.

মুণ্ট sran-pa 1. akin to হ'ব v. ante abst. hardship, severe distress or toil; হাণ্ড toilsomely, rigorously; হাণ্ডল one that

প্র ১ sran-ma 1. grain, like ব্রেব, e.g., of Indian corn. 2. जाब, क्यक peas, pulses. field of peas. There are several species of this, viz.: white, yellow red, green, black, large or small. 195545 मसर [a sort of pulse or lentil]S.; अन्तेर srad-ser : \$5.85.43.49 mon-sran cehu ma-ça ; मुद्रभदे वे अ span-mehi lo-ma leaf of the pea. NAME standing as [a kind of kidneybean S. Other terms : 83244 noin-gahi lo-ma; 1424 nus-ldan; 8 4984 bya-rog mud-ga (Maon.). 3535 srun-phua a heap of pease; 2529 sran-phub pease-straw; মুৰ্বী sran-phye flour of pease; মুৰ্বাইৰ sranme-tog blossoms of the pea.

সূত্ৰ symb riddle, also হণ মুল : মুল মুল sc.ল a complete riding-gear. মুল টুল্ল, মুল টুল্ল symb-ekyops (Cs.) the reins; মুল মুলল symb-leags the bit (Cs.) মুল-মুল, symbmathur the halter; মুল-মুল symb-math reins (Ja.).

ध्याध्य lesser sin or defilement. 2. shallow, loose, not close; स्वयक्ष inner sole, welt; स्वयम् thickness, dimension (Jä.).

বুব ই sgab-mo বস্তু thin, fine, slender (Zam. 6) শ্ৰহণ ক্ষিত্ৰ হয় like cloth. leather, paper, clouds. ব্যারি srab-srib=হব ⁿa 1. twilight, dusk; ব্যাল্যাল ল্যাল্যাল (Rdsa.). 2. dark, obsoure

প্ৰথম ব্যাহ্য বহু 1. or ওয়া otter; different species of otter are:— প্ৰথম rock-otter; ? মুন্দ figh-otter. 2. otter-skin, sable-skin (Jü.).

Byn. ६ भे श्वेष chu-yi sprehu; श्वर हेन ५ द्वा । skad-cig-dbugs; २०६६ स्त-hdsiu; ६० श्वेस chihi ere-mon; ६८ १६७ chur-hdsium; ६भे प्रेप chu-yi byi-rra; ६५० अर्थ ५ ६५ bug-pa mehodbyed (Mñon.).

sṛar adv. of sṛa; severely, rigorously (Sch.).

Apri I: A blood (mystic) (K. g. p., 179). 2. a species of devil or demon, devouring esp. children, a vampire, also are species of devil or demon, devouring esp. children, a vampire, also are also found places, and are also called an a maskyi-sri; and species ari-lan a devil rises from below; and are also called an appross such an evil spirit (Jä.). 3. Sri has been described in Risii. as a sa an ari a kind of wild animal.

II: or a sri-wa pf. and beris, fut. a beri to retain; to be parsimonious, niggardly, esp. with \$4; and accurate a sba-ari med-par gnah-nea to give unsparingly, bestow very liberally. The ari-med liberal. 2. in W. to wind, to wrap round, for \$3.4 dkri-rea. (Jū.).

† III: respect, deference, reverence (to lama, parents and elders, &c.): \$ 3 9 sri-shu-wa or more frq. \$ 5 9 srid-shu-rea = 97 \$ 35 9 bhur-sti-byed-pa paying respect; \$ 9 sri-shu-pa or \$ 3 set sri-shu-pa on \$ 3 set sri-shu-pakhan one showing deference.

মুখ্য বিজ্ঞ spilu rgya-phibi n. of one of the gilt domes of the great monastery of Sam-ye (অক্সান্ধ্য): ইংকান্নীই দুবিজ্ঞান্ধ মুখ্যি বনুশ্য then he resided for a fort night under the dome of Sri. (A. 97).

মিউন Scini-chu n. of a tributary of the Tsang-po which flows a little above the town of Lhartse in upper Tsang: হল্ডবুচ বৰ্ষ্টিক্তিক হল্বন্ত্ৰণ বিশ্ব (A. 27).

वित्र कार्मेग वस्त्रवा a woman whose child dies after birth.

\$3.44 srihu-nag mulberry tree (Ja.).

‡ Namby spin-ka tu-ka uprau [the aquatic plant Trapa bispinosa]S.; n. of a tree the wood of which is used in the eacrificial fire (K. g. 5, 333).

মুন্দ ariñ-ica pl. আন্ত্র beriñs, fut. আন্ত্র beriñ 1. (cognate to দুন্দ) to extend, stretch, stretch out. 2. to fling far away C. 3. to postpone: এই ক্রিই ইন্দ্র ক্রিনা-isahi tahe riñ-ica put off the term of death; to prolong life; to wait, to tarry. 4 (আন্ত্র চি) বিজ্ঞান ক্রিইন্দ্র ক্রিনা ভূমিন ক্রিট্রনি আ্রাম্ম ক্রিট্রনি আ্রাম্ম ক্রিট্রনি আর্ম ক্রিট্রনি ক

দ্বীং জ srift-mo লাখিবী, জন্ম, sister, গুদ্ধীং buarid, মিংলুঁং mid-srid, resp. কুল্পন্ন [cam-srid brother and sister, cousins (Jä.). Syn. 2 on che-shes; ger [cam (MAon.).

য় srid= এব আন্ত height. 1. length, extension, মৃত্যু srid-du देवा; in length; अपस्ट हुन्य बहुर व a covern eight-een oubits long; with regard to time: = कुन till, during, এই or ইম্বাই-বে de-srid-kyi-bar-du for so long a time, ইম্বাই-বে srid-du also ইম্বাই-বে for so long a time, ইম্বাই-বি for so long as; when followed by জন: also, as long as; when followed by জন: srid-par or ম্বাই-ক্যাই or extension. 2. symbolical fig.: 14 (Risis).

મુંદ્ર II: dominion, government: કેદલ લ assign spid la ma-hcham-pas falling out with one another about the government કુલ્યોનું rgyal-spid, દ્વાર મેન્દ્ર docal-spid kingdom, power; મેદ્દેવ spid hisho-tou to rule justly; વર્ષણ મોદ્દેવ લાગે hisho-tou to rule justly; વર્ષણ મોદ્દેવ લાગે માં માને માને કહાટરને the territorial possessions of these two; મેદ્દેspid a province under the rule of a deba or governor, ruler, commander, regent, reigning prince; માદ્દેવ chos- rid clerical government, coclesiastical dominion.

As a short-lived government.

ৰ্থা মুখ্য Spid-rje brah-skar the eldest son of the patriarch king of the Bon called মুখ্য Safi-po (G. Bon. 25).

श्रद्धव srid-sgrub विस्त, चच्चेत्र 1. white. 2. n. of a celebrated mathematician who lived during Buddha Gautama's time (K. d. ≈ 113), [the astologer Arjuna was the Buddha's mathematical teacher]S.

Aryan erid-egrub-ma an epithet of the river Sits (Maon.).

बेद्द्विय नेषः sgid-sgrib-çik चर्च नस्य [the tree Terminalia erjuna]S.

য়াঁড়'ম srid-pa I : 1. মধ ; প্রথম hkhor-wa transmigratory existence. \$5.985% sridpahi-daon warms [forest of the world]8. \$5.48.484.4.484.4 srid-pahi blson-rar hkhorwa to roam or wander in the prisonenclosure of transmigratory existence, the state of being, life; \$50 444 344 4 4 to experience, to pass through, other periods of existence (Vai. sa.). \$5,00000 exemples 1534 erid-phyi-ma Soh.: the future period of life, of existence. 2, things existing. the world : \$5.4.4244 the destruction of the world, क्षेर्यक्षुम srid-pa geum विश्वव the three worlds में प्यानसम्बद्धाः ने अर्थेन srid-pa gnum qui mgon the lord protector of the three worlds (Yig. 3). \$500 affrit arid-pahi hkhor-lo HAMM the revolving world, the transmigatory system (the cycle of existence): #5'42'44 srid-pahi taho the ocean of existence (Mil.); BS qQ & BE 34 & srid-pahi chuklun chen-po stream of existence (Mil.): also a single being, commonly however बुद्दिय grid-pa-pa; वर देवे बुद्दि ber-dohi aridpa, क्य क्षेत्र bar srid-pa क्य अर्थ हैं क्षेत्र bar-ma dohi-srid-pa the beings in the Bardo, v. 本美 bar-do. 3. Symb. num.: 3. (Rtsii.).

क्षेत्र व व क्षेत्र हों हो . spid-pa hpho-scahi-qud) सवस्त्राचि a Satra on the termination of worldly life, i.e., death (K. d. 8 279).

क्षरणम srid-pa-ma मनानी an epithet of the wife of Mahadeva (Maon.).

h पर्वे कि srid-pahi syron-me lamp of the world (Yig. k. .), met. the sun (Minon.).

भेऽभुदः वर्षेत्र srid-srun-hilsin = भेऽप वर्षेत्र sridpu-hilsin (Knou.) an epithet of Makes'vara.

र्भेर्ड II: vb. 1. अब to be. 2. बच्चत्र, बच्चात्म, सच्याचा to grow, to be possible, केटका सम्बद्धस्य चच्च हैंद (Hbrom. № 2), how can he leave off or be free from all doubts? [कुंद्धर-बदेवय युन्य हैंदन skye-ura dash क्षेत्रं-pa

kun-la srid-na since springing up and passing sway is the lot of all men Dal.; 44747 By shan-pa shig-srid healing is possible Pth.: 3'494'5'434'85'EN'4" accordingly thinking it might possibly be true; the verb is usually put in the infinitive mood terminating in य: देविद्यवस्य वि-yin-pa han-arid after all it might be this man, it might be he Mil.: eR a KK a & A T T T T T T Aug 15 he will scarcely come back, he will have escaped to Tibet Glr.; sometimes with the root of the verb: बाद के बेंद you mi-spid Mil. : 45444 WE BE Bu bdag-thar-yan spidkyis as it is a possible case, that I might be released Dal.: #\$534 ma-arid-cio may it not be or happen | from Ju.

है ५२५ Srid-bbyor अवस्ति [n. of a celebrated Sanskrit poet who lived in the latter half of the 7th century A.D.]S.

মি'ও arid-shu=মি'ও ঘণিতথা also ব্যুণ্ট praise [service]S. দুণ ট'ৰ্ড'(ধননামি', তু'ং ছেন্ ধং ব্যুত্বৰ বুউৰ I pray whatever idols there are may be worshipped (মুন'ন 4).

बेरबुर्ने १वडेर इटांव-sgust-gi-rig-byed वयर्न-वेद Atharva Veda.

बुद्धाः वीत erid-erun-hasin = भेद्रपदीत eridpa-hasin (Mnon.) an epithet of Mahes vara.

में भूत्य spid-spuds चवने, चवनेन् [a priest versed in the Atharva Veda]S.

बैन arin for धैन व, धेन द and बैन में q. v.

1475 srin-klad 1. n. of a disease in which worms grow in the brains (L.C.). 2. sort of flint-stone (Sch.).

AGE: orth-glass 1. = AGG R. warren orthbub-glas-thabe-nad (?). 2. having the staggers (of horses); being mad (Jä.).

है वृत्योग्य spin-hjoms 1. antidote for worms; 2. विश्वय [a dove-cot, an aviary]S.

हे4-इ4-व spin-phran-ma= इंद्रव grog-ma ant (Uhon.) 14% spin-ther small ulear or tumour (Ja.).

र्वेत्र'विश्वांत-po ब्राचाद, क्लुंर, निवादर, राचत (S. Lex. and Zam. 6) cannibal demons. figuring in Indian and Tibetan mythology, with red neck and eves, which drink blood and subsist on dead bodies. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night to do mischief to living beings. Their chief abode was Lanka (Ceylon), while Tibet and Mongolia were also originally inhabited by them. The Tibetans, acc. to the Mani Kambum, are descendants of a monkey emanation from Avalokites'vara who had married a sran-mo or female demon living in the rocks; 43 44 Adre-srin a hobgoblin.

Syn. ह जिया sgra-sg-ags; वर्षः हिया bhodsgrogs; भागः वर्षे हुम mkhah-bgro-bkyes; अर्थन कु mtshan-gyu; अर्थन हुँ mtshan-spyod; इन अर्थन्यः हृषम thun-mtsham-stogs; न म ça-a; हिया वर्षः दि khrag-bthun; अर्थन दिल्ला म्यान्तिका-can; वर्षन्ति kun-good; देश्व राज-ह्वा; क्षेत्र-वर्ष्ट्रा मानिक btshe; विषय द्वार mig-dmar; वर्षः नम्या हुँ में bodna मह इक्षेप्र--फा; नहीं मा ça-sjen-san (ध्रिनेका.).

विवाह कृषा srin-pohi ryyal-po पाय, पाय-पाय king of the Rakçasa. His sword is styled का में सुपार्थि rat-gri sla-na dtog; n. of his general: व्याध्य वर्धाः विद्यु-mehog htsan-na-po; n. of his ministers: वार्य वर्धिः, htsan-na-po; n. of his ministers: वार्य वर्धिः, htsan-na-po; n. of his ministers: वार्य वर्धिः, htsan-na-po; n. of his capital city वार्य Lafika; क्रिया क्रिया हा fise-mohi rol-metaho is a lake for his water sport and diversion; n. of his क्रिया वर्षित्र क्रिया क्रिया क्रिया हा of his क्रिया वर्षित्र क्रिया क्रिया क्रिया क्रिया क्रिया क्रिया pleasure grove: व्याध्य क्रिया



दर के हुँद क हैंद व hod-ser skyed-par byed-pa (Maon.).

भूद देवे क्या दें देव दे प्रकर मेक में भेर names of some great kings of the Raksasa:agra-agrogs; बॅर वृद nor-ldun; कायर व्ह्रवाधेद rnam-par houg-byed; at ger-rna; 544 bum-rua (कुलक्ष); ज्नेन हेgçin-rje; न्देनभाडेर pjige-byed; suus alem 35 rnam-par hjigebued: Dang a mi-band-na; Barga gara aqu sdig-ldan dean-po-rayal; asa a hthab-pa; dunius and leas-par hthab-pa; #55' mduft; अनुद्राहे व्यक्तिय quilifi-rise gaum-pu; अने व्यक्तिय mijo-gaum-pa; अर्वे अवर प्रवाद mijo-mtha gus-pa all of whom assembled to hear the sermons of Buddha when he had visited Ceylon to preach his doctrine there (K. g. 5, 126). हैन हार्द्र रहान है . मा ना है और names of some of the chiefs of Raksasa : Estata khros-behin ; marant, mehe-ton-port : 24.2.2.42m quay-no rab-atum: alan alan's hijgs-bjigs-lla; 39 35 skrag-burd; alangs 24 hags-hyed chenno: 494 16 34 g gein-riehi dril-bu; wurte. alan alan gram-par hjigs-hjigs-ita; I'al ? zla-scahi sde (K. g. 4, 114).

भूतवि ब्राप्त Srin-pohi-gdon n. of a fearful gdon or evil spirit (Mag., ch. 77).

भूत आ वाज काव के किया arin-mohi gtso-mo gname-kyi-mid names of some of the Rakques princesses:— वेत में चन spin-mo so-can; वेत में विकास के gerin-mo gyede-byed; वेत में schaff a srin-mo mishan-mo-rmu, ইংমাণ so-schaff a rmons-byed-ma; বিশ্ব প্রতিত্ব-ma; বিশ্ব প্রতিত্ব-ma; বিশ্ব প্রতিত্ব-ma; বিশ্ব প্রতিত্ব-ma; বিশ্ব প্রতিত্ব-ma did of whom with attendant goblin maid-servants came to hear the sermons of Buddha and took their seats on one side of the great teacher (K. g. *, 117).

हेन क्य spin-bal acc. to (Vai-sh.) = ६४ का cotton, flock-silk; raw silk (& h., &chtr.).

भुद्र वय इत् spin-bal can पिष्य सक [sewing thread] S.

মুধ্য spin-bu=এও or এই ম bu-spin ছবি, আ insect, worm, vermin; পুমিন pyynspin, শিংমিন khon-spin intestinal worm; ইমন phyi-spin vermin living on the skin. ১৯৯৭ dar-spin silk-worm. এইন chu-spin=ভূমিন্দ্ৰ chu-gi spin-po sca-monster, crocodile.

\$45.77 srin-bu kwa-kwa maggot-worm, generally infesting the mouth of the rectum (K. d. 4, 214).

बेन द्वाप म sgin-bu pad-ma अलीक्स leech.

Byn. ac'n pag-ma; &`a''\$t-a chu-yi şnakna; paaze: khray-hthuk; Aag spin-bu; xn Yara za-ma-toy-can; znadise: rus-pahi-zok (Mkon.).

মণ্ড লু ভৰ spin-bu spn-can, মণ্ড দৰ্শৰ spin-bu kha-guay; মণ্ড মণ্ড মণ্ড মণ্ড মণ্ড আৰু ইন্ড মণ্ড মণ্ড মণ্ড মণ্ড মণ্ড মণ্ড মন্ত মণ্ড মণ্ড মণ্ড মণ্ড মণ্ড মণ্ড মন্ত মণ্ড মণ্ড মণ্ড মণ্ড মণ্ড অমুখ্য মণ্ড মণ্ড মণ্ড মণ্ড আই ইন spin-bu byren-byed, etc.; are different kinds of worms that infest the human body, and enumerated in K. d. 2, 367.

क्षेत्रके क्षेत्र spin-bu me-khyer बद्योत, बद्योतव firefly: विशेषे देशके क्षेत्रकृष्ट्रवर्ष कृष्ट्रवर्ष 70) I am like a fire-fly, (how can I) illuminate the world!



Syn. 1942 K. mkka-mak; 544 4 karkod; 411 442 4 kan-mkkabi-bod; 411 414 5 B5 udin-mkkabi mu-khyud; 342 414 finmi-gual; 4534 bod-can; 453 144 bod-kyi sa-bon; 414 4 kan-bod. (Mhon.)

वेदपुष्पा के srin-bu dmar-leb पाचाव [the tree Butea frondosa]S.

149745 spin-buhi-nad disease caused by worms in the stomach, skin, brains etc. (Man. ch. 50).

१९८ spin-bya=९७ रंग lit. demonbird, i.e., nocturnal bird, owl etc.

Syn. 24425 gf. 54 hgal-hduhi ydsunran; 29c 188 hbynh-pohi-byn; 74 hcar 34 kin-mu dynh-brat; 74 hala kin-ma-yib; 2c 3 g85 sor-skyabi tla-bycg; 184 dc. 54 miyser-can; 45 h5 35 cychiqa yad-mobi dbynhi-ldan (\$\$60.

वैदान sgin-mo बातुधान, यानि [a demon]S.

हैं इसके प srun-no quite-un दानिक a wild boar, a monster with huge teeth.

34 4 spin-cen mulbery-tree (Ja.).

য়ৢঽ ৻৻য় sriu-lay चनानिका, चनाना the ring finger.

Syn. Kamesa sein-nidsub; Acids mid-med (Moon.).

수 첫덕 *srib* or 원대 *sribs* 1. darkness, gloom, night. 2. shady side of a high mountain, north side of a mountain.

Syn. Allan'a begribe-pu; Aq2 grib-ri; usa nushun-ma (Mhon.).

ब्रेयय srib-pa vb. (pf. ध्रेकाय sribs-pa or ब्रोयय साहित shaded, convered), to grow dark or dusky.

মুবা sril silk-worm (&A.).

वृत्र or वृत्र श्रम आवता mother's

arus-pa W. for are prug-pa, are srus-pa and 5379 ghrug-pa: 1. to shake, to shake out. 2. to stir, stir up. twirl. 3. to make to totter (Ja.).

월드'다 sgust-wa 1. vb., pf. 때문의 breuks or NEW spuks, fut. 1982 breuk, imp वश्रद्ध daguda or सद agud रच: 1. to watch to keep guard, to guard, to keep in custody, to save from, to protect, to shelter: बुषाग्रह to keep one's self unpolluted, pure, chaste; 959 #5 9 bdag-srufi-ma to guard one's self, or in a special sense, to live as a bdag-sruft hermit; to preserve; बद्दावार्वेद व काक ठदावायुद्दका देखा may 1 be preserved from every harm (Do.); অব্ধ আন ম and blag-la spun-du-gool I pray to protect nie (Do.). 2. to be cautious, to beware of, to guard against: यद्र व्यक्त व्यक्त पर कर विवास व to guard against accidents, &c., from ghosts, evil spirits and demons; सुभादरारकावी नेभाषा सुराय lus-dan fag-yi ñes-pa spun-un or gust tage Ins-dan haysguñ-ua to be cautions of what one does or says. 3. to keep, to observe faithfully, a promise, laws; प्राची दिला blaksruñ-mkhan obedient, one who faithfully carries out a behest. 4. to hinder, forbid, prohibit; १वम प्रेम वद्य वस्य हुद: rigs-kyis bdaypos seun In In ac chos-kyis-seun it is forhidden, it is prohibited, by the degree of kindred, by the husband, by religion in general (Jä). *

guarding, watch, guard. 2. the person or the thing that guards, esp. an amulet, preventive, preservative; \$1.4.49444 a play-ps to suspend an amulet, to the neck or other part of the body] Jd.

ar an amulet consisting of enchanted threads.

बुहः अन्य sruस-makaan keeper, guardian, watchman.

শুন পূৰ্ব stuff-bkhor a talisman, a disk made gen. of threads consecrated by an incarnate lama.

#**55 sgust-mdud knotted silk-rags consecrated by incarnate lamas and presented to their devotees in return for presents made by them.

ac'q arun-wa-pa a guard, a keeper.

गुर ९ अर्थने-bu or गुर ५ अर्थने-po= गुर भारते प्रथमे-मुक्तिका

মুংজং srun-byed=আছে gron-khyer a city (এরিল.) অবনি; the city of Avanti in ancient Malwa (S. Ler.). 2. বৰ custo-dian of treasures, a demi-god.

मुहाम अहमते-गाम guardian, ६ मुण्यविष्ठाः म dinyal-neahi senā-गाम guardian of the infertual regions; अवर्षेद्र विष्ठाः स्थाप्त होन्द्र होन्द

मुस्थार spun-muland जोता [a preserver]S. मुस्याय spuns-pa== मण्य सुप्त latent, kept secret or hidden.

Salar srun-pa or angla a herun-pa= 454 a haul-wa or angla a heul-wa calm, soft, mild; mildness, gentleness, meckness. Angla angla a fire fin-tu mi-berun-chin very wild, being unruly; malicious, malignant, of demons (Mil., Jā.). Angla mi-berun-pa= angla mi-ruhe-pa rough, wild, uncultivated, rude.

बुर्व srun-po adj. = बुर्व srun-pa esp. of horses: quiet, tame.

ञ्जा or medicinal properties: मुख्यम्बद्धवा विद्युद्धिक्षेत्रक्षेत्

बुद्ध हाये- pa बनावन, जब ; pf. imp. व्याप्त हेहाये हा प्राप्त हाये हाये हा प्राप्त हाये हा हिंदा है । to stir, stir up to churn; हे द्रश्य के क्षेत्र कुष्य बुद्ध to churn tea, milk, &c., में बुद्ध के sho-srub-pa to make butter. 2. to rummage, to ruke up, to stir, to turn over. 3. to rub, two pieces of wood against each other to produce fire (Jä.).

gard stub-thuy the rope with which the piston of a churner, i.e., the churning rod is twirled, gen. when making butter.

अपभे\$ srubs-byed मचा the churner.

মুব্যান srubs-ma নৰান the churning rod. Syn. মুব্য নৈ srubs-çifi; ব্রীক্ষান dkroys-ma; বিজয়ুব sho-yi skyu-wa (Mison.).

ATM stubs a cleft, slit, gap, fissure; and bray-stubs chasm or cleft in a rock, intermediate space, interval, interstice; rent in a dress; disunion, separation; wound (Lex.); 3993 stub-bye LL.; 3003 stubs-stubs chasmas severing, a wound has been made; 3000 severing, a would have been made; 3000 severing a work-stubs-stubs-stubs chasmas can be severing.

स्वाम के विभ arubs-med-gos = विभागान gosmehog very fine silk robe (Maon.).

Sum resp. for meat, flesh of animals used as food; grape srum-khog an animal slaughtered and cut up for a person of quality (Jü.).

(Zam. 6). 1. rotten, putrid, decomposed.
2. evil demon, malignant spirit (Mil.); গুল বুবা lus-spul-po evil spirits with rotten body; sorower (Lex.). মুখ্যনি বৃদ্ধি Spul-poji-gdon n. of a frightful evil spirit.



1. to be corrupted, decomposed, of the human body (Vai-st.). 2. to stir, to mix and stir. 3. to shove, to move to and fro (Jd.).

मुक्त stul-mo बच्चेरा decayed.

unripe grains of Indian corn, wheat &c., unripe grains of Indian corn, wheat &c. and and a brus-kyi-srus an unripe shelled grain of rice.

Syn. In so-ma; simulu ma-kame-pa; sim gma-med; dulungh byis-pa sa-byed. (Uhon.).

become more consistent by evaporation, or by boiling $(J\bar{a}.)$.

भूष sre-nag Lex. soot; W. ब्रॉन sremog (Jä.).

श्री विश्व-क्ष्य I: sbst. a certain shrub (Ca.) II: vb., pf. ब्युंब beres, fut. ब्युं bere, imp. ब्युंब beres or ब्रेंब sees, trans. to बर्देव beres al. to mix with, to mingle, to admix; क्ष्यबंध mar-la see-ou to mix with butter (Lt.), क्ष्यबंध mar-la see-ou to mix beer with water (Med.); देश वें व drebs see-ou to breed mules; ब्युंब व drebs see-ou to breed mules; ब्युंब व deres ps mixed up, confused, of narration (Ta.); fig. मञ्जू kha see-ou or ब्यूंब als see-ou to communicate with another, i.e., live, eat, drink, smoke with a person (Do.); द्वेर ब्यूंब व skyid-sdug see-ou to share pleasure and pain, joy and sorrow (Gtr.). 2. add, to add up, cast up, sum up (Jā.).

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क्षे दें spe-160 (?) शुर् केर् यदे हैं में 'वंदेवन सु-द्र-कर कुर देवाज कर हैर वर्दर (Khrid, 39).

में हैं। sre-mo or बे बेर sre-mod नमुड weasel. Acc. to (8. Lex.)=बेद के, स्केश्नर. में मेंन sre-mog v. में नन sre-nag.

I. &A.: the sinew above the heel. 2. n. of a medicine] Jä.

মুখা if oreg-pa I: লিখিব partridge. Syn. শ্ৰম্ম cog-bira-soa; গ্রম ti-ti-ra. (মুকিন.) মুখ্যে শ্রম্ম ব্যাস্থ্য স্থান জন্ম (K. du. 5, 111) the spotted and unspotted feathers of a partridge are equal in number.

स्पान II: vb., pf. ब्यं का hereg, से का sress fut. ब्यं व hereg, imp. ब्यं व hereg or ब्यं का hereg star 1. to burn, to consume, to destroy by or with fire, है ने से ब shyin-sreg burnt offerings; स्वकारी (scap-sreg red-hot iron. 2. to roast, fry, bake; to tan to make swarthy: भेजब सं-mas (to be tanned) by the sun (Jā).

में व वस्य sreg-guas विका cemetery.

Syn. 54A5 dur-khrod; KA444 ro-yi-guas, (Mhon.).

बेन के sreg-byed=केनेकः pi-pi-lift piper longum (Mon.).

Refer ereg-rdeas va: clarified butter and other articles required to be thrown in the sacrificial fire.

भेषा sreg-sa प्रतामन, प्रतस्य fire.

वेष्य ereg-ma 1. baked; anything burnt; 2 . चपर, वर्षर [a barren spot]S.

মুশুৰ sreg-blugs ৰাত্ত্তি sacrificial offerings, oblations made to the gods.

Kr. eren d'Ar. mi-eren C.=A.gr. mitkyan, v. gr. a tkyan-pa (Jä.).

মুদ্দি speed (Vai-sa.), মাদ speed S.g., a species of corn.

क्षे द्र'य sred-pa= क्षण' में 1. symb. num : 8. 2. पांचस, दोत, सचा, चाला vb., abst., adjto desire, the desire, desirous, अपन of food ৰহ্মফাইখে love; ক্ষুক্ত ইন্নিট carnal desire;
ব্যাহ্ম nor-la sted-pa hankering after
riches, হৰ্মক rol-mo-la (liking) music;
ব্যাহ্মগ্রহ্ম yul-sted-pa chuk-va not much
attached to his native ocuntry; aইল্
ব্যাহ্মগ্রহ্ম hig-rten-la sred-pa avarice, covetousness, attachment to worldliness, বহু,
বিশ্ব hod-sred-ca covetous, greedy (Pth.),
ক্ষুক্ত hode-sred-can lecherous, libidinous (Pth.); ব্যাহ্মগ্রহ্মগ্রহ্মগ্রহ্মণ quite free
of any desire (as is Buddha) (Jā.).

Angum sped-rgyal-ma a deity of the Bonpo (Mil., (Jä.).

Right sted-iden passionate, very earnest. If and sted-pa-can = affairs or against passionately attached, also very lewd, lastivous.

वेद व sred-po a lover (Cs.).

ইংকিছে sred-med-bu লাবাৰৰ; an epithet of Vishnu (প্রতিত্য.). ইংকিছে sred-med-med লাবাৰৰী the wife of Vishnu.

Mared-mo sweet-heart.

Ba srel-bya as met. = and gold.

इसि sees or सेवाप sees-pa fau to mix up; बर दे सेवाप phar-tshur sees-pa to mix up together this and that.

there are done in the special state of the disheartened; 344 hugg-sto W., heat, passion, wrath, anger. I've sto-can furious, raging (Ja.).

भूँ वि ero-us pl. आँव heros or श्रेंब eros, fut. आँ hero imp. वश्रेंब heros or आँ hero to warm, केवाश्रेंव to make warm, hot at the fire, भ्रेंबब in the sun; बब्बवर्वे रें प्रेडिय व्हें

hyam-pahi d_{rod} -kyis bu-bero (a mother) foments her child with a gentle warmth $(J\bar{a}.)$.

મેં એ spo-ma fawt; ત્રેમમેક 1. egg of a louse, a nit C., W., ત્રેમમેં ર fig-spo-hdu nits are increasing fast (S.g.). 2. small bubble. 3. a medicinal herb, મેં અંગેર ને spomo sen-ge n. of a medicinal herb (Jä.). મેં અન્યન્દ spomo sen-ge n. of a medicinal herb (Jä.). મેં અન્યન્દ spomo nag-po મેં અન્યન્દ સ્વાપ્ત સ્વાપત

ইবি sro-lo (Med.) Sedum and similar plants; ইবিংকাটে বিজ্ঞানী বিষয় বিশ্বনাধী কি ero-lo cures inflammation of the lungs.

NOTE spo-lost a kind of bird (Fa-sel.

र्श्वेष stog जीव, जीवित, पाद ; for प्रेष अवय ; =8 life; भूक्ष्य life extinct, death; भूक mistus menu eron-good-pa-dag-spaks-pa to give up killing etc.; Hada srog-lenun, taking life, MASKABAR sron-dan hphral-na id., esp. to execute, to put to death (Glr.) : # 455.03419 erog-dan Abral-wa to die; #4999 erog-hbul-un to sacrifice, to yield up one's life; ITalk spog-kdorma to cast away, to sacrifice one's life: स्वाधिक sroq-la mi-lta-wa to make light of one's self: MASCAFA srog-dash balo-wa to risk, to hazard one's life : 34 Mara aron-skyob-pa to save life; Marasara srog-hbuin-pg: to save, to preserve life: Haraka srog-htsho-un to sustain life, also to recover, to grow well again: again; देश डेड जैन quickly give life (Can.).

ৰূপ্ত srog-skyob deliverer, redeemer, saviour (Jü.).

NAME or og-khun 1. the hole or passage through which life passes away. 2. the deep out or stab, by which Tibetan

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butchers kill animals (Huc. 1. 443); NT RS-4574 srog-khud bbyed-pa to stab in this manner (Jä).

মূৰণীপৰ seog-gi ka-son n. of a vein (Jā.).

মুন্দিনৰ scog-gi-gnas বিষ the heart. Syn. ই: skik; ফা-নিট্ন rnam-gos-reen (Mhon.).

ইৰ্ণি ইণ্ড srog-gi me-tog = নীখাং gi-wna নাবৈদ্যা; also বিশ্বীৰ dom-mkkris bear's bile used as medicine (Sman. 355).

শ্বৰণ spog-can, শ্বৰণ spog-idan জন্তু, জীবৰ having life, living, alive; a living being.

মুৰ্বাইণ arog-good pa মাৰানিবান killing, taking the life of an animal; মুৰ্বাইণ বিশ্ব বিশ

মুৰ্কন্ম erog-chage সাৰক, জীব, সাৰী this term comprises all animated beings including the gods, but in practice it signifies insects and worms only; মিল্টন্ন এই মুক্তন্ম ভাষাত all men and other living beings. মুক্তন্ম উন্ত srog-chage kyi phuspo বৃধ a flock, herd, or collection of animals; generally a swarm of flies or a number of worms or insects.

ৰ্শক্ষাই স্টাপ szog-chags kyi-ña-cu luka বিশ্বকা; Syn. বিশ্বকাশীন দি szog-chags riń-mo; ক্ষাইণ্ড sa-spin-tal; ধাইণ্ডি-কৈ: sahihkkri-ciń (Afon.).

in a insect having many feet [a small earthworm]S.

बुंब्ब्ब्य: १६ pregnant woman (अतिका.).

भूष्यभूषा arog-chays phra-mo बीट insects, animalculæ.

र्वे व्यवस्य arog-thag = ६९४ व्यय dpyad-thag.

ৰূপ অৰ্থ ই erog-bdag chen-po = ক্ষ্ Pehar or ক্ষেত্ৰ Pe-dkar the guardian genius of the monastery of Sam-ye.

ৰূপৰ srog-hphrog সাৰ্থ্য depriving an animal of its life.

इंन्यें srog-med lifeless, inanimate.

মূল কৈ হৈ কৰা srog-med decugs = এই কৈ ক্লেকৈd-me oil-burner, an oil-lamp which is kept burning before the gods in a Buddhist temple; so called because though it has no life, yet it draws air for its existence (Mamohi skan-goo).

মূলত spog-pisa (প্ৰীম) root of life, vein of life.

भूजावर्षः व srog-tsho-ica कीव to sustain life.

মূল ক্ৰম spog-rlun পৰা, পাৰবাস্থা life, lifebreath. মূল ক্ৰমেন্ট্ৰ ই লগুন the three precious articles keeping in the life-wind are নি পুৰ, দেখুৰ, (Sman.).

মুল্ কৈ srog-çin আৰু বছি এইছ 1. the life-tree. The later Indian Buddhist used to preserve a particular tree believing that the duration of his life depended on its existence. 2. axle, axle-tree; মান্টেইল প্রান্ত ক্লোকিল্যালয় srog-çin (Mil.) the pole in a Chorten; fig. prop. ক্লোকিল্যালয় sems-kyi srog-çin (Jā.).

ইনি" erof for মুন্ত straight forward, righteous; মুন্ত্ৰমুন্ত make straight; মুন্তুৰ erof-blean the righteous (king).

AC 5 sroft-po feet lit. growing straight and upright, as met. a tree.

मृत्य sron-sea [pf. व्याद्य harans, fut. व्याद deran, imp. में aron or में रूप arons to make straight, to straighten, opp. to विवाह yon-po what is awry, crooked Lex.; क्षेत्र मृत्य gzer-sron-sea to best out nails; सुद्दा स्वत्यक्षाम् sku-dran-por derans-te (he sat) straight and erect, cf. also #5" syaf and west barafipo] Ja.

The most accomplished king of Tibet who was a contemporary of S'iladitya, Huyen tshang and Mahommed. His most famous match was with a daughter of the Chinese Emperor T'aijung. His second wife was the daugter of Ams'u Varma of Nepal. He was so called on account of his righteousness and thoroughness in the duties of religion and government. He it was who first introduced the art of writing into Tibet, and was the chief promoter of Buddhism and Buddhist-Sanskrit literature in that country.

સંસ્થવ srofs-pa adj. straight, not bent or crooked.

Syn. \$5\ti dzań-po; \$\frac{1}{2}\tau^k hkhyog-med (Mnon.).

भू srod (५४ दे) बरोब, बावं evening twilight, the evening time; अर्थेट बेट बरवरbyis-soft the dusk is over, i.e., night has set in; अर्थ srod-la in the evening after sun-set; अर्थ्य-स्था srod-das tho-rass in the evening and at the dawn.

बुद्ध spod-hkhor gen. after dusk or after dawn.

N's srod-ze evening and morning tea served to the monks of a Tibetan monastery after dusk or at dawn.

ब्रॅंड क्टर stod-hild (ब्रॅंड वाडे वाडर) the middle part of the evening.

if is a rod-yol the beginning of night, i.e., after dusk. In Tibet and India two hours after sunset and two hours before sunrise are not reckoned in the night which is therefore called in Sans. Triyuma or Thun-sum-po in Tibetan.

Missign spod-la rgyu-wa wares lit. moving about (for prey) at dusk or at dawn: a tiger, or often a Ráksasa.

15'4's srod-la za wurs one taking one's food at dusk or at dawn, a hob-goblin.

ইণ্ডি erod-los dusk-blind. Acc. to Ju. day-blind, nyctalops, seeing better in a mild than in a bright light.

প্রথ arol collog. = প্রবদার্থ lugg-arol usage, custom, common use, habitual practice, habit; Na ass. srol-basi good custom; also=सहमे good doctrine or religion. देर के बेर्ट में बामेद पम der vi-gehi spol med-pus au the art of writing was not yet in use there Gir.: इद:भूव वस्ट:धंव दर्वेद अ नेव keep in mind the good old customs (Gir.) ; भ्रेंब ब्लाब प srolcluigs-pa, 445.43.4 spol-du kgynr-wa (Cx.) to become the custom (of a person; or that of a country); 347 phyag-arol is said to be a respectful expression for बन वेद पुर्धेव lag-len-yyi srol (Jä.) वेनवपविद्ये প্রথান বিশ্ব legs-paki dpe-srol bisug-sre (Gir.) having introduced good customs for imitation: Towa thob-erol claim, title. right, founded on old custom (Ja.).

ৰ্বাৰুৰ spol-payum any established custom, law or usage: ৰাজন্মকানীৰ ক্ৰ (D. cel. 7).

মুখ্যাল system at a introduce a practice (Glr.).

Maralla sycl-Adsin adhering to or following the old practice or custom; a follower.

Anagar scol-hadaug-pa to institute a custom.

মূৰ আ scol-lam = গুৰুষ মূৰ lugs-scol (Rinii.), customary way or method of doing a work; an established practice.

ৰূপে বৃদ্ধি ল agul-gost-pa n. of medicinal herb: ইম ক্ষাম্পান্ত্ৰিক্ষুক্ত ক্ষা



भूभ eros 1. v. भूँ a ero-u.a. 2. Ce. abet. = भूँ a fros twilight, duak of evening, स्व-भूँ वाय mun-eros-pa duaky, dark (Gir.); वाभूँ वाय as-stos-nas when it grew dark (Ja.).

thin, of fluids, opp. to भूज and भूज दे. = केंद्र व्याप्त easy, opp to भूज dkab-100; भूज वृद्ध कर , easy work or doing; भूज वृद्ध कर स्थान कर कार्या कर कार्य कर कार्य कर कार्या कर कार्य कर

parching grain; f'ar' earthen pan, for cooking, parching grain; heating stove in which charcoal or dried cattle-dung, etc. are used as fuel.

Syn. 配置 ther-pu; 實明於 kags-snud; 黃 電明 fhod-pahi-gshi; Kun fhod-deas (概如).

ह्या प slag-pa = वेषण slog-pa robe, furcoat. रञ्जलकार रेस ख्रमण है जिल्ल a robe made of goat akin or bear's skin; बेंग्रेंच sgoslog or more corr. रचेंग्रेंच dgo-slog hunting-coat, made of the skin of an antelope; हर जेंच spyan-slog furcoat of a wolf's skin; रूक्-slog prob.: a fur-coat covered with calino (Jū.).

#C stan 1. colloq for # Sta-Aa. 2. #C ston-wa 345 #C raise vertically or perpendicularly.

slaft-kha = *** | 1. (at) the time of rising or raising. 2. shelf, shelves, stand (Jā.).

हर्ति श्रेति श्रेति श्रेत to accept, to take व्यवस्था इत्य to distribute food; वध्ये हुँ स्वयद्भाय to receive alms, to beg alms. v. ह्रेंद्र व श्रेति-क्ष्य.

हर देवस slan-dregs हाटते देवस soot adhering to a cooking pan.

slad, eleg. for \$; #535.5 in future, henceforward; #5345.5 and future, behind: #5345.4 as age a to walk behind one. 2.= ## after; #53 slad-na c. genit.= #43; #534 slad-na; adv. aferwards, hereafter; subsequently; #53 slad-kyi subsequent, later, posterior (Ja.).

\$5.5 slad-du 1. on account of, for the sake of. 2.=47.5 behind, afterwards.

A5'" slad-ma=2"" after, that which comes after or follows, the hind part, the later or latter part: A5'9" afterwards, hereafter; A5'44" again in future.

ntiesu afterwards.

+ #5 tq slad-rol = 9 tq phys-ro arm out-, side, hind part, back part (Lex.).

হাব stad-pa=ৰূপ or ব্ৰুদ্ধ, pf. বছুণ betad, to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt; ইন্ট্ৰন হাধ্যক্ত-সুদাঃ or ৰুণ্ট্ৰন্থান্ত্ৰ ব্ৰুদ্ধে quite unfitted by perversity; ক্ষ্ট্ৰন্ত্ৰ স্থান unfitted by thing detrimental, not subject to any noxious influence (Vai.-st.); বৈশ্বনাধ্য ক্ষ্ট্ৰন্থান স্থান ক্ষ্ট্ৰন্ত্ৰ ক্ষ্ট্ৰন্ত

+ are plad-taka = A atc. mi-gtass, also a-ar a hossions ordure, feces; gen. human excrement. #5 stan=5 patch, patching. 2. the furred ear coverings used by Tibetan ladies. 3.=5; \$4*5=\$4*5 (Jū.).

243 slan-te= (Jä.).

34.4 stan-pa = 35.4 sbyar-wa 1. to mend, patch (Sch.). 2. $\sqrt{44}$ (Jü.).

gar for Man.

ब्रुवये विश्वस व slab-scale baki beak-sca विकारकारि [teaching the subject of discipline]S.; ब्रुवॉब instruction, letters containing direction or orders (Resii.). In Sikk. prayer or potition to one's superior or official hoad.

왕기 stam-pa 1. to reast slightly, to parch, to make brown by expeaing to heat c.g., meal C., W. 2. to reast, to fry (Jü.).

ह्य हुँग şlar-şkyeş 1. विष्कुर hair, nail. 2. = अद्युष्ट हुँग yah-şkyar-şkyeş grown or born again (Mhon.).

ৰুমনীৰ star-grib-ma a shadow picture cr photograph, an effigy; v.-ব্য-ব্যব্দ.

श्रुर व slar-rgol-wa प्रतिविश्व [rejected]S.

स्याद्देश 1. a rejoinder, reply. 2. n. of a class of Brahman (Maon.).

arage ster-bias-wa famin having forsaken, having cost away.

#559 plar-dug = #K.K. aconite (MAon.).

हर दुभः भद्दत star-byaş mithun offigy, v. धरः वृद्धवय इtar-yzayş (अर्थकाः).

हर-बुद: star-hbyun उन्हें [re-generation, re-existence; a young widow remarried]S.

ৰুম্পাৰ্থ star-gaugs মনিলা representation, image, picture of a thing or person.

Syn. C'az ekadra; Asamasa gouys-brāan; Kadan shu-grib-ma; Kabanga shu-byas-mthun (Māon.).

हर यह वर्षे slar-yan hyro संसदद [transmigration, rotation]S.

हर जुनेका star-gçeys roturn; gone back; विष्या मुख्या कर he went away again; सुर जुनेका सुक्ष्य I beg you would come back, pray come back.

হাঁও হানঃ বৃহ্ন মিই মান মাহতা 1. attendants of a princess, or lady's attendant.
2. retinue, train, attendants, servants, মানুহাইছৰ a king's or prince's retinue, the court, people at court (Jā.).

yellowish red apple, or Indian apple (opp. to 3.3 ku-cu Tibetan apple); acc. to Cs. cherry; cherries, however, are scarcely known in Tibet. 3.3 sti-tsi small, wild-growing, cherry-like dwarf apple, Pyrus baccata (Jā.). In Sikk. 3 sti-pears.

मुंदि , litt-con वसन, बेतवर pf. खुन belus, fut. खु belu, imp. खुन belus, to entice, allure, ensuare, beguile, seduce : वस्त व स्वय क्षेत्र वर्ण र to deceive or delude others by



1300

design. \$15 auth to impose on, to deceive: \$1507 fdsun-byap-ts having played false, also = aut \$140 byls-nkhan deceiver, deluder, imposter.

ৰূপি sin-khrid enticement, seduction, leading one into bad actions; bait; অমান ক্ষিত্ৰ ক্ষিত্ৰ চিক্ত কৰি চুকুটা sin-khrid enticement to a good purpose; also elopement (Jā).

বিশ্ব sin-baid = মান ক্ষিত্ৰ মুৱত-চুকুল-চ্চত to seduction: ব্ৰহ্ম ক্ষিত্ৰ ক্ষিত

हु-मिन्नेश Slu-mi-mes n. of a individual. इ.मि.स्या हु-मिन्नेश (A. 122).

3 sle [1. a course blanket Ts.,=ax, ax.
2. n. of the capital of Ladak] Ja.

हैं भे ale-tres this is mentioned in Lig.
a: a word of the Shan-shun dislect. 1.
n. of a creeper or climbing plant (Ja.).
2. विच-योगी [universal medicine]S.
इंग्लि: हें देशकी वर्टा हर्याद्व सम्बद्ध

Syn. Ice gen sta-wahi kuy-nu ; pc. \$6. acq strak-finihi bdab; gc. \$7. gyyud-(dun; Ice acquired sta-wahi myul-pu-cun; swiks yyas-med; ak \$5. htsho-byed; gc. \$2. wish tu-zus-cun; «cun; »cun; «cun; «cun; »cun; «cun; »cun; «cun; »cun; «cun; »cun; »cun; «cun; »cun; lat basket (Ja.).

** A sle-wa 1. vb., % a kele-pa, & a lhena, pf. & , to twist, plait, braid the hair,
to make a basket, etc.; to knit. 2. sbst.
distortion, dislocation (of a limb) (Cs.).

imb. 2. a bamboo baaket to carry loads.

과 처족 sle-mig a distorted eye (Cs.).

slebs or ## sle-mo=3 = ## phys ra khra-wo blanket made of a striped coarse guat's or yak's hair.

ই আঁব ple-yon (ইন্সপ্ত ক্রেন্ড্রন্ত ব্যব্দ) crookedness and cunning; craft, deceit, trickery; ই অবস্তান sle-yon byed-pa to cheat, deceive, impose upon (Cs.),

\$ \$ sled knitting-needlei n Ld. (Jä.).

हैं दि sleb or हेवय sleb-pa, pf. व्येवम bslrbs, resp. वर्डे 4 bbyon-pa l. to arrive; ध्यांकृ phar-sleb to arrive there, on further side; ध्यांकृ tshur-sleb to come this side or here; ध्यांकृ slebs-zin I have arrived, he has arrived; हैवयो क्रिक्ट के बिक्क के ब्रह्म के ब्रह्म के ब्रह्म के के व्यापक्ष के कि ट्रा के कि व्यापक्ष के कि ट्रा के कि व्यापक्ष के कि ट्रा के कि ट्र

sto the contents of the stomach of sheep or kid; # 4 sto-dron warm fresh dung or contents of the stomach.

हैं है। slo-ma पूर्ण [a winnowing bas-

মান I: sloy-pa 1. sbet. v. প্ৰশ্ব slogpa.; vb., pf. আন্ত্ৰ bslogs, fut. আন bslog (trans. to ইন্দ্ৰ (doy-pa) to turn round or about, to turn upside down or inside out; প্ৰশ্ব কিন্তু repsel-pa phyi-naft slogpa to turn out the inside of a bag; কিন্তুৰ্ব mig-slog-pa to roll one's eyes; আন্ত্ৰৰ sa-slog-pa to plough up, turn up, to dig the soil (Jā.).

子 知识 II: a coat or robe of lamb or kid skin (or one lined with the same).

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ME slot I: ME'D, of the belate, MEN slafe, fut. THE belan or HE slaft, imp. HE slow or MEN slows, causat, and transit. form of at a. 1, to cause to rise, to help to rise : *Exax | a mhon-par slon-wa to raise fully, to develope : 345 Mr. a guendu sloft-wa to raise upwards or vertically, Mr and slon-rea-po a lifter, raiser, one who starts anything as a question, proposal, &c. ; 593 HE a dyra-ru sloft-rea to cause a person to rise in revolt, an enemy, to make a person one's enemy; august 10.10. THE Dead-pahi mi-ro slon-wa to resuscitate the slain. 2, to excite, cause, inspire (compassion, fear, terror, etc.); मुक्द्वाबीश, श्रें-न्याप्रेश गुरु वस प्रमुद्ध है (Glr., Mil.) quite excited by envy and aversion. 3. to kindle (a disease) into action, hence ME 14 slof-skyan the exciting cause (of a disease); to raise, to erect, a pile, post, wall; Ms As a pile, stay, prop, erected or set up (Jü.).

ME II: signifies 44934 don-guer or कार भूजा (Mnon.). 1. to ask, require : य भेज E a ta Me klu-shig fia-la dpe-sloft & Lu asks me for the book (Dzl.); GILE ME NE bu-mo chufi-mar slofi-wa to ask a man's daughter in marraige ; ब्रेट परे दरेश व sloftwahi dies-po alms or articles obtained from begging; four to heg, to try to get by begging : at 15 age & chuff-sad balak-fo we beg for a little of it! warmanamen he having obtained it from his father by begging took it: ans fut me a beod-snome sloft-sca to collect alms by begging. 2. to collect, to gather, e.g. riches. 3. to examine, to probe (a wound): A was ME a Mar ME. rma-gear mdsug-mos sloft to examine, probe a fresh wound with the finger; also; to search a man's house. 4. to give: FUTST garage. 34 gather some of the remnants

of the meal, and give them to me! $(J\ddot{a}.)$.

মুন্দ্র sloh-me alma, দিখা, বাৰ্থা begging, alma. মুন্দ্র sloh-makhan = মুন্দ্র sloh-makhan = মুন্দ্র sloh-makhan = মুন্দ্র sloh-makhan o gad, a beggar. মুন্দ্র মুন্দ্র sloh-me sloh-ma sloh-makhan to beg; মুন্দ্র sloh-me sloh-me htsho-wa to live by begging, alma.

Syn. aus fem a brod-snoms-pa.

return, repulse. Acc. to Sch. to patch, to mend. 2. 582 5 32 12 23 24 to dissemble, to feign (Sch.). 3. Cs.: to thrust out.

ATU slob-pa I. vb., pf. anam belade, fut. and belab, imp. an slob or saw to learn, to teach: Kara I learn, teach me; кийч I teach, симпайнайм ды a que both the abbot and instructor taught him the art of translating and interpreting; र है अ वेन ह्रेंच वर्द पश हैंकश as I should like to learn something of mathematics, teach me! anguarant beloispas ces-te when he had learned it: and 35. Hourawa and as learning is difficult, even if one is taught; Managara slob-tu hjugna to let one take lessons, to have or get one instructed; ज्यान प्राचित yon-tan slobsps to teach, also, to learn good, useful. things (Jä.).

2 = Ara slob-ya teacher, instructor: gar's stocker, instructor: gar's stocker, instructor: gar's stocker of the



Haragica slob ma-myof-use to become a student; also with a as a negative=to have had no instruction or education; Haragia slob hiteris-ps to teach (Jü.).

1955 Nob-khyad W. use, practice, exercise (Jä.).

[47] slob-grees ("lobis)" school, school-room, school house.

ब्रेयक्न slob-grogs school-fellow, codisciple.

angs slob-reyed (opp. to mas hierachical succession) spiritual inheritance or succession.

ৰ্থিপুৰ slob-gaer student, scholar, ৰ্থ প্ৰাম্পত্ৰীৰ slob-gaer gan-du-bgys where have you studied? at what college have been a student? (Ja.).

ইন্দ্ৰ slob-doon যুদ, সম্প্ৰ chief in teaching, gen. in spiritual matters; teacher, instructor, master, frq.; also a college title = professor. ইবিশ্বী ইবিশ্বী বিশ্বী বি

Maran elob-hbane = IN bu-elob scholer, pupil, disciple.

ৰূপন slob-ma বিজ্ঞা, বিজ্ঞা pupil, disciple. ব্ৰেক্টৰ প্ৰকিন-slob one's own pupil, আৰ্থ্ৰীৰ yan-slob a pupil's pupil.

gala slob-tskig instruction, teaching, precepts, advice.

Syn. A a bygo-wa; Afr'a brjod-pa; Aara ylob-pa; Sf'Aga dran-bykul and Afr'Aga geken-bykul (Khon.).

हुंब्ब slobs 1. imp. of हुंब्ब. 2. exercise, practice, experience; क्षेत्र हुंब्बबर-१व हुं mig-slobs (see-ps skys a bad custom of seeing begins to prevail, (vis., that of looking downward, and minding only earthly things) (Jā.).

The Jan. 2. to heard v. Mag. Transparent to heard up riches.

HALL goad, for war 1. we, we, secret, hidden: war in the secret revealed: war and mystic dance, secret dancing and singing (Hibrom. 94); war war was secret conversation, speech, words, &c. 2. while [a privity, a piece of cloth worn on the privities] S.

THE gené-khan a secret room (Cs.).

वयः प्रमा gean-shage श्रहार, सम्म charms. secret religious instructions, mysterious incentations; वयः प्रमा सम्बद्धी one versed in mysticism.

que 2qui que Gean-shage-rgyal the lord of mysticism, an epithet of Lives Rdo-rjgehan or Buddhe Vejradhere (Moon.).

que: 24 ganh-chen 1. The a great secret, mystery; 2. one versed in the Tantrik cult or the occult ecience of the Buddhists; an adept in mysticism. que: 24 quant of quantity ganh-chen betan-pahi geal-byed a complementary address for a high Rhift-ma lama, signifying the illuminator of the doctrine, (Yig. k. 67). 2. human excrement; a privy (Sunan. 144).

que que geaf-geam = que 'iq geaf-tehiy secret or confidential conversation (Mfon.).

que que geaf-geor que, univer sprinkling of consecrated water in mystical religious rites.

mar. La gual-rdor = mar. an angli gualwahi hdag-po Liner rdorje hchake. ¶ 2006-bdag an epithet of 59

¶ Physig-rdor Vajrapāņi, also that of Vais'ravana (Moon.).

THE THE BEAR PARK OF THE PRINCIPLE OF TH

(Mon.) copulation, sexual union. 2. privy, necessary, water closet (Jä.).

THE & Grafi-phu n. of a district situated to the west of Lhasa (Los. 4, 18).

secret things, a secret, mysticism; quantity of the lord of mysticism, an epithet of Vajrapani. 2. secret parts Med., also quantity pagents Med., as your of pagents Med., as your of pagents Med., sometimes the anus included. 3. adj. secret, hidden, concealed, quantity agreement; doctrine of the mystics; 3 44 agreement; doctrine of the mystics; 3 44 agreement; doctrine of the careful, to watch: \$ 34 34 34 agreement to be careful, to watch: \$ 34 34 34 agreement as female dog of very sharp hearing.

वस्य वर्षाय gent-sea hdus-pa दुशायनामा the communion of the mystic adepts; the Tantrik cult of the Buddhist; also the Tantrik pantheon.

नवर वर्षे वर्ष प्रश्वन-स्वकृतं कृतंत्रक नेषुन, जिषस् secret union.

que ac as ganh-wahi-nad disease of the sexual organs (Med.).

न्याः वहें वे दूर gsah-wa क्ष्णांकां रुपुणाई n. of a Tontra (K. g. s. 71).

one of the state o

Takan princess (K. y. 5, 130).

Yaka living in the Himalayas, and in Tibet during the Pauranic times; the shamans of Tibet were also thus known to the early Indians.

न्याः पंजेष्ट्राचीन परिष्ठ व ganh-ven me-flu beenpahi flu-ven n. of the doctrine of a sect of Tirthika school of ancient India (Theg. 30).

च्या वर्ष व्यास्त्र graft-scale bla-ma a secret spiritual guide; an epithet of Mahes'vara (Minon.).

क्षाः वरे वर् के geah-wahi belag-कांचे युवाका, ब्रह्मका mysticism.

वृत्तर पञ्च gsan-wa-smra मण्ड n charm.

que: Que. Gsan-dwan = que oq q qualque Kuvera, the deity of wealth who rules over the Guhyaka spirits.

THE good-bya that which should be kept secret.



que to gand-hos that which is confidential, fit to be kept secret.

च्याः वित्र gash-tshig = च्याः जान secret speech हैर व त्रिप्तरे च्याः वेदाशस्त्र । द्वार स्थान होता ने ह (Ç. gya.) the secrets of one's heart, should not be revealed to the wicked.

বাস্ত্ gend put out: লংজাত্রংখ্যুব extinguished, just as wind puts out a lamp or candle.

व्यक्त व gead-pa वर्ष death.

ৰাম্য gan-pa resp. to hear, to listen to; § ব্ৰথ বং listen to me! (Mil.); বংশ নী ব্ৰথ বুইন do listen to my word! to hear a person teaching, expounding, etc. (Jū.).

वाह्म प्राप्त प्रकार का प्राप्त प्र प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्र प्राप्त प्र प्राप्त प्र प्राप

TWO geab, also and beah, the snowleopard, varying in colour from pale lemon to pure white, with clusters of black spots; living on the higher mountains of Tibet.

বাহার 'অন gsaḥ-yaṣ (মুন্ম) n. of a number (Ya-sel. 56).

पासर'य genr-pa or नभर'य नव, जुलन, नवीन fresh, new; young; good. 345 943 4 very fresh : कट्रेन पर ज्यार व जातिमन quite new : ज्यार iqu a new friend; que ages newly born; श्रुव-विवास fresh mutton; अ'वसर व s fresh wound: agained bride, newly married wife: नभर 5'नभर'यवें-न flesh of animals that have just been slaughtered; Figur an edge or blade just sharpened; PK. THE new house, जैंब क्यार new clothes, सर क्यार fresh butter; 5'945 a horse not yet broken in. अवस्थानकाष gear-hyrog-pa Sch.; to tell each other news; to make new aquaintance. que'as gear-raid old and new, stale and fresh, is used as abstr. noun to signify; age, duration, existence. 443,454=

25, 435, 4 rtsud-geog-pa inquire into, investigate, examine, study. 444, 544, fresh arrival.

Syn. অধ্যাই ganr-po; মহ'ব sar-pa; ইন , nui; অধ্যান yag-nua; নীৰ টু'ৰ্মীৰ çin-tu-gshon; অধীৰ guhon-nui; বাহ' ই হৈ in-po; মা আমীৰ rabgshon (প্ৰীৰ্কাণ).

न्यर हुँस gear-skyes नवजात new-born: fresh shoots and leaves, buds (Mion.).

चभर में gear-stod वर new.

प्रभाष gaar-bu l. नवक; श्रिक्ष प्रभाष g stonthog gaar-bu fresh harvested grain, new corn. 2. beginner, tyro, novice (Ja.).

व्याद पुरस्य grar-du nons-pu u new comer;= भौति mgron-po (Mnon.) guest.

The term gen. signifies the reformed or new school of Buddhism (opp. to \$5.50 R\tilde{n}i\tilde{n}-ma).

48.50 quarket quar-ma-pa one of the new schools of Buddhism in Tibet.

que as gear-nas fresh or new barley.

ৰ্থম এই gair-htake (ব্যাদ্ধ ব্যাদ্ধ) fresh disease or accident.

न्यद श्रुप्ति व gear-slad med-pa=न्यद के व (Yiy, k. 13) without any recent injury to health.

नुषर्वीय gsar-bos newly made or manu- * factured articles.

ৰাকীৰ gsal 1. ৰাম, নিল্ল separate, বৰ্ণুৰ, distinct, ৰাম expressed, ম্ব বুগৰ মন্ত্ৰাল illuminated, fully manifest. 2. for বুগৰ কৈ মূল pale.

N

বং ট্রং makes clear; বুলবার্ক it has become clear, is made evident; also বিশ্বন, explained: ব্রব্যুব্যার্ক it is explained in the *Dulwa*, it is clear there; ব্যাব্যার্ক ব তা elucidate, to describe clearly.

মান্দ্ৰ III: 1.= ৰুপণ আৰু fully blown, copious in fullness. 2.= মান্দ্ৰ আৰু manifest. 3.= আনুপণ দিখছল [set aside, turned away] 8. 4.= মুপুণণ fame.

व्यव । gsal-kha = व्यव a gsal-cha.

ৰুম্বৰ মুৰ্থ gsal-grage মনীন, স্থিন fame [celebrated, well-known]S.

o que a gsul-cha message; que a que que firma que firma que firma de la recount; pray send me a message.

क्षम³न geal-chen महारोचन [great lustre; the sun]8.

gest-gast king Prasenajit, son of king Brahmadatta born on the same day that Gautama Buddha was born (K. du. 7, 5).

quantities geal-mathon the aky, clear sight or vision.

qua qu geal-iden 1.= qua qua the sun [brilliant; fire]8.; the blue colour, aky-colour=suk: mthis (Mon.). 2.=an

epithet of Buddha; the son of the moon, one of the planets in Indian and Tibetau astronomy (Moon.).

व्यवस्थान Geal-Idan-ma बाजी the city of Kās'i, modern Benares.

प्रथा वहना य gaal-btab-ps to refresh the memory, to meditate: दे दु को इस्ते दे दिन के प्रयाद कर प्रयाद क

sky, the void space.

পৃথ্য বাদ্ধি টুটিন Gsal-wa hod-kyi glish the birth place of প্ৰশ্ন বিভ্ন-rab the founder of the Bon religion of Tibet (G. Bon. 12).

व्यवस्थित क्षेत्र स् geal-wahi nor-bu = भे भ सुनान the sun (Mion.).

व्यव करे द में Geal-wahi bu-mo दावायको 1. the daughter of Daksa an epithet of Durgs. 2. = व व्यव

क्षाव पर्दे में gsal-wahi-sgo = ब्यूच्य य a learned man, a sage (Mhon.).

व्यवस्थि gsal-wahi-agra clear voice, व्यवस्थि murmuring noise.

न्या प्रदेश म geal-wahi ma-ma मारिया [the mother of the patriarch Daksa]S.

Two 35 geal-byed = Nq 1. the eye (Maon.).

2. with the consonants; quast she thirty consonants of the Tibetan alphabet.

व्यवस्य Gsal-ma मञ्जूषा prosperous, n. of a goddess.

कार के gsal-me lamp, candle (Rtsii.).

sparkling, pure, free from impurities.

Syn. 482.524 gtsah-dhahs; \$492 thugmod (Mhon.).

qua and Gast-hilsin n. of a place (Bon. ch. 4).

que ta geal-hos same explicit, clear.



क्षान केव geal-le-tos very clear.

चारा के gaal-çiá (Rag. 68) a pointed stake for empaling malefactors; व्यव के 5 प्रवाद to impale. व्यव के प्रवाद gaal-çiá-pa an impaler; one who has been impaled.

াঁহা gsig-pa or কীৰ্থ to shake and throw up in a backward direction; বুৰ কীৰ্ বুৰিবুট্ট drawing up the body, to shake it; বেশ ক্ষিয় he shakes his mane; স্থেক্ষিয় Cs.: the shaking of one's shoulder, (probfor: shrugging); to winnow, to fan, to sift (Jā.).

The tree many other grain. 2. pasture-ground, meadow. 3. moor, fen (Sch.). t. a flower growing in the pastures of Tibet recembling the daisy: I THE TOTAL OF THE TREE TOTAL OF THE TOTAL OF

which is bout, to twist; at all a to whirl a spindle, and a to whirl as pindle, and a to whirl as arrow.' 2.

W. to move by a repeated pushing; to smooth, to make even, with a plane, knife, etc.; to slide, glide, slip down a slope (Jä.).

बारिया gail-sen 1. = ब्यूट a hagyur-sea to multiply in arithmetic (Risis.). 2. to divide, split, रूब दुव्य वर्षेत्र व to cut to pieces, क्षेत्र व्य wool that has been well combed. 3. to toll, sound, ring: देव पुर्वेश व to ring a bell. अवस्य वर्षेत्र प. अवस्य व हैं देव bronse which emits a ringing sound when struck (स्रोतिक.). व्यवस्थ gail-इस्ता pleasant ringing sound, a kind of cymbal.

+ 484 35 gail-byed or 484 % gail-cid the staff which a Tantrik Buddhist monk

carries in his hand with tinkling bells attached to it.

UI geil-pa and Amm geil-ma, v.

বাসুৰা gaug, ব্যৱধান হ'ব, ধৰ ব্যৱধান bribery, bribe; remuneration, reward ব্যৱধান ধুৰাইট ব্যৱধান কি abould receive reward and royal favours (C. dos. 1).

guás, imp. सुर-= classical श्रुव smra-soz 1. to speak, talk, say, रेन्द्रभास्त्र do not say so! such an expression should not come from you; श्रुव स्वार प्रकार कुश्वी-soz to tell a falsehood, to speak lies. 2. to explain; to ask': श्रेन्द्रभास्त्र विश्वाय प्रवृश्विकट accept it without explaining that you do not want it; अव्यक्त स्वार प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्विकट विश्वाय प्रवृश्वय विश्वय बहु: ने बहु: है genf-gi bdud-rtsi = वन कर है. lit. the nectar of speech, a complimentary expression applied to a person's speech, address, or advice (Yig. k. 25).

N

ant have yell gent-gi feech-physic chen-po= ann ann an epithet of Mahju S'ri Bodhisatton (Situ. 6).

सहर के goud-gin saying talking about, reciting, reading or presching: व्यवस्था कृष्टि स्वरूप के स्वरूप (A. 15) when he was reading the Tantra class of Buddhist scriptures.

ৰয়ে ব্ৰেছ geud-ègros report, statement, opinion.

ৰূদ ট্ৰন gess-glegs = বৃদ্ধ নীৰ diploma, written authority: ব্যাম্বীৰ বৃদ্ধ নিৰ বৃদ্ধ নীৰ বৃদ্ধ নীৰ বৃদ্ধ নীৰ বৃদ্ধ নীৰ বৃদ্ধ নিৰ বৃদ্ধ নীৰ বৃদ্ধ

न्यर विश्व वृक्षक gash-gles byyis-ps a discussion or discourse had on religious subjects.

ৰয়তে gend-chos নাৰিন a religious discourse or sermon delivered orrally.

नुष्य भंदी genf-mchid = जार भंदी resp. talk, discourse, speech; जार वन reply to such a speech.

also principal word, main dogma, e.g., the Om-mani padme hüm (Jä.).

an agreeable, speech.

or among persons of rank; नार है ज gaud-

bris written precept, advice, letter, statement.

TS \$5 gend-byed= | kha or | A | smrawahi ego the mouth (Mon.).

नुहर यद gaud-rab भारत sermon, religious discourse : sacred writings.

वसुर प्रापक व्यव हा को व gash-rab yan-lag benguis the twelve divisions of the apothegms of Buddha:—(1) अर्हेट्टे, (2) पुरुष के व्यवह वहें, (3) युरु प्रकृतवहें, (4) वेंबब प्रपद परेंट्ट, (5) अरु प्राप्त परेंट्टे, (6) के प्राप्त परेंट्टे, (7) हेंबब प वहिं, परेंट्टे, (6) पेंक्ट पुरुष परेंट्टे, (9) के बाद प्रवाद के हैं, (10) ने प्रमुख परेंट्टे, (11) अरु पुरुष परेंट्टे, (12) कुन प्रवाद परेंट्टे

वस्थान्य वृक्षार्थ-çol प्रवामोदर.

a form of cholera, n. of a disease produced by indigestion, by undigested food: अह जुलाइन्डिंग (Mag. 22). अत्यामह stands for विद्यालया spasmodic cholera which elsewhere is rendered व्यालाइन dyspepsis. 2. acc. to Sch. vb.=to be lost, to be dispersed. 3. W. to fill with food beyond satiety, to stuff, to cram (Jä.).

वार्ष्ट्र gaum हि three; वसुभाव, वसुभाव the three, all the three. 484 geum-pa सबीय the third; containing three; अवस्थ gaum-po the three ; 494 a gaum-cha a third part: नश्चनकेम two thirds (Rtsii), नश्चन is used also elliptically for 545 and a न्युम, विरव the three precious ones: न्युम व and and all the Satra on seeking protection of the Three Precious Ones (K. d. र्ड २७७). यक्षणयपुरसकेर्यणम् three times innumerable Kalpa. This usage should also be noticed: ক্রামান্ত্রপ্রাধারই the old woman with her (two) sons, the three; and war war and his (two) queens, the three (Ja.); sarage and and the excellent, the middling and the inferior ones, the three,

नशुभ हत्वा gaunt-stage चित्रुण [a Vedio metro] S. च्युभ हत्वा बोर चित्रुण विश्व a series of three charms.

Tanga genm-shrul the third stage in incarnations [emanation of the third degree, = 3:3 * fish-shrul] Jü.

THE goum-sgra = The straff-ma the bee, also fly.

नद्रशस्य goum-idan चेता possessed of three parts.

नवश्यन gamm-idan-dus चेतावृत the age in which out of four parts three parts (of merits) existed in human beings.

नपुर्व हैन gam-risen चिहिन the heaven. नपुर्व हैन देवा चिहिनेन the lord of heaven.

ৰাজ আইপৰ geum-bisegs three things piled one upon another: এইৰ ব্যাপ্ত বুৰ three stuffed cushions piled up one upon another; লে ব্যাপ্ত বুৰ a three storied house.

TINE goum-sur three-cornered.

unt, singed; m = 3 gover-dri the smell of it $(J\ddot{a}_i)$.

सुधार gens-pa, कोषण [helly, stomach, समुधार gens-pa shos the belly is swollen or distended] Lez: स्वापन gens-nad dropey of the belly; समुधान gens-rked the belly and the waist; the middle part of the body, the waist (Sch.); Syn. वकर ह bgan-bya; हैं व lto-wa (अवत-b)

व्यक्तिक gens-pa hyens = व्यवस्थ (Mhon.) full stomach.

equive a water large protuberant belly or stomach (Mion.).

क्षुणारी gens-po-che = क्षुणारी or क्ष्यी अवादीक्षा I. a large belly. 2. n. of a country (K. d. 9, 365).

ब्राह्म हैम के व gous-khyim chr-voa = हैं व के व ब्राह्म हैम के व large belly : व नेत हैं को त महाराज्य स्थाप a age Bran the red-coloured manfesitation of the Lord of death has a huge belly (A. 17).

The state of G and G and G and G and G and G and G and G and G and G are G and G and G are G and G are G and G are G and G are G and G are G and G are G and G are G and G are G and G are G and G are G and G are G and G are G are G and G are G and G are G are G and G are G are G and G are G and G are G are G are G are G are G and G are G are G and G are G are G and G are G are G and G are G are G and G are G are G are G are G and G are G are G are G are G are G are G and G are

454 2x 34 gaus-rdsish-can pot-belly, large belly (Moon.).

याही व gae-soa 1. v. वेब. 2. . व्येद व

यारे र gee-ru for को उ सकार, कृष्टि

ment), v. 444% sag-gdar.

विश्व अ gseg-ma 1. बहेरा sugar. 2. बहुर pebbles, small stones; कोव सेव उद full of stones (Jā.).

वारोवा पान्द geeg-gçan = भाग के a mendicant's staff (Lex.).

प्रसिद्ध geef, also कर sei= व्यास्त्रकेवल 1. intermediate space, opening; cleft, chink, crevice, fiasure, leak, v. विश्वेद: aub. विर्द्ध होने: sgo-sef chink of a door; विश्वेद geef-barub-pa Sch. to stop up, plug up, orevices, etc. 2. harmonious, well-sounding. 3. sharp, acute, विश्वेद हुन्द-कव-geef quick ear Sch. 4. in विश्वेद it signifies क्षर ब्रोडिंग grassy valley or plain.

বৃষ্টান geeń-pa leaky, cracky, full of fiseures (Sch.).

atchful.

प्रिट्र प्रकृत-स्त (colleg. and form of que. d) नोपन to conceal; कुल्लोह व to keep information or news secret.

बारिट 'स्पि green-yeb baloony. हैं देव दुन द्वर राजकीर कार्द कार्य हु डेजबरेट ब्यूट jin this garden house with its excellent baloony and wide view you should (rejoice).



geed several larger species of Loncera (Jä.).

बाह्य कुटल-pa also को प to pick out, sort, to pull or pluck in pieces; का को प to assort wool.

মানি gseb = ম্ব seb 1. stallion, a male horse or camel. 2. the narrow interstices between persons or things thronged together, hence with 4, 5 and ৰ = between, among, with 44 = from between: ট্রামিট্রিক কর্মান the dog leaps into the midst of the people; ব্যার ক্ষর মুখ্য বাচ put between leaves; ধুন টু ক্ষর মুখ্য মুখ্য বাচ half of his body protrudes from between the clouds, i.e., rises above, etc.; মান ক্ষর মুখ্য মুখ্

ক্ষাৰ gsch-lam a passage through thickets, a secret path, by-way between rocks and underwood.

1. gold; in Tibet gold is called rinchen dust-po the first precious (article). অনুস্থান কৰিব dust-po the first precious (article). অনুস্থান কৰিব dust-po the first precious (article). অনুস্থান কৰিব dust-po the first precious (article) কৰিব dust-po the dust-po the best gold is found in Ceylon (অভ্যান কৰিব) কৰিব প্ৰী কৰিব অন্যান কৰিব dust-po the world. অনুষ্ঠান sused fig. for unchange-ableness (ব্যুখ্যান কৰিব) and also as an honorific term: অনুষ্ঠান celestial drink, i.e., wine presented to kings and grand lamas as a substitute for nectar.

Ryn. रेन वेन व्यस्त प्रकार vin-then muloy-beat; इंद बर्ड प्रोम tshok-bdus-byrim; इंद कॉन्स टर्जmechog; किराड्डिय tsam-pa skyes; ख्रुपक कॉन्स वेद चेंद्र; वोडेक्ट्रड्डिय gei-brjid skyes; रेन वेन वे rin-chen che; अर्ज्युम्न muloy-ldan; अर्ड्ड्डिय gumga skyes; रेन्याड्डिय ri-las-skyes; केन्द्रेय वेद yi sa-bon; कंन्याड्डिय cha-cas sbyats; मर्ज्य ইন্ট kha-dog chen-po; বুলবন্ধুট্টল bum-begyaskyes; কবি-টুল sa-yi ela-wa; বেলিজ bishowa sgrol; বন্ধীৰ bseg-bya; আইছা sa-lesbram; হন্টব্দেই rin-chen dak-po (Uhon.).

कोर है जान geer-gyi-lkak royal edict, the king's command, government order; बद्ध स इस्त्र व कोर है जान के दें प्रमुख्य the royal edict was received loyally by the subjects (Yig. k. 60).

कोर है बुद व geer-gyi skud-pa 1. gold wire. 2. n. of a medicinal grass : कोर है बुद पकाई बंद ई बंद दुवर देवे (Med.).

ক্ষম স্থানিম জ geer-gyi ikkor-lo the golden wheel, one of the eight auspicious articles (অহনভ্ৰন ম্ব) of the Buddhists.

क्षेर है दश gser-gyi-dyra as met. = इका (lit. the enemy of gold) iron (Minon.).

न्तेर ने द्वार geer-gyi chun-po चेमदान gold necklace or chain.

ब्बेर-ड्रें gser-yyi-ña 1. the golden fish, one of the eight auspicious articles of the Buddhists. 2. n. of a precious gem.

विष्णुं और ब gser-yyi me-tog सुबर्व इस्तुत, हेमपुष्प the golden flower; चणवपुष्प Magnotia champika.

Syn. ang sun age brod-nums-bruk (Mnon.).

ক্ৰিং টুৰ্মণ ভূজা ger-gyi mon-thre নৰ্থ হান gold braided head ornament, also necklace.

The Dike 2 geer-gyi sdon-po = 6 % lit. golden plant, a kind of aquatic grass (Min. 3).

क्षेत्र कुष्टि क gree-gyi hdab-can an epithet of Vishnu (Misson.).

कोर 9 करन grer-gyr-mchog the finest gold.

Syn. to 9 6 max dsam-bu chu-gser; ac. 25,4 rkah-bryyad-pa; to 9 4 3 dsam-bu na-di (Mhon.).



क्षेत्र देश gar-gyi bye-ma 1. golden sand. 2. a kind of mineral used for medicinal purpose. क्षेत्र देशकाश्चर १८६० व्यवस्था (M).

न्देर देवश्य geer-gyi gengs हेमप्रतिना golden image.

gold sash, but gen an apron with little gold bells attached to its edge which ladies of rank wear in Tibet.

and frage geer-gyi ri-bdun the seven golden mountains:—An Araka guab-pid-bduin; afreneraka geod-madab-bduin; de he sed-feek-can; afrage fta-na-saug; ar tu-raa; arak gram-bdud; afram-khyud-bduin (Mood.).

and fall Geer-gyi-brisig n. of an island in the Eastern ocean (K. d. 3, 269).

en mountain situated beyond the mountain of Pragjyotias, where the tree of gold called So-k-dom abounds (K. d. \, 283).

वृद्धेर पुरेषाय quer-gyi ril-ma=व्येर पुरेश्य पुत्र golden water pot.

and go geer-gyi lus dang golden body; a complimentary address for noble ladies.

কেইবন্ত geer-gyi phud-pu a kind of medicinal grain. কাম ইয়া প্রকালীক করিব নুমর (Med.).

the golden crest; n. of a bird.

Syn. 45.4744214 hdab-gçog bkra-pa; 44.474 mkhah-hgrobi rgyal-po; 44.474 chun-hkay (Mhou.).

কাৰ বুলাৰ geer-gy: stran-bu 1. = কাৰ: ব্যা বুলা-rdog-po (Rag. 53) piece-gold, pieces of pure gold that are picked up from and; pure, unalloyed gold: কাৰ্ডিয়া ক্ষুত্ৰত্ব কাৰ্ড্ৰাল্ড মুখ্য মুখ all the others each presented him with a piece of gold worth a 4.

नोर हु geer-skud = नोर है हु प्य स्वयं स्वयं gold thread.

que geer-skya pale, whitish gold (Rtsii.).

wine that is offered to royalty, &c. for drink; now-a-days wine offered to the gods and the Grand Lama which is touched with gold and grain wrongly as a justification for that name (Lost. 9).

न्वेर म geer-kha सुबर्ध सनि gold mine.

क्षा व geer-khri golden chair, throne, hierarchical chair.

demon. 2. n. of a certain noble man's family and castle in Amdo; The Ration of a celebrated lama of Amdo belonging to that family.

an ger-mkhan goldsmith.

and geer-mkhar a royal castle.

mist.

কাৰ্য্য জ্বান sger-gug-staff an ounce of gold of Gugé: কাৰ্য্য স্থান স্থান বিশ্ব স্থান বি

क्षेत्र अव्य geer-mgar goldsmith (Maon.).

ancient Pegu where Buddhism flourished in the ninth and tenth centuries A.D.

क्षेत्र अर्थे geer-mgo golden-flower (mystic) (Min-rda.).

preparation said to convert other metals into gold. Nagajuna is said to have known such secrets of alchemy.

J

क्षेप अद्यक्ष देश Geer-कृतिबो-can विश्वनमें an epithet of Brahma (Maon.).

oity, n. of a city in southern India. 2. water n. of an officinal plant (S. Lex.).

Name of a river between Ladak and Lahul where the people of Lahul pead tribute in gold to former kings of Ladak.

**Topic a geer-chu glah-wa to gild with gold.

क्षेत्र कृत्य-cho-lof a kind of precious stone called श्रेषणांचि.

व्येर हैव ger-tig n. of a bitter medicinal herb : क्येर हैव कर अधिव देशक के के कर हैंद (Med.).

and is ger-tog golden badge, button.

ৰুষ্ণ কৰ geer-thal gold-dust, oxide of gold: কৃষ্ণ কৰে কৰে ইয়াৰ ই পুৰুষ্ণ ইয়াৰ ইয়াৰ কিছিল, oxide dized) gold dust applied externally removes fleshy excrescences (Med.).

ক্ষমন্ত্ৰ Gaer-thub অসমস্থান n. of the second Tathagata (Buddha) of the present Kalpa.

क्षेत्र अर्थ gaer-mdog सुबर्च वर्ष goldcolour; क्षेत्र अर्थ क्षेत्र म n. of a monastery in Tibet.

क्षेत्र वृक्ष gaer-ldan = क्ष्य myrobalan. 2. क्षेत्रक n. of the capital of Indra (Sorig. 30).

क्षेप्रदेश geer-rde क्षा-ma = सुरक्ष क्ष white mustard (§man. 109).

कोर हैं geer-rdo gold-stone, gold-ore :

प्रकृत प्रवास Geer-Idan-ma 1. देववती, विकास [possessing gold; n. of a wife of Krishna]&. 2. the goddess Uma, the river Ganges, and the planet Buddha. वर अधि जन्म विवाद वृदेश कृत वर्ष कृत वर्ष कृत प्रकृति (Yig. k. 14).

Syn. २००% hbub-chu; ४ वने sa-gshi; इन् इव ston-gyi-dus; वश्य खुष्य gzah-lhag-pa; बुक्र lha-mo खुष्य-ma; बुक्य द्वार chu-bo Gan-gs.

न्येर व geer-pa gold-searcher, gold-washer : dealer in gold.

नवेर पुर geer-phur भुगतारा the polar star, the fixed star.

Syn. N. 112454 şkar-ma bitan-pa; Kiss stod-phur (Mion.).

व्याप्त geer-plus n. of a medicinal herb used as an emetic (Med.).

क्षेत्र ब्रोद geer-hphrest gold-chain, n. of a work.

ৰ্থান বু gaer-bu n. of a bird of golden colour (K. ko. শ, 3).

क्षेत्र हुटस geer-sbyans refined gold, purified gold (Yig. k. 13).

क्षेर के geer-me = क्षेर है के हैंन geer-gyi nutog gold flower.

क्षेप्रभिष्ट स्त्र पुरुष्ट-गः भै-ट्या (कृष्णे स्वर अर्थ-पुत पुर-स्वर) नागचेश्वर (Mhon.).

क्देर भेद स्व geer-nug-can lit. with goldeneyes, a fish; an owl. N

क्षेत्रकार्य guer-dmar-po lit. red gold विकास a compound of copper and gold.

व्येष वर्ड म gser-giso-ma = व्येष पर्ड म refined gold (Ja.).

कोर मध्य geer-safe gold-gilt, gold laid on copper.

कोद वर्ष a ger-beo-wa goldsmith.

Syn. बोबर अनव geer-mekhan; कोबर अवद geermgai: व्र इंट प्रेश वर्ड व khu-tehur-gyiş htsho-ica; इ.वर्ड बेह्न zla-wahi-hjug (Mhon.).

face, a polite expression, for the face of kings, queens and grand lamas, also used as a compliment to respectable ladies. কাম ব্যাহ তিন্তু কাম বিশ্ব কাম ব

with kings, queens, princesses and hierarchs.

ৰ্কাই gser-sho a gold piece of the weight of an English sovereign.

ৰুবং ৰুবুং হৈ ইউ যুক্ত geer-gehus rish-mohiklus = আই ৰুম য an epithet of the Ganges. (Yig. k. 85).

ৰ্কাৰ বিব্ guer-hod নাৰ জন্ম golden lustre, কাৰ বিব্যুৱ ger-hod-can= মূল glog lightening (Maon.).

ক্ষা প্ৰৰূপে পূৰ্ব প্ৰকৃতি বিশ্ব geer-yig golden letter, the royal mail; 'ক্ষা প্ৰৰূপ geer-yig-pa bearer of a royal-letter,' an ambassador, envoy (Glr., Ju.).

अभेद अब वे सुभ gser-sal le-sbram pure gold.

प्रकेर वृद्ध हर हर gser-thad-can alloyed gold.

Byu. दुर्भाषेद rgyan-gser; मृत्येद rwacan-gser (MAon.). कार नेव geer-çog leaf-gold, gold-foil.

gold coin = 16 rupees, a gold Mohur (Jä.).

ৰাইৰ gees 1.= মুখ order, class; বং কাৰ nafi-gees, as in বিং কাৰণ 2. reciprocal. mutual (Vai. sf. Jä.).

대왕'다 geo-wa pf. 약화의 geos, 대화의 beos (= a htsho-wa) 1. where to feed, nourish; to bring up, nurse up, train : 📆 🗝 easy to bring up, to nourish; Said to rear a child. 55 वर्षे वर्षे व to feed or rear up a beast: 3444 to nourish the body, to restore health; also असंबुदाय or असंबुदायुराय प्रतिपाद्मयति, to foster: वर्षे वर वर्ड wishes to cure, nourish, or bring up. 2. (पिन्स). प्रतिचय, प्रतिचत to mend, to renair, curing, healing: 94 95 95 treats medically: to stop. remove, to put an end to (of a disease); square to rest, to recreate one's self: वेशन्य to repair a house; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; 🎮 🐃 to repair (a house), to refresh, to comfort; सेम्ब वृष्ट व resp. दुवव वृष्ट व console. The goodkan difficult to cure; जेष्ट्र-श्र्यून quo-mkhan fosterer, cherisher.

वृत्रं प्रदेश्वाम geo-wahi lha-mo = व्याप्त मान् देवती

কাৰণ জ্বৰ gno-gguh-byed — জুম ট ইন্ট skyur-risi chen-po আলিম a kind of citron; the larger species of lime used for medicinal purpose (Maon.).

ৰ্থাৰ্থৰ geo-thabs way of curing, manner of hoaling (Med.).

वर्ष के geo-thig cure-drop.

ৰ্ম হয়ৰ geo-dpyad = ৰং প্ৰাই থকা (প্ৰব ট্ৰাইৰা কৰম) the mode of healing, method of treatment of disease and the science of medicine, = 18.2735 TIGHT the science of preserving or prolonging life (MAon.).

75.55 TIGHT treatment or cure.

a restorer of health (Maon.).

an 1954 geo-dpyad-pa=254 or a 954 htsho-byed-pa a physician (Mon.).

ৰ্ষ' জু geo-ফুyad বিভিন্নানিকা the work of healing; বৰ্ণনিকা nourishing, bringing up or rearing.

ৰ্কমণ gro-wa-po 1. physician (Med.). 2. a fosterer, খন্ত্ৰাধ the parents (Mon.).

ৰ্শন্ত geo-bya the thing to be cured, the disease (Med.).

an \$5 gso-byed 1. the healing substance, the remedy; the healing person, a physician. 2.=3 dog (Māon.).

ৰ্ম কৰ geo-jehul = প্ৰাৰ্থ method of healing.

ৰ্কাংৰ geo-rig or ৰ্কাণ্ড ইৰ্ণ ক্ৰিছিন্তা বিহা the science of medicine, the healing art. ক্ষাইৰাপুৰিৰ ব্যাৰ্থ, প্ৰিটি শীৰ n. of a medical work in 293 block-print leaves; ৰ্কাণ্ড ইৰ্ণ গ্ৰহ্মৰ্থইৰ treatise on the healing art; মুখ্যৰমুখ্য one hundred recipes or compounded medicines, n. of a medical work by Siddha Nagarjuna.

removing faults, and विषाहरण washing or cleaning of sin by making confession to a priest. 2. पोषण reparation by penitence or repentance, क्षेत्रं केन्द्र, taking the vow of Poshodha (fasting) प्रमृद्धिकात observing the Posadha vow of fasting or making confession of sin. भन्नविष्ये कृष्ण कृष्ण केन्द्र observing rigidly religious vows for one full day.

ৰ্থ হৈ ব geo-shyon-pa ঘাণ্ডিৰ one who has taken the vow of Posadha. ব্যাহ্র ব্যব্দ ব geo-shyon behag-pa to observe the vow of fasting.

ৰ্ষ ((Uposadha) n. of ancestor of Gautama Buddha.

ৰ্ষাহ geofi, imp. of ব্যৱহাৰ geofi-wa as in ব্যৱহাৰ বিশ্ব keep the conversation secret (Nag. 68). Also there occurs: ব্যৱহান বিশ্ব geofis-cig keep it confidential, (Situ. 105).

fut. (Lex. usually) and, imp. sand 1. fut. (Lex. usually) and, imp. sand 1. fut, and, and to kill, slay, murder, slaughter, and are query to delight in killing; and are query putting to death, causing to be killed; and wind and feels of an animal just slaughtered; and any area from meat; and are after the be executed.

by the authority of king; angurages at the time of or just on the point of being executed.

वर्षर्य good-pa-po murderer, slaughterer.

ৰ্মণ্ডি good-byed ৰমৰ, মানৰ 1. killer, murderer, ৰমণ্ডিগ্ৰহণ the murderous hunts man. 2. মানন, মান the lord of death, the evil one, Mara. ৰামণ্ডিগ্ৰহণ good-byed-kyi gnas সমাল slaughter house, the place of execution.

वर्षेत् व gsod-sa place of execution.

वर्षेद्र स्वाध geod-lugs manner of killing.

व्यवद्द्रवृक्षको द्रवाहरू good-relays me-tog can = करवीर (Mhon.).

वर्षर है geod-po = वेब्रथ व है र व.

ৰাষ্ট্ৰণ gaod-skyid-pa = মুন্তিৰ happiness, ease; gen. in reference to one's state of the mind: ৰুবল ইন্ট্ৰনি স্থান ত্ৰিয়া প্ৰতিটি heing solitary is happy (Rdsn. 9).

ৰ্ষৰ 1. for ৰ্ষৰ্থ or ৰ্ষৰ্থ: ৰ্ষৰ্মুৰ্থ্বি warm blood of a living animal. 2. imp. of ৰূপন্থ (ছযু).

THE BOOK THE

could save my life by telling a falsehood; $\pi^{-1}(q^{-1}) = \pi^{-1}$ do not wish to live (any longer), of the fire: to burn, $\pi^{-1}(q^{-1}) = \pi^{-1}$ does burn now? 2. trans. vb. to wake, to rouse from sleep by shaking, to urge on, to hurry on by force, whereas $\pi^{-1}(q^{-1})$ is only done by words $(J\ddot{a}_{-})$.

মুখ্য বা II: or ক্ষাৰ্থ 1. sbet. life: ক্ষাৰ্থই ব or ক্ষাৰ্থই মন্ত during (my, your, etc.) life; sdj. মানীৰ, living, alive: ক্ষাৰ্থই এই ক্ষাৰ্থই ক্যাৰ্থই ক্ষাৰ্থই ক

শুৰ্ম ল geon-ma colleg. for ব্যৱহা প্ৰকৃষ্ণ ব্যৱহান a live pigeon; ব্যৱহানীৰ the living and the dead (Ca.); ব্যৱহানীৰ geon-berry a creature burnt alive; মানুব্যবহানীৰ সুত্ৰ to burn a person alive (Ja.).

ৰ্ভান হৈন্ধ; hollow, empty, bloated; without substance. প্ৰথমৰ gsob-gsob stuffed, spongy.

पार्थिया gsob-pa = कुरुपय; pf. क्या कुडा fut. बहुव gsab, 1. to fill out or up, to supply, complete, make up; to cure (wounds). 2. to pay, repay, return; कुरुय a loan (Sch.); देव व्यवप्य to return a kindness (Gir., Jä.).

ब्रॉस नेर geom-çik = ब्र. नेर pine tree.

प्राप्त geor 1. or व्यक्त = कुट or कुट व भवर, चर a punch, an awl, gimlet. 2. supine of व्यक्त ব্যার্থ ব geor-wa to brandish, flourish.

কাৰ্মিত বুকা-bdem-pa a kind of medicinal grass: ক্ষেত্ৰত সিকা-ছব্যুত্ৰ the geor-bdem-pa is useful in wounds from burning.

ৰ্মিতা geol 1. for ৰ্মৰণৰ. 2. in Sikk. = entertainment, feast.

ৰ্মণাটৰ geol-chen= ৰূপ মাইন্ত great show or festival; in Hindi: tamasha.

वर्षेत्र य geol-pa= क्षेत्र व चार said.

বার্থ য'ব geol-wa I: vb., 1. = 6'ব shu-son we: to ask for, to beg for : क्या मार्चिक man and the besought the king to save his life; #q-u-a-#q-an-a-tan-u-a-wa-sa ask the teacher to say the prayers: 484 5 444 I beg (you) to explain; ५ जूर स स वृद्ध I beg you to consider; W THE to worship a god, by offering libations (Jü.). 2. resp. for क्षिय or बेर्य to dress to put on: अवन कार नार्वेश व डेंस नींस नार्वेश व देंद्र व ववश श कमा नार्वेश व to put on a garment, clerical robs, cap. shoes: जैव द्विद व वेद डेन्य व व्यक्त है putting the cloak on the teacher (Ma.). 3. सादन, भोसन to eat, to drink, to take or offer a meal; बाबेब वर अहें र डेब do est, take food! बाबेब वर esty of has finished his meal; and aresty वेद वर्ष is osting; क्यार व्यवस्थानम क the king had drunk rice-wine; to take, to give, administer (medicine); to place (food etc.) before, to serve up for clerical person (Dsl.). 中海中海·西西方 3年 I place it before you, help yourself! बुवाद्यकाव सुद्धान वृद्ध the king took a bath ; अभाग शाहा वर्षेया के अहतहla sku-khrus gsol-lo they administered a both to the prince; ass, and a to assume, to receive a name, to give a name; 38. 3944494444 a demon has entered his mind. व्यवास्त्र, क्षणकूष्य बद्दव present or offering of food.

विश्व II:=1. क्षय abet. प्राचैना; चना-वेना prayer, request, entreaty; व्यवस्थान्य geof-wa hdob-pa to make a request, to entreat, to pray for. 2. food: व्यवस्थान्य to take food, to eat, dine.

ৰ্থৰ নেৰ geol-dkar W. resp. for নিৰ্দেশ্যৰ crockery, china cup to take tea or wine.

que geol-skrum meat prepared for the table of a man of rank.

ৰ্জন $g_{sol-kha}$ 1. request, prayer (Sch.). 2. meat, and drink Sch. 3.= সম্মন (Jig.).

and geol-khah resp. for was thattshah a kitchen (Maon.).

and a geol-han poisoned food (Glr.).

ৰ্ম্প ৰূপ gsol-kog dining table.

agaras, geol-chan resp. of as.

वृध्यामार्ड quol-mehod prayer and offerings. The geol-ja resp. for a tea. The life gsol-sa sgron = ada a aga offering tes, tesentertainment. 9443 geol-na fish dressed for the table of a respected person, for food of a great man. and good-tib tes-pot (Jü.). শুর্মান্ত্রপ gsol-thug = মধ্যাত্রপ (Jig.) porridge or gruel made of barley flour with meat and dried ourds. क्षम gsol-thabs fire-place, kitchen. व्यवस्थित geol-idon=3535 gur-gur, churn; hookah. ৰুম্বত্ৰৰ geol-dpon lit. head-cook, mastercook, ordinarily=a private secretary who receives prayers and requests. अद gsol-mar resp. for अद butter. व्यव देवा asol-tshias dinner (Ja.): निवा कि asol-shib resp. for \$44 fine parched barley flour for . a great man's food. व्यवस्थित geol-guid under-waiter, table servant.

ৰ্থাৰ হৰ geol-rus donation, gift, present, gen. distribution of money, victuals, &c., by a person of rank to common people.

amenda geol-phogs resp. for Man salary, allowance.

ৰ্মিনা geos-pa দাবৰ, pf. ন্যালত beos-pa (Nag. 76). to foster, cherish v. ব্যাল; ব্যাল ইংব to cure বুংইংব্যালত not keeping, retaining a child alive; ব্যালত foster-son.

ৰ্মৰ ল geog-ma cure, medicine; প্ৰথম ল ংব্যাৰ geog-ma hdeby-pa to apply a remedy.

DARQ beab v. 444 genb.

वस्त्र bsag-pa pf. वसन्त्र, वस्त्र वसन्त्र (Situ. 76) = वस्त्र accumulation of religious merits; hoarding money. v. नृत्र प ा वस्त्र ।

THE G best-bu resp. for ≈ food, fare (Glr.); where age best-bras resp. a dish of rice (Jā.).

THEN beans 1. incense, frank incense. The second peans of the seco

বাদ্ধি band-pa লাগিল killed, also killing : শ্বৰণাৰ অংগ stog-chays bsad-pa killing animals (Situ. ?6) v. বৃষ্ধি, বংগু ৪ g-ab-bya কথ animal to be alaughtered.

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ार्का hear or कामाय shet. विच्या, चाया, भाषा, भाषामा, काच्या 1. thought, reflection, wish, imagination, fancy: व्यक्तप्यद्वप्यकेश्य heart-pa स्वता-pa sem-pa to foster bad thoughts (Do.); कामायांकाच्या heart-pa team-pyis quick as thought; अपृत्यदेशकाद्वाच्याच्याच्या he was constantly haunted by those thoughts (Dol.);

वसमान्त्रेसामा inconceivable, bewond the reach of human intellect, incomprehensible etc.; Swarzwwanzwarzwa भेद a good way of thinking is worth more than good (external) religion (Mil.); que 54'84 malicious, wicked. 2. the will: awa are a sist a find \$ c a su a se ge. if you have borne ill will to others, you will receive a rough return. भेदेवनी क्यान पहर (or बहेन्ड) gq to execute, to carry out a person's will; quarque age ou as it did not go according to their wish : वसमाय विश्व वसमाज्ञ हैन do not try to divert me from my purpose (Dal.); away gara occurred in the mind; वस्त्रत्यकाः व good intention or design (Mil.) ; desire, mind, inclination, liking, 735 43 or न्द्रवादेशकाव thirst for blood, murderous disposition (Glr.). 3. soul, heart: 4884 48 Kanaga (by doing so) you injure your own soul (Mil., Ja.). प्रशासका प्रका beamthay-pa sus from the bottom of the heart.

Syn. affeniu hgode-pa 954'u hdun-pa (Mon.).

वस्त्र वृद्ध bsam-pahi-stobs चात्रवस resolution, strength of mind, determination :

वसम र्द वसूव beam-don-hgrub चात्रव, चचे-चित्रि fulfilment (of one's) desire or object.

व्यक्त प्रस्ति द्वार heam-pa maon-phyoge bent of mind, inclination.

বিষ্টাই beam-pa fut. tense and secondary form of কিলাৰ sems-pa: হ্ৰাকালয় thought, having thought (Situ. 76), has a pf. ব্যালয় কৈ ক্রাকালয়; not to be thought, cannot be thought of, inconceivable; ক্রাকালয়হ having thought about it; also of one's own interest, = ব্যালয়হ (A. 57).

वसमाञ्जान हुन वासभावद्याय चावित्रा परिवर्त n. of a very great number [n. of a chapter of

N

the Prajasparamita which treats of the inconceivable | S.

amağır üzgan gar üğrak oğam-gyi mikhyab-pahi zghal-pohi ndo n. of a Sütra (K. d. 2, 8).

বৰ্ষ কৃষ্ণ beam-gian বাব, খাৰ, অনাৰ, জনাৰ, জনাৰ state of complete abstraction, contemplation, meditation, concentration of thoughts; esp. that mystic meditation which at length evolves an astral counterpart of the meditator—the counterpart existing in Dewachan contemporaneously with the meditator who continues on earth.

Syn. Is Rall tish-so basin; salas gnalbbyor; dasa shi-gnas; saprata mäam-bjog (Khon.).

quare 454.95; q beam-gtan byed-pa to concentrate the mind on a certain moral virtue, to transpose one's self into the state of contemplation or meditation $(J\ddot{a}_{\cdot})$.

ማማሪ ማንፈ ምር \mathfrak{g} beam-gian khań-bu = \mathfrak{g} ਨ ri-khrod (Mñon.) mountain retreat of Buddhist sages and saints, hermitage on a lonely mountain.

ব্যাল কার্ বিশ্ব বুং beam-gtan physi-maki ' cyyud a Tantra containing descriptions of contemplation in 53 stanzas (K. g. 4, 108).

Syn. ad the moobean; to for fram-rtog; the gran yid-kyi-las (Moon.).

american hear-payaks-pa=Afrancen holikhog yaks-pa, denouncen some yaks-pa broad heart, magnanimity (Uhon.). व्यक्त बर्चेण कृत दकः beam-byhellion-dwaff = द्वन काल है कि the wish fulfilling tree, the fabulous Kalpadruma (Yig. k. 35).

प्रभाग बहेब साथ heam-bphel ma-ma = कु अर्थ देव द् (Yig. k. 35) the great ocean,

વચ્ચા મેં દેશમાં beam-blo theke-pa = વચ્ચા કે લ્યુડ beam-blo gtak-wa વધ્યા કેટ માનવા વચ્ચા વધ્યા વધ્યા કર્યો કર્યા વધ્યા કર્યા ્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કરા કર્યા કરા કર્યા કર્યા કરા કર્યા કર

tion, the deity or person who is thought of or meditated.

dent thoughts having the same or similar objects in view or to meditate upon.

Syn. Januaga phoge-mihun; maniga māam-byed; mākutulk mtehuhe-par epyod; ndā ada myrin-geig; sekutula dhyahe-geig; ndā ungu mgrin-pa māam; matada unthabgeiy-pu; atautada hjug-pa geig (Uhon.).

THE PARTY DEAM-Shyor design, project, plan, quest a seam-shyor bean-po good design, or any fam-pa bad design; where to be sheme, to project a plan (C., Jä.).

another's mind; acc. to Jä. consciousness.

प्रकार कोषु beam-beehu seminal vesicle.

বাধান কৈ pear-wa = স্বাইণ u gral-sgrig-pe to arrange; arrangement: উপুৰ্ব ইণ্ডা (Situ. 76) arranged the things or furniture.

opened, disclosed, revealed, cleared up: figure keyen-beal-to disclosed the fault (Situ. 76); and 5 and pray clear up. 2. — figure quarters advertising; to make known by trumpet or drum; also quarters reputation.

and deal telege when, were straining, filtering; to clear or purify water of animal life, &c.

Syn. dan sel-ma; Mara sol-son (Milon.).

दिश्वा Li beig-pa pf. कोन्य beigs, to fan aqक्षेत्र व्यक्ति to fan the body with the hand (Situ. 76) v. क्षेत्र व

বিশ্ব heid-ps 1. to mend, repair. 2. pf. of ক্ষেত্ৰ to pick, sort, hair, wool; কৰকীৰ to sort wool.

口引文·日 bsir-wa 1. 中心 2. W. sip (Jä.).

cut into pieces (Situ. 76).

বৃষ্টির II : 1.= ক্লাম grafi-mo adj. and shat, ales, few cool, coolness; aleque, इर व बोलोबल, बोलोबार become cold. the state of being cold [calm composure, equanimity |S : | = q and q a cool house. sharas coolness is wholesome (Lt.). alle al & a boil-wahi chu-kyes=afe a. vb., to cool; also resp. for 4554 hkhrud-pa to wash, sarahara to wash the mouth and face. #4 484 45 435 the heat changes to coolness. gr. alla leak-beil willow shade,' cool place under a willow: and a grad being shady and cool: maraflers it is cold, the weather is cold (Nag. 69). agaralm water for cooling the feet (Cs.); @ \$4 Mary aller as was to wash the body with warm water (Cs.); to shed, as some times shed many tears (Ja.).

कीवाहर heil-khad = वर्षी पर्यो, कोशिया a dome, a turret on the roof of a house; also: a cool room, a summer house, summer residence (Ja.).

कीव के heil-grib श्रीतककावा; cool, grateful shade.

cooling drink or beverage (Sch.).

and an heil-iden frank, frank the Himalaya; Tibet.

ada un a graf gr heil-idan hisho-byed = ada gr heil-byed (Maon.).

charge and game. Beil-ld in sa-lahi smanljos n. of Tibet; though the fanciful Indians who had very little knowledge of Tibet implied by that name the Himalayan regions which abound in Sal trees and medicinal plants (Yig. k. 52).

वसेव वर्ष beil-gduge parasol.

বৰীৰ বৰ্ষাল heil-wa geum the three cooling medicines:— ৰ'ৰ', বুৰ'বুল and ধুৰ্মান, i.e., bamboo manna, saffron and small cardamom (Mist. 1).

क्षेत्र beil-bu cool or coolness; क्षेत्र पुते-कुर beil-buhi flus शोतवाणि त, विश्ववास a cool breese.

all of it beil-wahi hod-ser moon-beam, the cooling beam.

offer ক্ষান্ত pail-son pasin = বিধান কা thogsystolo-ma ব্য়াক্ত্র n. of a medicinal fruit (Macn.).

क्षित हैं *beil-byed* 1. देवहम, तुवार snow, hoar-frost; also the coolers: the moon, cloud, wind, and sandal wood.

विषय अस हैशी-श्वह or विषय करें अस cooling food. विषय केर उस हैशी-स्वर can विवास, चन्द्र the

क्षेत्र कृष्ण beil-qyab विषयम, स्थान a fan.

moon (Maon.).

Syn. B. 440 plus-gyab; and a for hil-sen stob (Moon.).

the cool or shady side of a mountain; also a hill of Magada near S'Itavana cemetry (Ya-sol. 34).

पेश्व पे bou-ses = केवल वह phels-hau, perf. and imp. 4 (Nag. 69), we warm to go to meet: # E TELL the mother goes to meet her son : " a a had gone to receive the party; aga 44 let him go to meet; व्यक्षान्य अवृद्धक having received or escorted him; to join, to make advances, to interest one's self for; to go to meet (solemnly), to welcome a respected person; #54.48# mdun-hous (Situ. 76) advanced to receive a party. वहत्रे प्रवृद्ध वा वा वा वा हिल् I will go to meet the arriving pandit; quage 24 5 great festivities on the occasion of recention: agus aga we will lead her home as your bride. 2. defined as Factor at an edicine that paki sman medicine that is first taken to be followed by another immediately (Lic.).

eg. e. best-chan = q.K. e. in Sikk. wine that is sent for the refreshment of a respectable party or official when coming to a place.

ag h heu-mi an escort, the men going to receive a gentleman or lady coming from a distance.

ন্ত্ৰ টুই ben-sman clyster (Sch.).

LIGHT bend Lanc a, we est smell; Laur and dri-bend shim-pa brobo I enjoy the sweet fragrance. All and a bend-gi grockhyer and and and a the bend-gi grockhyer chen-po are names of very sweet scented flowers (K. my. a. 29). and a bend-myos and and and a bend-myos chen-po are names of two kinds of fragrant flowers.

to be dissolute; to be irregular in habits.

ब्युत्स्यूत हेश्यत-हेश्स्त्रं (Sch.): irregularity of life, dissoluteness; केश्यत्यस्य सम्बद्धान्य abandoned prodigality. MA-in henn-team disgusting, obscene (Sch.).

মুন্ত heub-pa, pf. আনুন, to obliterate, ক্ষুণ্টেশ আনুন rubbed out the foot mark (Situ. 76).

2. 三世ペロ sum-pa to close or shut (Cs.) 資気にない関する場合である to close or shut (Cs.) 資気にない関する場合である cloth pouch or beg; (Situ. 76) to shut up the mouths of a vessel or cotton-cloth beg.

다당시 (Ja.).

THE DESIGNATION OF THE PROPERTY OF THE PROPERT

নী bes 1. ইম se-wa. 2. for কেন্দ্ৰ, কৌনুৰ n. of a buckle or shield made of rhinoceros skin. কৌনুল bes-sgam, কাই কুঁল বু leather-box or box lined with leather; কৌনু bes-sga leather-door, or a door-like target made of hides (Jā.). 3. a kind of demon. কাইবুলি ইম্বুল bes-bbros-pahi shags the charm to drive away on demon: দুল্লী কাইবুলি বু (K. g. 4, 5%).

are made.

कोष्ट्रा केश-kha bego n. of a wild animal, १-५वश वेश केश- (K. ko. न, L).

মাত্ৰ চিন্দেশ 1. অৰ্থী rhinoceros; বৰ্ণ চঞ্চপ্ত অৰ্থাবিশ্বৰাধিকৰ one who concentrates his mind on a subject in the manner of a rhinoceros which looks to its horn with the only intention of killing his adversary. 2. in Tibet is applied to the olumsy-looking deer known to sportsmen as the "serow." 3. three species of grain having medicinal properties: রুম্পান white seru; কানুস্থান black seru; কানুস্থা the spotted seru. কানুস ঠত-ত্তাদ a kind of grain with disagreeable odour.

पशे अ र्ड हेड्ट-ma-nu=वे व्यु pomogranate seed (mystic) (Mis. 3).

এই ঠা bee-mo ন্দ্ৰ s species of weasel.

বয়খন hee-yab মুখন skyur-ma a kind of sweet and acidulous medicinal fruit.

ত্রীবাষ্ট begs-pa to come from one side, to come across one's way (Sch.); to come into collision with.

নিমি'ন bech-pa = মুম্মান or penning and to revive apirit, to awaken, rouse; ইপ্ৰকেই: ক্ষান্ত্ৰি (A. 135) as advice for rousing one's spirits.

বাইন্ম becd-pa, v. কান্য gaed-ps to sort, to discriminate; বৈ মাকান্য to enter into details (Situ. 76).

and the bow for setting a drill in motion (Sch.).

মান ই becn-mo, মানুহৰ a female evil spirit.

+ কৰ্মুখ্য bsen-khus-pa = ৰাগ্ৰ আৰুখ্য gienbilus-pa to allure, seduce (by the show of friendship).

বিনী beer in মাই কৌৰ mulebu-beer (Situ. 76) — মাৰ প্ৰতিষ্ঠানী স্থা to see, examine if an arrow is crooked or not.

प्रोचे ber, or बनेय g resp. of क्रूट rlush wind: समेय प्रमाय whence does the cold wind: blow (Hbrom. P. 18); the term her is generally applied to a cold breeze: बनेय क्रियमिक is affected by a cold wind (Sch.). 2. the feeling of cold: सुन्यसाय बनेय क्रियम् का not your honour feeling cold; catching cold; क्रियम् क्रियम् क्रियम् क्रियम् प्राप्त you will feel cold (Ja.).

कोरण beer-ma=कुर gen. wind in the stomach. कोरणसिंद्रेय beer-ma mi-pkye-wa= हुद भिद्वेय glust mi-pkye-wa in ४-८वाई-५वाई-ई क्युकोरणसिद्धय (A. 155).

কাম স্থান her-mo adj. or ebst. ট্রাকেম সাজে ইফাইম্ম W., did you not feel very cold ? ফাইম্ম hon-xif. a catarrh, a cold (Jä.).

কিবা bscl=বুলা şkyel-ma l. অনুসর followers, retinue. 2. v. + মইলাম bsel-ea to protect from danger, remove fear or cause of danger. অসমেইৰ convoy; safe conduct, escort.

কৌৰ'ব *becl-pa* safe-guard, guide; অন্যকীৰ: \$5'4 to accompany and protect one on the way, to escort him.

বাই ব geo-ua resp. হৰ বাই a to take rest, refresh one's self, to remove fatigue by rest.

বৰ্মবা এ bog-pa form of মধ্য, pf. বৰ্ষণ or বৰ্ষণ, স্থান্থৰ accumulated wealth; hoarded treasure (Situ. 76).

קאב א bsoft-po = קר א straight, honest.,

open, a kind of silk scarf which is believed to bring good luck to the person receiving it as a present. વર્ષા વર્ષે koof-bde, resp. શું વર્ષા 1. good fortune, happiness, felicity; વર્ષા વર્ષા વર્ષા વર્ષા વર્ષા પ્રાથમ happy, વર્ષા વર્ષા પ્રાથમ happy, wretched. 2. destiny, fete, = દ્વાર વર્ષા પ્રાથમ (ક્વેક્ટ્રેડ (સ્ટ્રેડ)) his destiny is a very high one; તુંદ્ર જેલાં વર્ષા વર્ષા વર્ષા વર્ષા પ્રાથમ belongs to your destiny that you get a drubbing (Jā.).

Syn. उभ chos; वेजभाडम logs-byas; श्रव वायाद skal-wa bsah; माहे फुम्मेज kha-rje khyu-mchog; उभमा द्वार व मॅबाम्-dyah-ua; द्वे वर्दे र्यम कुप्ट-vahitshogs; वर्दे जेजम bik-legs; हेजम्द sdiy-sad; द्रभव dam-pa (Mhon.).

वर्षः वृत्रभाषः बुत्रभादं Bsad-nams rgyal-misan n. of a hierarch of Sakya (Los. ९, 12).

হুজ্ বৃহত্ত by bod-name rgyun-byas প্রজ্ঞা পিছাৰ one who is adorned with moral virtues.

বৰ্ষপ্ৰথম হৰ deod-name-can a meritorious person, a virtuous, pious person.

Syn. ५वन जैन धून व dpal-yon ldan-pa; नेवन gu a legs-byas-pa; उभा धून chos-ldan; भगधून skal-ldan; कार कुम brah-byas; मा हे स्न kha-rjecan; नेवायम् legs-ldan; कार्य, मामा धून व beodnany ldan-pa (Maon.).

very virtuous person; of great moral merit.

বৰ্ণ, ৰুগখানিৰ Beod-name-mehog the best moral virtue; n. cf a prince, son of king গুলান্তৰ dpaş-byin (K. d. ম., 183).

वर्षेर् दशस्त्र काम स्ट्रवष्ट्र भाष्ट्र है दे हैं n. of Sutra in $(K.\ d.$ 4, 118).

বৰ্ষ্ট্ৰ কৃষ্ণ টুৰ্ম টুৰ্ম বাইছ beod-name stobskyi <u>stops-brjod</u> পুৰুষৰ-অৱহান the moral life-story of Punyabala (K. d. m. I).

त्यार्थः कृष्ण Psod-nams dar-ryyus increased and abundant merits; n. of the father of Dalai Lama Kalzang Gyatsho (यश प्रस्कृत कृष्ण) (Los. ग. 21).

বুৰ্ব্যুম্পাস্থ *byod-nams-ld:m* সু**ৰ্বা**শ্, ধন্য the pious, one possessed of virtue, moral merit, &c.

ৰাজ্য ৰাজ্য Beog-name-hpyel সুভাৰলৈ, increase of moral merit; n. of a certain king of Benares (Hbrom. দ, 37).

व्यक्तिकार देर. beol-name-shin तीचे a holy place, प्रचानेत a place of pilgrimage, a place where deeds of virtue and piety were done and a visit to which brings merit.

্ এই নি bsod-pa = ব্যাহ ট bzas-po, এক্ষা u pleasing, very good agreeable. ব্যাহ্ম বৃদ্ধে হব্ম good and bad. Acc. to Ja. vb., to be pleased with, to take delight in, to like.

ৰষ্ট্ৰেই জ beod-pahi-sas স্থান আছ;= swam: ā good food, well prepared, dressed, boiled (Zam. 9).

पर्राथ bool is explained as व्यवसायर य

বৰ্মী bees in বৰ্ষণৰ 1. indemnification, damages paid for bodily injury. 2. to recreate; মণ্ডাৰ প্ৰা-চুহতঃ refreshed (Situ. 76). v. pf. of প্ৰথণ : সুৰুষ্ণাৰ্থইণৰ repaired

damage or things which had been injured; regained strength, &c.

বস্তুত beraf straightened; পুৰুষ্থা দিব anything that was crocked or bent, made straight (Situ. 64).

ant a berast-po straight, upright.

प्रस्था herafi-wa, pf. ब्यूबल herafs: प्रविद्यास the crooked (thing) made straight; ब्युर-ब्यूबल made the middle or the main portion of a thing straight (Situ. 76); v. ब्रॅड-ब spok-wa.

디팅드 berad, v. 회학 u berod-pa.

বন্ধৰ = বৰ্মৰ আপি endurance, patience forbearance.

বাৰ্থি heren-pa v. মূৰ্ব বাৰ্থিব্ৰ=বাৰ্থ বাৰ্থিব to meditate on the virtue of forbearance; মুগ্ৰেষ্ট very patient in troubles. ইম্পান্ত ক্ষাৰ্থ endured mentally (Situ. 76).

বাষ্ট্ৰাম estab-pa 1. pf. বন্ধুকা to be diminished; বিকাশবন্ধুকা = বিশেষতান্ত্ৰ হান্ত্ৰ হান্ত্ৰ চান্ত্ৰ হান্ত্ৰ ন্ত হান্ত হান্ত্ৰ হান্ত হান

বাষ্থ্য কৈ series for to separate, to sort, to choose : মুখ্ডাই বাষ্থ্য (Buton. 142) choosing each a sharp knife. (মুখ্ডাই) v. মুখ্ডা seel-sea.

বি beri-wa, pf. জীল beris 1. — ক্ষাপ্তৰ to economize, to save, ব্ৰথম savings; ব্ৰথম economy in riches. 2. fondness, liking (Situ. 76). জীলক beri-wa-med fang cruel, unrelenting (S. Lex.).

निर्मे हैं है होते, fut., pf. न्येस्य हेटांबेड (Rag. 69);= १६५ व्याप्त न गांत-du हेड्डिया-कव prolonged, to send to or cast to a distance: अनेवीस्य despatched a letter. अनीस्य teke-berias= ४१८ prolonged life; longevity (Situ. 76).

বস্থানিক beri-tehage economy, frugality; carefully keeping stores and treasures. দুরু ক্ষেত্র ক্ষুত্র
वर्षे सप् heris-pa = प्रोत्प stinginess; श्राप्तीय क्षेप्प without stinginess and hiding (Nag.).

विश्व berun-tea = च्याः pf. वस्य beruns; fut. वस्य beruns; adqui वस्य व्यवस्थ beruns; fut. वस्य beruns; (Nag. 69) to guard against evil or evil spirits that cause accidents; guardian, guard, watchman, sentinal, sentry: amulet.

Syn. 994 95 skyabs-byed; 994 skyob-pa (Maon.).

Such beruf-ma gen. spirits that guard Buddhism or Buddhist institutions and a living saints.

बधुद बॉद bsruf-bkhor or बहुद की बॉद ब magic chaim used as a protection against evil spirits.

age after best of the control of the

par with berust-modes a guard, watcher,

disciplined, civilized.

वसुवय berub-pa, सवान churned; रें अर्ड स्वसुवय bo-ma dan ja-berub-pa) v. सुव; वसुवय है berub-byed=भेग the sun (Mon.).

क्षांब dere-wa v. ब्रेंच to mix : अव्याप्त प्रश्नेज क्षांबक्ष-du dere-wa to mix together.

বাৰ্থ *bereg-pa* খবল, ব্যল; v. ইপ্থ to burn, ঐপায়েৰ্থ *me-la bereg-pa* মাধ্যমা বন্ধ, পাছিল burnt, baked, singed.

Syn. Iqu tshig-pa; Iqu tshig-ma; Aqu htshig-pa (Uson.).

orematory.

ৰাইৰ bereg-bya খাড়ুল, খৰিল্ anything to be burnt in the sacrificial fire.

এইব্যুক্ত bereg-blugs আছমি clarified butter poured in the sacrificial fire as an oblation.

ৰমূৰ herel (এজ.ৰ hehan-ua, ন্ট্ৰৰ gaerua) to maintain, keep (Nag. 69); কমে ক্ষুৰাই chun-ma herel-to maintained his wife (Situ. 76).

মন্ত্ৰ heres-pa = ব্ৰুমণ hdres-pa mixed up (Nag. 69); স্বাধীৰ mixture; ধুব্ৰুমন milk with water; লমুন্ধ, নিমু mixed up (as articles of food). Syn. ইম্প spel-wa.

ৰাখি bero-wa v. মুঁও (গুলবামুঁও ñi-ma-la gero-wa) গুলবামুণ ক্ষেত্ৰ মা-ma la drod-btanwa, pf. বাম beros, ক্ষাবাম mer-beros dried in the sun, on fire, &c. (Situ. 77).

বৰ্ষ্য beforkhafi = ব্যক্ত kitchen ; প্ৰথ

নিমুদ্ধ L bsrod-pa or অন্ত্ৰি bsred-pa=ম্ব sro-wa to dry, by exposing to the rays of the sun (Sch.).

司書司 &sla-wa, ▼. 篇日 sla-wa.

Delak-va unfum; = alk-u to raise, to lift up; v. Nk-u slak-va, pf. ank-w blaks: Is Interest up (Kag. 70).

বিশ্ব belad-pa to corrupt, to pollute, to spoil; to alloy gold or silver with base metals: পুলাইই ব্যাহন আৰু বিশ্ব কর্মীয় the king's bed being polluted with defilement (A. 144). বছা belad adulteration, ব্যাহন ক্ষাত্র corrupted by others (Situ. 77); বছাও belad-bya will be corrupted, ব্যাহন having been corrupted.

put in, arrange: পুৰুষ্ণ ব্যৱস্থা kept them together on one side (Situ. ??).

다듬다 bslab, pf. 다보다의 bsabs, 국제미리보다 다 education, teaching of arts and sciences (Situ. 77), v. Maru slob-pa. 1. sbst. farm training, culture; doctrine. **तप्रय:**य:मुश्रुक fafaut the three moral trainings:-1. अन्य द्वा क्षेत्रम प्रे वहव व चित्र के शिका [training in higher conduct]S. 2. @474 \$2 2 24 4 3 व्यापाय चित्रमाधिविचा [training in higher meditation S. 3. अन्य नेभारत प्रेयक्रय अधि-प्रवासिका [training in higher wisdom] 8. (K. du. प. 41). वश्चवयम्बनुभ में भूभव the three vows for three moral trainings :-- ** so-thar, ब्रह्मेश्वस byan-sems and समहाह्माने and geaf-shage-gyi sdom-pa = the vows for ordinary salvation, vows for Bedhisattea, and those for mystic cult (for entrance to Nirvana by the less direct but the most delicate way of Tantra).

ব্যুব্য বৃষ্ণ বন্ধ belabs-ges-can student, studious, also = বৃষ্ণ মণ্ড বন্ধ মিনিল (মিনিল) an educated or trained person.

ব্যৱস্থা belan-ston = বশ্ব বর্ষ consultation, or instruction : ব্যাস্থ্য ব্যৱস্থা ব্যৱস্থা কর্ম ধ্যমে বর্ষ প্রস্থা ব্যবস্থা হিছে (you) should not on Ŋ

your own responsibility decide matters of importance without asking for instruction (D. cel. 12).

aন্ত্ৰক্ষ dogma, tenet. আনত bylabbya বিশ্ব what is to be learnt, doctrine, precept, admonition: এইবাৰুন মন্ত্ৰভাৱ ক্ষিত্ৰত আনত ধাৰ্ম্ম কি imparted (to her) some practical doctrines or rules of life and social intercourse (Glr.); অনুত্ৰ ক্ষ্ম to give admonitions, to exhort, reprimand (Ja.).

ana a a a belab-pahi-gahi famus the basis of study (Situ) [the subjects of study]S.

स्वादा के belab-gisan the spiritual purity, keeping one's morals and vows pure.

ant's belab-don gen. representation of one's grievances, prayer or supplication (Risii. 9).

ৰম্ব belu-ea v. মূব (vulg. মুব) pf.
নাম্ব থ চিনা-ea imp. মুব slus; 1. ransom,
মূব ব্ৰ srog belu-ea to ransom life,
বিষয়ে চিনা-ea belu-ea to ransom life,
বিষয়ে চিনা-ea belu-ea to save one
from death by paying money, etc. মুব্ৰ
চিনা-ea belu-ya belus ransomed life
(Situ. 77). 2. to seduce, decoy: মুব্ৰ
চিনা-tahig persuasive language or sweet
words; প্ৰাধ্য ব্ৰংগ্ৰাব্ৰ মন্ত্ৰ স্বাধ্য (K. du. 5, 261) this cunning
man has seduced the young woman, the
Brahman's wife and has carried her
away.

વ્યુપ્ત helu-rdo fig. temptation, bait, lit. the stone that is thrown at a dog to divert his attention: વૃષ્ટિ વર્ષ વ્યુપ્ત સામા પ્રાથમ પાસ I have left off the temptations of worldly life (Khrid. 18).

5 ha I: is the twenty-ninth letter of the Tibetan alphabet corresponding to the Sanskrit ▼ and English h; it represents the numeral 29.

দ্যা: In Budh.: 1. = লাল e-ms alas! দ্রোলা বিশ্ব বিশ

5 hea I:1. in Budh.: গুৰীৰ বাই বিশ্ব নি শ্ৰীৰ্থ বাই সুহাইৰা কাৰা হাই ক্লিব (Hbum. ৰ, 283). 2. (Chinese) a pioture, a painting.

ኝ II: 1. in ሻዛ ያን gos-kyi-hua collar of a cost.

দ্বিনি ha-go-ua to understand, to comprehend in C., and W. মণ্ট্রম I have understood it; মণ্ডাৰ I did not understand; গম্ভাৰ ব্যাহিন (Relea.). গ্ৰাহ্ম ব্যাহ explained as ৰাজ্য ব্যাহ ৰাজ্য ব্যাহ

5'উহ' ha-can অখিত, আনি; adv. excessive, good deal, very, too much: প্ৰাম্থ অধ্যান্ত্ৰ ক ব্যুম্বাস্থ্য his passing out of misery (death) was really too soon; বৃত্ত নিব্যুগ্ very good, excellent; १ स्ट.वेड में very large great; १ स्ट.ब्र.म में too many; १ स्ट.ब्र.म में exceedingly good, १ स्ट.ब्र.च very bad; १ स्ट.ब्र.च प्रात्तिवीचे very long, very far; १ स्ट.ब्र.च प्रात्तिवार not very far; १ स्ट.ब्र.च जातिवार not very near or close. १ स्ट.ब्र.ब्र.च स्ट.ब्र.ब्र.च प्रात्तिवार do not prattle much. १ स्ट.ब्र.ब्र.च प्रात्तिवार very big or stout: १ स्ट.ब्र.ब्र.ब्र.च प्रात्तिवार (Lo. 37).

town in Assam not far from the place called N. SH. T. Sdon-zam sdc-xa-than on the border of Bhutan (Dsam.). This small town of Hajo in Assam has a temple dedicated to the Hindu god Hayagrika who resembles the Buddhist god Tandin (5 * NT) and is therefore worshipped by the Buddhists of Tibet who mistake Hajo for the Buddhist Kusanagari (Kusinera) the place where Buddha died. It is called by them Tsamchog-tong (5 * NT).

1979 ha-na ho-ni, 1979 han-hon 1. very angry, much enraged Ld. $(J\ddot{u}.)$ 2. = 2. In 18 18 a stupid dull man; a dozing dull man.

5 3 Ha-ni all of them, all together, in a body (Sch.).

† 5.3.345.5 Ha-nu man-ta Hanumans, lit. he with high cheeks, a Mongolian or a Hun; the monkey-warrior in the epic of Ramayana, the devoted general and messenger of Rama.

Byn. Kina bod-ldan; wist 18'8 andsanahi bu; Najaguia mig-goum-pa; san'95'8'3 Igah-byod pho-ka (Ukon.).

yq Hapa a native of a Ha in Bhutan, = Has-pa.

5'4'5'4 ha-pa ha-pa to breathe out steem or vapour (Jä.).

5 Aa-po n. of a medicinal herb.

रु'पोष्ट्रा ha-yegs woe (to you, etc.)! in W. (Jä.)

5'₹ Aa-ra W. to play at dice (Jā.).

violent, impudent; also Ka za a pyod-pa rtsub-pa rude behaviour or conduct.

\$ 5' A ha-ri wft, we parrot.

‡ १ दे ने म ha-ri-ni-ka चरियोध n. of a flower (K. ko. न, 4).

‡ 5.2.5.7 ha-ri-ta-ka withen vegetables, greens, pot herbs (Vai. sf.).

‡ 5.2.5 ha-ri-dra steet the turmeric plant, Curcuma (Jä.).

‡ দু ই ইনু বু ha-ri tean-dan ছবিৰৰ the finest species of white sandal wood.

‡ 53 77 ha-re ña-ka n. of a medicinal plant.

5 दे ha-re a statue; १९ वट ha-re-lon blind like a statue, i.e., having eyes but without sight like a statue: १९ वट के हुआ अप्रकार के (A. 136).

† 5°Cl ha-la or 9°C' www 1. poison in general. 2. a Tantrih form or aspect of the Bodhisattva Avolokites' vara (54°44° q3qu).

দুৰ্শীন ha-lam= un' ইব (Risii.) about, just, nearly, tolerably, rather: ইব্যাস্থা বা nearly like that (Vai. sf.).

5 28 A ha-las-pa=wash a vb. to be astonished, frightened: ''A' and = whish a nothing to be wondered at; A' angunes; any ham (Rdsa.) wash \$5' a to be struck with wonder, to be surprised.

रहर भवें व ha-lus ma-go-wa= र्म भवें व collog. not understanding the meaning. इन्द्र-बर्च क्र-बेन्च is explained as क्र-ब्र-बेन्च केन्द्र-बर्च क्र-बेन्च

5 4 ha-lo=alfaya (Vig. k. 51) the holly-hook. But see, to Jä. a flower, in gen. eep. a large beautiful garden flower, a fig. a simple flower, not a double flower; a fig. 440 a double va flower.

ha-çan 1. a Chinese Buddhist priest or scholar who is also represented by a mask in religious plays. 2. 5 4 2 n. of a hill in Tibet supposed to be the abode of demons.

5 An he-rig a mineral medicine, used as remedy for the stone, see, to (Vai. sh.). = 15 and thod-le-kor alabaster.

तुःसया Ha-sag (त्राविश्वयः वेष) n. of a country of the Lalo (Dsam.).

গুণুণুণুণ ha-ha-ho in the mystic language of the gods of the Apara-nirmana Rataya, celestial regions অবংশিকাবিষ্ণা দুৰ্ব দুৰ্ব ব লাভিন্যু, গণ্ডৰ ভূপুণ কিবাৰ cessation from misery and গণ্ডৰ উন্নৰ the way to Nirvana (K. ko, ন, 235).

\$\frac{1}{2} hahi a Chinese word = shoe in C.

うり苦口 habu sba-wa n. of a medicinal herb (Jä.).

দ, সূত্ৰীৰ heags সন্ধা, prob. sugared medicine, like lozenges: ৪ নমা টু চুবে মই না দেন দ্বা না ক্ষাৰ্থ কৰা কৰিছে। (S. Lex., Med.).



\$ 2 Ad-la wer beer.

55' Ass 1. vulg.=vacant or vacancy; [K: WK: WK: = [K: 95' SK'. 2.=95' allow q to squander, to dissipate.

FL'S Hest-ne n. of the second wife of the king of was demons.

कृद्र अव्यक्ति haft-phan ser-po=इ.५.व bya-ra-wa n. of a king of अ.५९९ demons.

\$5.7 haft-wa to pant, to gasp (Ja.).

35. W3 han-yon a kind of brick-tea (Ritaii.).

***** haft-nod or ***** misunderstanding, misapprehension.

55 had sudden; let alone! be off! W. w. 34 had-kyis suddenly; % 34 ac. 4 to rise suddenly.

મું મેલ્લુ-de (idiom.)= મું અર્થાદ વ to look with dumb-surprise, to be astounded and senseless: મે રે મેલા મું રે વલા મેલા મે વરસ્ત્ર (A 120).

5. 54 had-sman n. of a kind of fruit (S. kar. 179).

MAN had-rame indigo of the best qua-

54-9 hab-ça violence.

55 25 han-idas in W. 1. dumb, mute, a confused, unmeaning speech. 2. imbeoile, weak of mind (Ja.).

95'55 han-hon, v. 9'5'5 ha-na ho-ne.

Fig. hab 1. a mouthful: 42.25, 2, 42.46.

s.g., of dogs, pigs, etc. 2. a stitch, in sawing: 42.24.2 hab bisham-pa to make here a stitch and there a stitch, as in quilting (Mil. Jä.). 3. 42.47.37.2 to laugh sneeringly.

547485 hab-lead a needy wretch, a starving person.

FOR And-thob-pa to gain or take by plunder, to loot, to get by snatching away from another's possession or as in the case of dogs: 2 Acte 3 Man 34 actes 14 35 (Khrid. 58). 44 36 37 hab-thob byedpa to scramble for, to strive or contend for (Jd.).

94.4 à hab-ça che a dispute, a quarrel.

\$K.2 A.3 484 \$94.3 49.4 3.4 5.5 quarrel with
merciless violence (A. 144). 54.4 \$5.4
hab-ça byed-pa in Mil., to dispute, to
quarrel.

দুর্থান ham-pa 1. avarice, covetousness, greediness; স্পান্ত বৈ be covetous; স্পান্ত হৈ be not covetous! W. 2. strength, force; স্পান্ত হৈ taken away by force. 3. courage, bravery W., of men and animals. স্পান্ত white film on liquids, etc., mould (Jd.).

त्र har=the colloq. expression बसब्दस्य at once, abruptly, suddenly; स्र बद व to rise suddenly; स्र अपन्ति व स्व व to rise suddenly; स्र अपन्ति व स्व

Aus exaggeration, hyperbole; sq.

The has-pa a hitch, doubt, discrepancy, error; and has-pa-cor = an alignment in taking or giving money or things to another party if there be difference in the accounts, &c., or in cash balances their falling short, is called an and an another party and has-pa mi-bdug there is no hitch (about it); and alignment and an another party and alignment and another party and alignment and an another party and alignment and another party another party and another party and another party and another party another party and another party another party and another party and another party and another party and another party and another party and another party and another party and another party and another party and another party and another party and another party and another party and another party and another party another party and another party and another party and another party another party and another party and another party and another party and another party and another party another party another party and another party and another party another party and ano



5 W T Resport n. of a hill at a short distance from the grand monastery of Sam-ve.

54.5.2.4. Has-po ri-than n. of a place of Bon pilgrimage in Tibet.

has etag tshak n. of a place in Bhutan.

hi=numeral. 59.

+ 3'X hi-ra six diamond.

hi-ri corn-stack: 3.2344 to build a corn-stack.

P. D.C. hi-lif a noise; P. A.C. 1944, hi-lift btaf-mkhan; a bully, brawler (Jä.).

* Pan An Hi-lon-can n. of a river mentioned in the Purana (K. my. F, 198.)—prob. the Mongolian river Khelenchuan.

) দু hi-hi 1. the laughter of displeasure; or anger. 2. (mystic) = বুলা মান বিদ্যালয় geograph ston-mo (K. g. ব, 216).

\$2'M hihi-ka breest-bone (Sch.).

Aig, or an in higher the act of shuddering, also of sobbing; also, defined as an in a ran from the body.

3 hu 1. a kind of tea (Rtsii.). 2. represents num. 89. 3. in W. breath (Jä.).

5.5 Au-khyu the sound of sighing (Jä.).

5 3 7 3 hu-thug-thu Mongolian equiv. for sagar with the venerable, the most holy.

5 4 Hu-aa 1. we the Mongols or the Indo-Mongolian family to which the Tibetans are allied. 2. n. of a place in Tibet (B. ch. 4).

इ. इ.स. Hu-thug 1. n. of one of 36 border countries of Tibet (Jig. 31). 2. for इ. इस. देशthug-pa in देस द्वार क्षांक्र क्षा हुन्य क्षा सुन्य (Khrid. 121).

5 % hu-ide a kind of sword used by the Mongols (Jig. 31).

মূল মূল মান্দেশ has been explained as মূল মূল মূল মূল কৰা কৰা কৰা with the eyes fixed and not revolving (A. 136). মূল মুখ বুমুল he stares, he gazes with wonder, horror, confusion (Mu., Gir.).

† 3 3 3 3 5 hu-lu kun-da year n. of a bird of the land of Asura (K. d. 3, 15).

fully hum-mediad that an expression of challenge and fearlessness, gen. to alarm an enemy.

35' Hust n. of a Chinese imperial dynasty (Grub. 3, 5).

हैं दि' ham-sa in which ham=the expression of anger: द signifies I, myself and के द में ने विषय (A. 18).

55. B. hun-khun a pyramid; a triangle or triangular figure gen. used in mysticism.

Aam= K Marge akhro-pohi shags as a mystic expression of wrath from the lips of a frightful deity. The Tantrik lama also in vanquishing an evil spirit or animical god uses the expression Húm to terrorise him.

33 Aus. W. in news, tidings, intelligence, information; disclosure, explanation, opinion, idea; 34 25 4 unexpectedly, unawares $(J\ddot{a}.)$.

તુર્વ તેમછે a gulf, a draught: પૈવાલ્લ દુવારે વ્યુદ્ધ વેત્ર at first take only one mouthful, one draught at a time (Glr.); દુવાવરેલ one mouthful, દુવાર્પ તેમછે-do two mouthfuls (Ca.)-દુવાર્પલ્લા તેમછે-phogs a kind of tea (Btsii).



दूर Aur 1. has been explained as इंडिडें प्रमुख्य हुए 2. जुर दुर to stare at out of wonder or surprise, an expression of amazement: प्रेमिन देन समुद्र प्रमुख्य (Rdss.).

5x. a hur-on to be quick, active, dextrous. 5x. hur-thag quickly, immediately, with dispatch.

53. I hur-po 1. quick, alert, dextrous, clever. 2. hot, hasty, passionate in Ld.

5ম hus moisture, humidity, হুম তন wet; হুমান injured by damp; হুমান হুমান হুমান হুমান মুমান the book having got damp, let it dry.

हैं है he he a sound made unconsciously while laughing है है उसमा हैना के प्रश्नित के कि हैन के स्

ট নিম্ম hc-bag, 1.= চংগ্ৰ difference: এই বা ইবৰ্টিই it makes no difference 2. provocation, taunt.

he-oa-dera भेवण= रेज्य - रेज्य = रेज्य - रेज्य neo called 3 दे हे kye rdo-rje (Mhon.) n. of a series of troatises (Jā.).

नेपा में heg-po stale, putrid, rancid.

পুথাৰ্থ hel-po in W. wide, extended; of garments: wide, easy; ধ্ব ব hel-soc id. and shet.: width (Jä.).

5 to num. : 149.

† 5'Al ho-ma vin prop.: burnt-offering of clarified butter: 14'Es: the triangular, pyramid shaped fire-pit in which burnt offerings are made; acc. to Jä. a small pit or a triangular box used for such au offering. 14'35'4 to sacrifice.

দি তিই hon-len ৰকা Epidendrum tesselatum thus described: দি বিশ্বস্থা কাজন প্রায়ুণ বিশ্বস্থা বিশ্বস্থা কাজন বিশ্বস্থা বিশ্বস্থা কাজন বিশ্বস্থা বিশ্বস্থা কাজন কাজন cinal root, frequently to be found on the mountains (v. also Hook. I., 273). This drug is of two species, the yellow and the red-brown hon-len.

Syn. Ar and cik-la za-wa; Ar In cikskyes; As 95 htcho-byed.

53 hon a weight equal to ten Chinese li (Risii.).

33 34 hon-hon stupid, foolish (Ca.).

50.5 hob-ho W.: bent in, or battered $(J\ddot{a})$.

र्नुडी hom श्रेम acc. to Ja., a Mongol word signifying a pad placed under a camel's load

र्रेट्र Hor a Tartar. प्रतिकृतिक स्मान्त the Mongol Jinghis Khan. प्रतिक स्मान्त के स्मान के स्मान के प्रतिक स्मान के स



Ys a hor-als Tibetan month.

K Man hor-khode deficiencies, gaps.

hor-chang trunks, cups, trays, bucklers made of leather and painted.

** ** ** ** Aor-tis oblation cups manufactured in Mongolia (Jig. 21).

*5 hor-du a Mongolian encampment from * Hor Tartar or Mongolian and 5 du smoke. Each nomad's tent represents a fire-place and chimney, i.e., a family.

Fig. hor-don Turkestan quiver (Jig. 24).

সংখ্য hor-hdra 1. Tartar-like, i.e., of rude and rough manners. 2. [Sch.: confiscation, সংখ্যুৰ্থখ্য to confiscate] Jä.

Ye've Hor-pa 1. a Daungarian; also a Tibetan from the northern provinces, a herdsman of North Tibet. 2. Crossoptilon pheasant. Ye've a species of hawk (Sch.).

And hor-se a painted leather trunk manufactured in Turkestan (Jig. 21).

ৰূপান hol-wa vb. to loosen the soil:
অ পূৰ্ব্য the ground must be loosened, be made soft.

5ৰা hrag=ংক or মুখৰ a cleft, a gap, fissures: ২ং কাৰ ক্ষা কুল লংক হৈ (Jig. 63).

59'2 hrag-pa hardness; hard like stone, tough.

Syn. 44 sra-un; F 5 gyok-po (Mkon.).

55" hraf 1.=% 5 strong, hardy: \$\cong 5 \cong \cong 5 # 34. a single man and woman, also ==

55.4 hrad-pa [1. to thrust, to push violently, to stem firmly. 2. to scratch; 14.39 \$5.49 \$45.40 (his Reverence) made several scratchings with his hand at the door Mil. 3. to exert one's self, to make every effort W.] from Jä.

50'50 hrab-hrib for sa sa rab-rib.

50 hral torn.

5/21 Aral-sca to rend, tear up, tear to pieces, e.g., of a beast of prey; to tear up a persons body (Jü.); acc. to Liq. 14(25/4) not in pieces, entire.

hri 🖈 1.= 5 shame (mystic) (K. g. F. 28). 2. essence, substance; a mystical word (Jä.).

कृतिय hrig-pa W. to hang (a thief); १९वर्ग died by hanging (hiniself).

55'A hrud-pa adj. rough, rugged; severe, strict; also 3'S hrud-po adj. jagged, in C.

531" H hrum-pa to break, to smash (Sch.).

5010 hrul-wa, also 348, adj. and sbst. ragged, tattered; raggedness; 4134834



he put on a ragged dress (A. 97). 2. sbst. rags, tatters: শ্বান্ত কুমাই ব্ৰাথ to put on rags for a garment; বৈশ্বন্ত সুধ্য ব্ৰহ্মান ক্ষ্মান ক্ষ্মান ক্ষ্মান ক্ষ্মান ক্ষ্মান ক্ষ্মান ক্ষ্মান ক্ষমান ক্

ਉੱਤੀ'ਪ hrem-pa swollen; ਤ੍ਰੇਸ'ਸੇ hrem-me id. (Jä.).

সূত্ৰ hrob grit, bits; ৭5ৰ'ৰ daul-hrob ailver bit; ধ্লাই medicines not pounded.

3454 hrob-hrob gravel; gravelly; in bits, into pieces.

ইণ'ন্ধ: hrob-srafi a tael, an ounce of silver in lump used as a currency: ৰু দ্বৰণ্ঠ ইব or ইবাইৰ (S. kar. 180).

हैं। ha चलर, तुर, चिनिय, ताय, जाय, जाय, जायरक, देव the whole class of petty or minor gods; and esp. the dwellers in one of the upper zones of Mount Sumeru who are ever at war with the lha-ma-yim or Asuras inhabiting the zone just beneath them. Buddhas and Bodhisattvas are regarded as superior Lha. Kings and nobles are complimented with the title of Lha. In Tibet the higher ge-lon or lamas are held to be superior in grade and in power to lha.

Byn. as de hehimed; muse gasmed; men agun skabs-geum-pa; g Ra egis
tha-min-dgra-vo; "muse ea tehig-mdabcan; dan ha legs-bris; mus ya mkhar-ñal;
az e mo bdud-tei-vu; di hi ha mi-sbyinskyes; Ra R ega mig-mi-hatum; di aa meshal; su ut finan-sad; di unide fini-lanimed; e mi saa a kag-gi tahon-cha; urulanimed; e mi saa a kag-gi tahon-cha; urulaniya-yig-skyes; az e de-bgro; dan anc.
tahigs-baak; az e mayan sa bdod-gaugs-can;
tahigs-baak; az e mayan sa bdod-gaugs-can;

The with that, however, embrace multitudinous and varied collocations of deities, among which may be enumerated the following: (1) \(\) and \(\) the gods of the sun; (2) \(\) \(

電電 興年 thabi glu-mkhan the divine musicians: 電母電報の企業 写成地 神神 skals-geum-pahi glu-dbyaks-mkhan; 電工、概となるgra-kan-spaks; 気と電視(首 dbyaks-ldan-mo ちちて、質する dbyaks-sgrog-pa; えず 動 dri-za-skyes; えず dri-za (種名の.).

सुदे बूँन नेद thabi tjon-çin हेनह म; the celostial trees: द्वन प्रमाहन नेद (Yig. k, 27) सन्दन्ध; पॅदला द्र पारिकास; कु माँ कु स प्रमुकmusho-pkyes; भेद जिल yid-mos; ने हे द र kan-bi di-ra कोविदार; ५ दे ६५ ६५ इरिकट्स; स्मृह्म सन्दार; भेवस कु legs-khyab (Mhon.).

ga age a thahi-btust-wa the drink of the gods.

Syn. 95% bdud-rtsi; 93,985 bds-bthus (Mson.).

कृष्टि thani chu-100 the heavenly rivers: अन्य म sa-10a-ka; और रैस मुद्दः metho-ri-hluk; स् भे दुः में युद्दः रिद्धः chu-100 head-rik (Mhon.).

ৰুই হৈ ৰুঁং Ihabi-dran-spon ইৰাৰ'; the heavenly sages: শুরু ব্যাট্টা কুনো-lag-skyes; মাট্টা ও me-sbyin-bu আল; পুৰাণ (Moon.).

स्विः क्षर u lhahi sman-pa स्वामेश्य the celestial physicians: अवं २वः क्षत्र यः स्वर्डे क्षा केर्स स हुँ म (स्विमी कुनार); इमः स्वर्ड प्रतान-हेbyed-bu (अतिका.).



me - we that var-million the celestial dancers : 54'42 2'm dran-paki siis-ma : 4'4'2 me-na-ka: MT RATE & MT MAR meho-ris lhahi ger-mkhan (Mhon.).

खरे प्रराद्धार i lhahi smad-tshoft-ma समे-FIRST the heavenly courtezans: #4 24 57 वर्षदः वयवा में पाहिष mtho-ris smad htshofi-lags muos-skues : 4 14 44 54 chu-skues rag-dgah ; क्रम ४६ का alog-hod-can; ५ मा वर्ष ने ६ ह dgahwahi cifi-rta: वेषण व्यव म legs-bryyan-ma; # A 18 34 chu-cif brla-can; of the paddkar-mo (MAon.).

as a shahi bla-ma the teachers of the gods: MEN ON Safe-rgyas (Buddha) and 3x 9 Phur-bu (Vrhaspati).

खबे कोर वड्न lhahi guer-hdab n. of a flower (K. my. 7, 20).

ga ga a lhahi loug-ma=1 4 dlu-cih QIC A Wa beud-mi-ldan (Maon.).

gras the enemy of the Daitya's (demons) i.e., the gods.

a. Na gr. B tha-min sñif-khu Trat = ac wine.

BAGB thamun-tha = 6 B 344; (Minon.).

a'ð lha-mo देवी, माबुका, तका a goddess. princess, lady.

X 454 lha-mo-bdun the seven goddesses :-- (1) & x = t shaft -ma ; (2) 5 = \$ dwaftmo; (3) = phag-mo; (4) 5 d d ag-mo; (5) @W K4 # lus-Ran-mo; (6) B4 484 # khyabking-ma; (7) ASS & gshon-nu-ma.

g.K. g. tha-mo-rta a certain insect.

a र्व बु बबुब अ Lha-mo sgyu-hphrul-ma बाबाthe mother of Gautama Buddha.

क्रमं हा च मुखा इं वा के दे में में मा 8' वये ' कुँ n. of a Tuntra much used by the Rhid-ma sect (K. q. 1).

क्षा के अपन के नेदा है अन् Iha-mo mo-phag-gi cif-rta-can = " Q Q A age u (Mfon.).

वार्जि दे अधेद क्या क्या वर्षे सर् lhe-mo dri-me med-pas shus-pahi-mdo n. of a Satra delivered by Buddha at the request of king Ajāta S'atru's daughter.

田·英·連右·英·くの和・個に、四個4・中心・Mで lha-mo chonmo dpal-lud betan-pahi-mdo n. of a Sutra (K. d. 4, 597).

खः मॅं द्ववा ब्रेट क्षेत्र हुम वर्षे भर् . lha-mo dpalphrefi-gis shus-pahi-mdo a Sútra delivered at the request of king Prasenjit's daughter princes Dpal Phres (K. ko. 5, 419).

What Lha-rese a district in upper Tsang belonging to the jurisdiction of the Tashi Lama, with a large monastery In English maps it is called Jang Lhar-che (Tsang Lhartre).

श्री देवें में lha-rise dvon-mo n. of s Tibetan Buddhist saintess of Lhartse. (Minon.).

प्राप्ति प्रापति व्याप lha-rise rol-pahi-unas= sa are sky, heaven (Mhon.)..

अ.अ.१६.ध Iha-tahe rifi-po दीवाहवी देवाः the gods of extraordinary longevity.

WHENE tha-mtshams n. of the 16th luner mansion पश्चराचा नचन.

Svn. au a lag-so: wea da a masah-wohilha; 🖛 4 lag-pa (Rtsii.).

W'S'SK' DOWN tha-sa dan grags n. of the queen of Srid-rje bran-dkar son of Sans-po the founder of the first Bon dynasty of Tibet (G. Bon. 23).

ब वा lha-bzo 1. देवसकी, विश्वसकी the art of making images of gods. 2. also graff देविविचिन्, मह, सत divine artist, a framer of gods.

1 ha-shi-wa mild aspect of any god, opp. to the drag-po (rudra) aspect.

The sho = 454 genethia mow drop, ice-drop (mystic) (Mid. rda. 4).



मेराम्बर्ग lha-hang occurs in कानामहाने हुन्हें।

gian as a thayis hisho-wa= gian kugaer or gian tha-gaer (Maon.) a priest in charge of the images of deities, etc. contained in a temple or monastery.

The lha-rdess silk scarf for presentation with letters.

are two of the 37 holy places of the Bon (G. Bon. 37).

wha-rus= gram satin, silk, handkerchief used by kings and gods (Yig. k. 3).

granted Lha-ri gaim-phug n. of a small monastery with a large library previded over by an incarnate lama in Tsang.

45 tha-ru=4° or 4° thar, 4'5 and tha-ru skyes born as a god or among the gods in heaven.

सुरक्षिको में Lha-rig-pahi-neh-ye an Indian pandit from whom Thon-mi Sambhota had learnt the Sanskrit language (Situ. 1).

grid tha-reg = grid silk scarf for presentation (Yig. 4).

q व बुंबस tha-lu-phyogs वर्ष पदे रिकाय a mode of movement or gait in walking (अर्थाजा.).

graphs a thu-la glor-wa wa to propitiate the gods by showing eatables to them.

दुष्याचे u tha-kis-skyes देवलान originated from the gods, god born.
दुःचया प्रदास पर्यास्त्रीत्र tha-las babs-passi

कृत्वन प्रयम प्रवेश अर्थन | An-las babe-pahi mchod-ren देवावदार the memorial temple of Buddha's return from heaven.

que Liu-lus n. of a district in the province of Lhobrag, the birth place of Lhalung Paldor, the assassin of king Langdarma (Deb. 9, 32).

कृष्टः lha-khad सन्तो , विचार shrine, temple, sanctusry.

Syn. 454'44' e glsug-lag-khak; 44'i a gan-dho-la; 4'à 444'41 lha-yi gnas-gshi (Mhon.).

gracia lha-khaft-pa देवपुरीय [belonging to the divine mansion] &.

ৰূপীৰ tha-gos ভ্ৰম্ম tha-rdsas or মুখৰ silk scarf enclosed as a present to accompany a letter: এইবৃদ্ধে বং পুৰণ্ড নংক্ষা পুৰি কুল বহন (Yig. k. 4).

Wing tha dgu n. of a wang demon.

👣 💁 🌣 lha-ṛgyal-bod v. हम वेज्ञात.

g g i ha-rgyal-lo glory be to the gods; g i g i g i g i i (Situ. 24) invocation to the gods by throwing a handful of barley flour to the wind (Rissi.).

भुष्य अर्थेन भ tha-rgyal mushon-ma = वस्य अर्थेन hjah-mishon, rainbow (Mhon.).

q 484 tha-geig gen. q 34 & her or his or your majesty, your highness; ace. to Jä. Sir? dear lord or king. 2. princess.

क्ष^{ेडे}ं *lha-chen* सहादेव a great and mighty deity; an address for kings like Sire.

g 54 q lha-chos-pa=54 35 squ (Situ. 124) one who performs religious service, a priest.

ৰুষ্ট tha-kam a princess, a nobleman's wife, a great mistress: ৪০০ বাই ব্ৰদ্ধন্দ্ৰ ব্ৰদ্ধান্ধ কৰা কৰি ব্ৰদ্ধান্ধ কৰা কৰি বিশ্বনাধ্য কৰি প্ৰদান্ধ কৰা কৰি বিশ্বনাধ্য কৰি কৰিবলাৰ কৰিবল

It title was first conferred on the court physician of king Thi-sron deu-tean (Yig.).



wh the-nid wen, the godhead, divinit₹.

श्वापोप lha-gher=श्वापोप sku-aher बायकीय a priest in charge of idols (Maon.).

TE. Lha-sgast n. of a place in Kham.

griff tha-rten image or truple of a god or of gods.

g 司外 # lha-ator sa-wa (lit. the ester of offerings made to the gods) = as met. S Ka a crow (MAon.).

वार lha-tho (prob. for व्यवे के विक lhahitho-yor) heaps of stone erected on mountain passes or on the tops of mountains as votive cairns.

#44 tha-nas 1. barley grain offered to the gods (Rtsii.). 2. from the gods.

WE Lha-bu n. of a place in the district of Hol-daah (Btsii.).

#54354 Tha-dag-bued 1.=#94553. nectar, ambrosia. 2. a n. of the river Ganges (Yig. k, 85).

225 Lha-ldan n. of the city of Lhasa; it is also called 2'24 quen because containing in its grand monastery five miraculously sprung images 32 34 254 वहवाबवाहर देर वदाव (Loh. 4, 6).

grace. Lha-gdon n. of a place in the province of 35.95 in upper Tibet:

@1959 tha-hdab=#194.

WE A lha-sde mi-sde 1. the clergy and the laity. 2. the class of gods and the class of men (Jä.).

WYY 2434 als Lha Tho-tho-ri gnan-blean one of the famous early kings of Tibet (.J. Zah.).

grafic & a Lha-mthon lo-tsa-un n. of a Tibetan Sanskrit scholar.

W 45 lha-nad hysterics: madne (Sch.).

454 lha-2nas 1. celestial region, abode of the gods. 2. as met := 25 cloud.

WIN lha-phyag honorific of 39 paying homage or making salutation : A THEW TWO केश दोशाक्षा नेवा दर पठशा है व्यक्ति वा बदेववा हेर (Yia. k. 2) honours shown to the @ gods, worship paid to them: ब्रॅक्स वर्ते स्वायक स्वायक है bowing towards the four points of the compass in token of reverence to the gods (Jä.). 239 29 21 to salute respected persons in letters and otherwise.

g: इवर वेक्स हैंव Lha-diean legs-skyob an epithet of Indra (MAon.).

43 Lha-phys (Lab-chi) n. of an outer mountain of the Gauri Sankar or Everest group as seen from Tibet.

Wind that phrug a descendant from the gods, child of the gods; as a mask (S:h/. 235).

To tha-ua sap or resinous juice of trees (Jia. 17).

Tan Lhu-bla-ma n. of the father of Bromston (Bbrom. P. 37).

g अर्थें tha-ma-yin चन्द्र in ancient times the Asura occupied the celestial regions. but in later times they were expelled by the Deva or Lha invaders; therefore in all accounts of the Asura they are called g'वय वर्ष lha-laş-rgan or ≥ें रे 🖁 🗑 shon-gyi the the elder brothers of the gods, i.e., the earlier gods (MAon.); but in later days were denominated tha-mu-yin or thamin. They rank as one of the six classes of beings inhabiting Mount Sumeru at different zones.

Syn. 24'24 agyin-akyes; 24'24' abyinboun : Ma'ma's obyin-mahi-bu; M'44'44 /ha-

黿

las-rgan; ጀባ ያ phon-gyi-lha; መርና ነብ ናዊ ሚ mchod-sbyin dgra-vo; ናርደ ፲፭ና ናዊ duah-pohidgra; 4 መደብ ጀባ ክ pa-nahs slob-ma; ማያ ማዛ ያመ gshu-las-skyes; ና ናርደ 3 da-muhi-bu; ማትና charsmod; ዊ ማ ይር lha-la-sdah; ዊ ርር ክ አከwahi slob-ma; መ ፕሮ ማተዛ አα-bog-gnas; (ይቸሉውා.)

शृष्ट ha-ma-srin gods, Asura, and Raktasa, oto.; or, perhaps, also धुष्ट में दे हैं व्युद्ध /ha-ma srin sde-bryyad the eight classes of gods, Asura, Raktasa, etc. i.e., the whole world of spirits (Jā.).

कृषे Milhi-ma देवमाता, चित्रित the mother of the gods.

बुहै-द्वा Ihaḥi-rol-me the muses, goddesses born as musicians: व्याप्ट वृद्धिः वृद्ध

as was high-mission (Maon.).

ৰুই-ই: lhabi-çiá= প্ৰণ quy-pa ইবৰণে

the deodar; also the juniper, acc. to Lex.
ব্যৱ, বাহিলার, কবিৰ্দ্দ [a tree of paradise]S. (#Aon.).

बुदे ब्यून वि Lhahi-gnas-gnhi = वर्डव वय वर पर

शृद्ध इस्त्र Linkhi-dmag-dpon देवलेलाप्ति the warrior general of the gods, Kumara Shadanana the youngest son of Mahee'vara (अतिका.).

शुःकी वदम lha-yi-hdab = शुःमेदः klu-çisi (Mon.).

ৰুইৰাৰ Ihahi bisun-mo অধ্যা [celestial damsels residing in the sky and regarded as the wives of the Gandharvas]S.

कृषे भूभा दश क्रमा है इस पर अर्थ a Sutra delivered by Buddha at the request of the

daughters of king Prasenajit (K. ko. a, 419). and garger garger garger are at the request of a Devaputtra (K. d. 4, 62).

কু বিশ্ব Cha-yi slob-dpon হৰজান. হাৰাজ the teacher or spiritual guide of the gods.

The grant Lin-yi bla-ma Vrhaspati the renowned teacher of the gods, who is said to have been formerly an ordinary god whose name was Sarvajūa. On account of his profound learning and perfect command over the Sanskrit language and literature he was appointed tutor to Indra the king of the gods. Indra having had little leisure to devote to study it was arranged that Vrhaspati should teach the children of the gods and so he came to be the teacher of the gods or heavenly schoolmaster (Māon).

લું લખ lha-lam = ભાવમાં મું a custom, usage : વાદ મા સ્ટ્રેન વસ્તુન વર્ષો દે સુ લખ મદેશ વધે કુત મહેલ દુશન (Yig. k = 2)

ৰু আৰু কুৰ lha-las-ryan lit. senior (in birth) to the gods, i.e., the Asura (Mion.).

মুন্ধ lha-çes ইবম a wisc man; a diviner, an astrologer.

श्रु वसस्य /ha-bsafs (श्रु व वसस्य कृद व) offerings of incense to the gods (Rag. 64).

क्षान्त्र tha-bços नैवेच [an offering of eatables presented to a deity]S.

grad Lha-sa dayfur the capital of Tibet, so called from the time that the first image of Buddha was brought thither from China during the reign of king Srof-blum syam-po in the first quarter of the seventh century A. D. This famous city is situated on the Kyi Chhu at an attitude of 11,600 feet above the level of the sea, in lat. 29° 39' N., long. 91° 6' E.

The Lagran I. n. of a place in the district of Dwag-po, S.E. Tibet (Rimi.). 2. invocation and offerings to the local gods.

Tigs: the erist tutelar god; more correctly the gods who have undertaken to guard Buddhism in Tibet.

 \mathcal{G}^{T} . Ida-da knee pan, \mathcal{G}^{T} and \mathcal{G}^{T} to bend down the right knee; \mathcal{G}^{T} the bend of the knee W. $(J\ddot{a}_{-})$.

2 □ Iha-wa to soften, slough, suppurate.

W'5 lha-ru cartilage.

##5.4 4 the-mo duft-gi nu-shocan an officinal herb growing in the clefts of rocks and with leaves resembling those of the bamboo and yielding milky juice after incision; is used in ulcers and wounds.

q. Rq. and R. S. R. 34. tha-min bec-yi nu-shocan also called \$55. \$ 449 n. of a medicinal plant the leaves of which are used for wounds and sores.

94 40 34 04 5 7 2 Lho-brag grub-chenlag-kyi: rdo-rje n. of a Tibetan Buddhist saint and author who wrote volumes called # 94 44 35 belonging to Lhobrag. Tsongkha-pa visited him.

कृतिया lha-sdiff n. of a place in Farbluf: व्यवस्थायाया ८९८ वृद्धियाम् व्योध (A. 93).

made himself famous by constructing a river embankment: = quisd(quis) gracy liver to being constructed by Rags it is still called Lha-rie-rags (A. 90).

ह्मी Mag I: चरिक, चाँकरिक, चय exceeding, more, beyond; also adj. excellent, surpassing, excelling, superior: वर्ष व्याप्त करिका करि

भूग II: 1. रोषियंत्र, तुष the son of the moon, a planet: नव्याप्त व gaab-lhag-pa तुषसर the planet mercury. 2. or वृष्य lhag-pa तुषसर; Wednesday.

बुष्य thag-ma व्यवेष remainder, the excess: रे.पथ.बुष्य the remaining portion of it.

वन वरेन्द्र वृत्र hag-pahi dwad-phyng चर्चा-चर emperor, supreme lord or king. वृत्य वरेन्द्र वृत्र स्थावरी empress or supreme queen.

कृषके व than-pahi-tha विवेद [presiding deity] S.

कृष्यवे नेपास्य lhag-pahi çeş-rab विश्वका transcendental wisdom.

possessing more than what is necessary or one ordinarily possesses; n. of a Yakaha princess (K. g. 5, 130).

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भूष वर्षेत्र *lhag-hbyor* opulent, very wealthy. Syn. वर्षेत्र व *hbyor-pa chen-po* ; वृष् केत्र

Byn. again and a hbyor-pa chen-po; and phung-chen (Maon.).

धुनके lhag-med=all, entire, the whole, leaving nothing behind.

Syn. गुर्द kun; काम ठर्द thams-cad (Mison.). अपने भी than-gis=अर्थ दिन than-her.

State than-pa or saw = \$\frac{1}{2} \text{rink (Nag. 64)} \text{ the wind; but acc. to \$J\bar{a}\$. usually signifies: cold wind. \$\frac{1}{2} \text{signifies} \text{thangs-\harmone{har}} = \$\frac{1}{2} \text{cold piercing wind.}

ह्म दे केवर्त-ति (कर्दश्रम्भवक्य के व्यवस्ति के व) विशेषक clear, distinct, bright, resplendent. Syn. कृष्णके lham-me; भूत ने lhan-ne. (Māon.).

बुद्द श्रुद्ध । Ihaā-Ihaā clear sound or noise, de gara the clear barking of dogs; क्षेत्र बुद्द व्युद्ध प्रदेश the clear barking of dogs; क्षेत्र बुद्द व्युद्ध प्रदेश क्षेत्र व्युद्ध व्यु

gr. gr. asa lhan-lhan-group one of the thirty-seven sacred places of the Bon (G. Bon. 35).

बुद्ध: बहुद lhas-taker (बुद्ध: दृद्ध सु बहुद वहें देव) an impressive expression; words that one feels.

15 lhad 1. interpolation; 3445 interpolation in religious works. 3455 5-3476 4 phys-lhad-du beug-pahi tshig a

later interpolation. 2. a baser substance mixed up with a finer one, an alloy. \$\\$\frac{1}{2} \text{Mag-can}\$ adulterated, alloyed; \$\\$\\$\\$\text{Ihad-mcd}\$ unadulterated, pure, genuine, real, without alloy.

होते lhan तक together, क्षत नेश (when refering to the subject of the action), क्षत नेश lhan-na; (as ablative case), क्षत ने together, with one another, क्षत ने कर तकात gone together or along with. क्षत ने कर कर कर होंगी हैं।

धुन हुँच than-skyes or धुन डेच हुँच य than-cig skyes-pu बच्चा, बच्चात born together with, as twins; also, esp., धु tha or बड़े hdre born together with every human being.

44 94 than-rgyas 1. a state council; a society or company; acc. to Jū. partner of the seal, i.e., a colleague using the same seal in official business (44 94 34 than-rgya-kyi the-tse or \$ 54 spyi-dam). 2.= 44 434 than-gcig.

स्व नवेन than-goig together with, altogether; स्व नवेन है id.; स्व देन में than-cig agro moving together as do a party of dancers, soldiers &c. (Máon.). स्व देन नवाम than-cig gnas-pa सम्बास; to live together in harmony, to live as husband and wife. स्व देन हैं, म than-cig apyod-ma as met. = व्य म bride, wife (Máon.).

क्ष्य के प्रति के than byed-paki rgyan सम्बारी, [auxiliary cause or dependence]S.

धुन्यपुर lhan-bbyus सादेश, सहजू [together, a friend, companion]S.

943 lhan-le= 133.

वृद्दे than-ne=वृद्दे विरोक्त [shining; the sun]8.

 $qa \cdot q \cdot q = 1$ thab-ee-lhab-pa to flutter to and fro, to glimmer $(J\bar{a}.)$.

garga lhab-lhub 1. faqua excessive ornamentation; slovenly dress; wide,

क्ष्यम lhabs मध्य [middle]S.

अभ lham पाइका, चपानत् a felt boot, a shoe; बुक्स a Chinese boot, अव्यक्त a Mongol boot. 4 lham-sgrog or 4 l worse shoe-strap, latchet; string for lacing felt leggings; gar and tham-mthil boot-sole; way tham-yu leg of a boot; gave the boots with long legs (Sch.).; gar my lham-krad pieces of leather used for natching soles: 44 44 lham-gog wornboots: as an lham-hgram the upperleather or vamp; 44 134 lham-sgro au-can qui buskins; and in lham-yu chad was a sort of slippers to which cotton leggings are attached. and ad-९इ.स. डे lham-ñe-wahi rin-po-che पादुकोपरक shoes as a precious article owned by a Cakravartti Raja, its possession saving him from many inconveniences, besides enabling him to walk on the surface of water (K. d. s. 149). @wafa lham-bso-wa चाचार a shoe-maker.

Syn. gan phyage; nSa gu nchil-lham; ara yu bcag-lham; nda yu nthil-lham; Is. n agr. teher-ma-beruh (Mhon.).

क्षा मे lham-me आवित्र illumined, blasing, bright.

প্রমান প্রতি thams-kyis at once, all, every thing.

क्षर १२ वि ihar-bgro (वर्ष वर्ष रक्ष प hgro-wahi rim-pa) (Mhon.).

grass than-has aven together with the gods; the youngest son of Pandu Raja (Maon.), also (A. K.).

gm that= a5 व्याप a place where many live huddled together;= सारा, प्रवासन, क्षोबारा pen, fold, enclosure for cattle. क्षम lhas-ma वेची, रच्च braid; wickerwork; also of pastry, twisted cake; rope.

gu and that bkan = a was g we pad-ma can-gyi quisho lotus-lake, a pond over-grown with lotus plant (Maon.).

Magadha, the birth place of the mother of Buddha. 2. Russian pointed out or directed by the gods.

일찍"다 Ihas-pa, v. under B'= sle-wa.

Ananda and cousin of Gautama Buddha, who, as the legends have it, continually annoyed Buddha by malicious artifices, whereby, however, the blameless character of the latter shone but the more conspicuously; hence proverbilly used for any malicious character (Cs.). 2. n. of a certain king of Benares the account of whose son we we want to be dan occurs in Mgrin. 2.

ब्रेटिय lhiñ-ua or ब्रेट्स व lhiñs-pa = स्वरूप or व्यव strong, firm, steady; changeless. ब्रेट-क्य thiñ-chays unbending, unflagging.

If the a portion of the body of an animal, = \frac{1}{2} \frac{2}{3} = \frac{2} = \frac{2}{3} = \frac{2}{3} = \frac{2}{3} = \frac{2}{3} = \fra

and thug, v. get idug-pa to pour out.

and and prose (Cs.).

भूष | lhug-pa=क्षे.प; in र व क क्ष्यकृष वप्रविष (Hbrom, 130). en i hug-po abundant, diffuse, luxurious; also loose: প্ৰত্যুত্ত কুলা কুল বা বা some parts of the body may be seen.

University of the successive, continuous; uninterrupted, having no gaps; unreserved (Jä.). And or and continuous praise (Sch.).

ME thus pf. of gr a Hust-wa.

हुद हुद lhun-lhun निर्मा (Maon.) a flowing stream, waterfall, cascade. हुद हुद हुन यदे हु हुन हेद यदा व sweetly murmuring (the gentle stream) descends (Jä.).

gr. व कि lhuñ-wa-ñid भूजता fall, state of falling. gr. वर्जुर: lhuñ-wa-bakyoñ one who saves the fallen; देशवर द्वार निपाल sure fall, a sin (Jiy. 11). का वर्जुर: विश्व [fallen away] S. व्हर्ज पुरुष्का lost, swerved.

ब्रह्म पोर्ट lhun-bacd=ब्रह्म पिकापाच begging platter, the alms bowl of Buddha and of the Buddhist monks in which food or edibles are thrown by alms-givers. बोद्वडिव thun-bacd-hishot पाच परिवि [searching all round an alms bowl]S. grain 65 6 thun-bard chun-nu aqua small platter. graigase a thu-bacd-hthan-wa unsure to hold out the alms bowl, one holding it out, a Buddhist monk; graff gan thus. bred-cubs alms-bowl case, the bag in which the begging platter is kept or carried; grais and thusi-beed than-pa the straps or strings by which this begging platter is suspended and carried; gr. alt had thus. baed-khebs uraway alms bowl cover.

कृर जब llun-yas (प्ररूप) मेचद्; n. of a number (S. Lex.).

grade thun-chags unchanging (Yig. 8).

भूति । Ihun-po नेतु; heap mountain, hill, upheaval; १ व्याप्ता ना-rab Ihun-po the mountain Sumeru. या नेश्वप्ता "Tashi-Ihunpo" सहस्त्र heaps of glory, auspicious events or things; n. of the great monastery near Shigatse.

ভূমান thums, resp. for লাম না the womb: প্রুমন প্রবংশ to enter the womb, conception; প্রুমন প্রবংশ নাইন religious festival to commemorate the time of the conception (of Buddha).

₹\thur=devotion, earnest application.

क्षाय thur-bihes-pa resp. for कुर केद व = क्षाय दवा sympathy commiseration (S. Lex.; (Yiy. 15).

ब्रे प lhe-wa, v. şle-wa.

द्वे then= वर भे वन brag-gi-hog the part of the belly below the breast.

및 디 lheb in 독명적 결국 한다는 독명적 선원내명s lheb-lheb-tu hdug-pa (Pth.) gasping for broath (Jä.).

हों में them just now, at present, directly, instantly C: क्षेत्रभवा विश्वार he has just now arrived; हो अवस्प has just been killed.

and them-them = and theb-theb gasping like a fish when taken out of water.

및 자리 thes-ma = 함께 thas-ma; also = the act of twisting, plaining (Jä.).

দিত ব্যাহ্ম the south; তুর্মান্তর come from the south; তুর্মান্তর the continent of Jambudvipa in the south; তুর্মান্তর বিশানিত south-reast; তুর, তুর্মান্ত to the south, towards the south. তুর্মান্তর the south, southern direction: তুর্মান্তর the south an epithet of the lord of death (প্রতিল.). তুর্মান্তর the south-west an epithet of Ravapa the king of the cannibal-goblins, the king of Lańka (প্রতিল.). তুর্মান্তর the south words the south words the south words the south words the south words the south প্রতিল.). তুর্মান্তর the king of the sun towards the south তুর্মান্তর বিশানিত কর্মান্তর করামিত কর্মানিত করামিত করা

Trangpo turns its course southward, n. of the south-eastern part of the province of *U*, with *Rise-thun* (Chethang) as its chief town.

g a tho-pa (lit. the southerner) the Tibetan tribes in Sikkim and Bhutan. g aga a tho-bbrug-pa the southern Buddhists belonging to the Hbrug-pa sect, i.e., the people of Bhutan.

a 4 Lho-brag province of S. Tibet bordering Bhutan (Rtsii.).

क्षं प्रवासिक विश्व विश्व दिन Lho-brag grub-chen lan-kyi rdo-pje n. of a celebrated lama of Lhobrag.

बुष्य lhog acc. to S. Lex. बोशाबल a fatal disease = लूप्य glog-pa a large ulcer or sore (Sch.) cancer, cancerous, ulcers.

क्षेत्रभाव lhogs-pa = वर्षेत्राय bslog-pa, in we: १भवा इभारमा विश्वासन्तर्भेत्रभाषर प्रस्ति (A. 127).

25' thon 1. dangers, metaphysically said to be of three kinds :- (1) 32 gr. phythi-lhoft external or physical dangers. those arising from evil-spirits, enemies, robbers, wild animals, fire, water, wind, etc.: (2) कि में ब्रेंट nan-gi-lhon internal dangers, those arising from diseases of the body; (3) अदश्य ये ब्रेंद sans-pahi-thon dangers of secret or concealed origin, i.e., mental suffering, agony of the mind, depression of spirits and ravings of the heart, etc. 2. vexation, anger: at As thofi-cor he has lost the as thof is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses (Ju.).

મુંદ્ર / Ihod-pa, લુંદ્ર i / Ihod-po = દ્રવા a slow, also લુંદ્ર વ glcd-pa or લંદ્ર a lod-pa loose, relaxed, unstrung, slackened, વ્યવ of the limbs, e.g., when death approaches; લૂંદ્ર વાર્ક્ષામાં a lhod-pa sgrim-pa to tighten what is loose. લુંદ્ર દ્રવા = દ્રવા શે દ્રવા gradually, in slow course smoothly (Yıy. 39); લુંદ્ર લુંદ્ર વર્ષ્ટ્ર a / Ihod-lhod gton-va to alacken. લુંદ્ર રે / Ihod-de = દ્રવા લ સ્વર્ધ a belowly: વર્ષ્ટ્ર લુંદ્ર પુન-re, Ihod-de (A. 150). 2. of the mind: easy, careless, unconcerned: લુંદ્ર રે પુન-ચન ihod-de fiol-cig sleep well! sleep soundly! (Gir.); લુંદ્ર પુષ્ય વર્ષ્ટ્ર blo-lhod-gyis la-pcg relate the matter calmly, coolly (Ja'.). ત્રે લુંદ્ર દ્રવા માર્ચ દ્રવા lhod-loof-gyis la-pcg relate the matter calmly, coolly (Ja'.). ત્રે લુંદ્ર દ્રવા loose.

a lhon-pa = ma' glon-pa to return, to give or pay back (Cs.).

I : is the last letter of the Tibetan alphabet corresponding in sound to w the first letter of Sanskrit and the English a. The Tibetans include it in both the vowels and consonants of their language. As without it no consonant can be sounded it is regarded as a que 35. The w is also specially called के पाने पार जिले skye-un medpahi-yi-ge, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity or of the Tar g chos-sku that was before everything else. Thus sarangu Spyan-ras-gsigs addresses a celestial Buddha with w: whw केर कार्य केर्य क letter affirm : अवैधिन वयु गुन के अर्थना इन देन थे बेदमायथेव। विदायमधिराय हे यामेदा अवार्शयहूराय हरमा व है (K,g,\P,S) ; अपने भेना पश्चापन प्रेमिन प्राप्त प्रेमिन प्राप्त प्रेमिन प्राप्त प्रेमिन प्राप्त प्र प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्राप्त प्र + 4, 42). 2. num. 30.

UN II:=resp. aqua lags in conversation; in addressing a great man a aqua qua sku-shabs-lags (or colloq. a aqua sku-shops-lags) your honour! the reply will be use a." If, however, the superior person calls his servant aquast aqua shabs-druslags, the reply will be aqua lags or aquast aqua lags.

UV III: in mystio Budh. क्ष्मेक्ष्य a shes-bya-ua=्वार्यम् dam-tehig (K. g. -ए. 179). ध्वाक्क्सावर्श्वेष्ट्रेष्ट् ehos thams-cag-kyi sgo-se. ध्वाक्क्स्य व्यक्षेत्रवर्ष्ट्रेश्वर्ष (K. d. a. 114)—A-वेष्य्वर्ष mi-ग्रेशंकु-paho—A-व्यव्यक्ष miagg-paho—वित्रमञ्जेष्ट्रेष्ट्य yon-tan-gyi tebogs and श्वाद्य slod-goon (K. my. 7, 209).

UN IV: in the Ladaki dialect stands for ₹ do that, both alone and in compounds: ₩₹₩ a-nas from that, ₩₹₩ a-nar and ₩₹5 a-na-ru there, thither. Also ₩₹ abo=that (v. A. H. Francke in Journ. Asiatic Soc. Bengal, 1901).

SY 7 A-ka n. of a place in Khame (Ya-sel. 46).

सन्वर्धः कार्यवर्धः व A-ka Bsod-namı bsafpo one of the successors of Tsongkha-pa in the hierarchical chair of ६वव १४५ (Gahdan) (I of. 3, 17).

লগাও a-ka-ru for জনাও n. of the tree agaru; জনাও বাং নার্থন a wooden pin made of the tree called agaru.

UN निर्म a-kam=अन्तः fire-wood, fuel: अन्तर्भ क्षेत्रदेशम a-kam plon-hdegs (Rtsii.).

UNTIX a-kar=35.44; in Sikk. for red pepper or Capeicum.

‡ ■ ¶ 3 a-kra-yu n. of a fruit (K. d. ¶, 13).

in \$1.82.45 mgs. a. (Rdsa. 10).

win a-krad=≒in leather to make patches in shoes or portmanteaus; leather of old shoes.

will: a-krof (a-foong) a species of fern.

WH a-kha also were and were exclamations expressive of bereavement, failure, mistake, etc.: were effect of the exclamage of (Khrig. 38).

UN' E a-khu uncle, father's brother.

Syn. B\(\forall \khu\)-wo; \(\mathred{a}\)\(\text{B}_4\)\(\text{B}\) pha-yi spunsla (Mhon.).

t एए আই a-ga-ru शिवपा, चनच the aloe-wood, calambac; of three species, জন ব ar-skya the grey species, জন ব ar-nag black, and জন্ম কি a-gar go-phod: জন্ম ইন্টান ইনা ইনা ইনা হানি কি কিছেন বিজন (Min. Eds. 7).

Byn. ऑक देव हर mides-shin-hyed; देवेल द्वित afri-shim ijon-pa; शेक्स्त्वर्य mi-hagdgab; क्वक्ट्रिय thal-wabi क्लि-po; व्यवस्य का केवो-समी-व्यतः व्यवभित्यत्त nags-kyi teandan; उभवद्वेत dus-la-skyes; द्वित्यवस्य dusrjes-birah; देवेन्य- dri-yi-çih; स्वद्यत्वस्य tean-dan ser-po (Moon).

जन्दुः वृद्ध a-ga-ru nag-po प्रचानर the best quality of also called also जन्दुः स्टब्स् a-ga-ru mechog.

Byn. ब्रेट वर्ध phren-vahi-dri; ६ वर्धन nusldan; व्यानेवरक bkra-çiş-can; क्रुट व्याव्य rlunbjonuş; नेद व्याव्य वर्ध के çiñ-nags maog-şbyin; ब्रह्म वर्षा इंडर्न-प्रका nag-po; ने नय çim-ça-pa or नेद नय çix ça-pa or न वर्ध नेट ça-pabi-çiñ.

अन्य दुविकः a-ga-ruhi thuk चरापवाः, विव-

ergu a-gyis an interrogative pleonastic term signifying: have you done it or done so?

A-gastya THE A. of an ancient Rishi.

জন্ম নি আৰু a-bgro mi-bgro also জাৰম্ম নি বা do you go or not go; is cognate to জাইছ: মাৰ্কা:

a-sgor ear ornament of women:

by 3 a cong 1. ankle-bone (Jä.). 2. an interrogative interjection, 'have you put it in'? 3. expression of sudden pain.

e.co.f.=in the colleg. ৰব of course, oh, yes, it must be: লম্ব্ৰু মুৰ্কু কুল বৰ্ণ মূল (Hbrom. 192).

UTট কাই a-ce = কাই a-loc madam, sister; কাইছং madam has left (Hbrom. 49); কাই বৰ্ষ O, madam! কাই বৰ্ষ ই a-loclags rin-po-che your ladyship (Yig. 44).

BY & a-chu, we's ys; interj. expressive of pain from cold, hence. We'll a n. of one of the cold hells: grawgathe, anterrupted crying from agony, achu, chu. We'll a -chu ser-nea yya; one of the eight cold hells of the Buddhist purgatory (M.V.).

UN' à a-che 1. an elder sister of a female person. 2. W. wife, mistress, madam, used as address and otherwise (Ja.).

W & A chi-thu n. of the Regent of Tibet during the time that 441 She'da was prime minister of Tibet (Yig. k. 12).

UNIX a-messed (vulg.) a priest the performs the daily religious services in a church or monastery.

UN E a-jo used in Lh. and Teans, for Eugen jo-lags and UN jo-jo 1. an elder brother of a male person. 2. Sir, Mr., gentleman, lord, used in addressing and otherwise; also: friend! 3. n. of a god: square; 3. un unique (Deb. 4, 37).

দে 5 a-ta in Kon-po for লা a-jo elder brother: ভূপনভূপন লাগুনি কা, also: father.

N

Paulbyss the accomplished one) That; also called #47 or core and the Tibetan equiv. for Dipamkara S'rijhana, the celebrated Buddhist pandit of Bengal, who lived for thirteen years in Tibet and died at Nyethang near Lhasa in the beginning of the eleventh century A.D.

god whose attributes resemble those of Avalokites vars.

‡ জাইতাগ a-ti mm-ta-ka অনিবৃদ্ধৰ a kind of flower growing on the plateaus of Tibet (K. d. 5, 584).

‡ লট্ডন্ট্ৰ a-ti mak-ta-ka স্বনিৰ্মন্ত [mountain ebony]S.

UN সুবা a-thul or করেব t-thul a colloq. expression of doubt as to whether an enemy would be vanquished: মুক্ষমের্ড হ অব্যক্তম (Light).

wife a-tho-wa beautiful, good (Sch.).

UN' एसी a-åtha; is explained as हर यग हुन वर न्य देख्य वर्ष य phenomenon always occurring to one's self which is taken for reality.

‡ জাইন্ত A-dahi bu সুবিনিয়ৰ the son of Aditi [the sun]8.

দে ব্ৰাম a-dogs a table (Sch.).

UN'S a-don=France skye-wa med-pa unborn, uncreated, self-existent.

**Sqa-drag (colloq.) doubt as to whether a thing is good or bad.—I doubt if it is good! (Rdsa. 26). UT L a-drus, 1944 1. horseboy, one tending horses. 2.=3454 drel-dpon or 24454 chibs-dpon chief-groom, muleteer, but ordinarily a messenger who riding a swift horse carries official despatches.

THE 1-4 a-drus-rta-cad=47 a messenger.

W 35 a-nan a little man, a dwarf (S. kar. 177).

W 5 a-ns resp. address for a noble lady; n. of the mother of Thonmi Sambhota, the father of Tibetan literature.

** N' A A-nà-na n. of a mountain situated to the east of Jambudvipa (K. d. 5, 267).

UT' of a-ne 1. an address to a Buddhist nun; a careesing word of address towards a nobleman's son. 2. uncle's wife, father's brother's wife.

स्थान a-ne ma-mo a certain red worm or vermin (Rtsii. 83).

many a-gnad tta-wa to see or examine as to the condition of a thing, any scruple about a thing or matter.

সে"ব I: a-pa 1 fun father = জন a-pha.
2. expression of compassion, or mercy:
স্বেইনস্ট্রীন alas, all animals (A. 19).

अप्राध्य aprian interjection expressive of wonder when one perceives a thing of which he had no knowledge before: अवेद व्यापासका विचा indeed, that it was so I did not know!

W ☐ a-po 1, the junior husband of a Tibetan woman; also=youthful husband

M

of an elderly woman. 2. address for an elderly man: জাইনং শিন্ধীন স্থান আন (A. 104); ইংস্কৃতাইন প্রথম

‡ UN'U'A a-pa ba-ka सम्बद्ध ; royal personage, official, (mystic) (K. g. ₹, 28).

Will a-pra or wa a-bra applied to several species of Layomys or tailless ahrew.

UN' 2 a-pha 1. for ≈ pha father; ३००३६६ a-pa chen-po the elder husband of a woman who is held to be father of all the children born of her; ३००६६६ the younger husband and junior father of her children. 2. uncastrated male animal, cf. 4.

To I the man).

UN g a-phyi=g phyi-nio grand-mother (Mil., Jä.).

UT देश a-phyim old woman, goody, dame (Sch.).

চাইন a-phrag = জানান a-ma-phrag the breast-pocket attached to a Tibetan robe: জানুমুম্ব a-phrag-tu sdu-va to put into the bosum; colloq. = জানুমুম্ব

(NTT SAN spog-rea dbus-ma) the central life-vein for the san in the human body.

WTK' a-baff for ∞ ? the husband of the father's or mother's sister (Cs.).

WAX a-bar abbr. of \$5% and \$5% (Rtmi. 76).

UN A 3 a-bo-tre 1. acc. to Sch.: good, tolerable, middling. 2. www.in colloq.

UT 34 a-byag name of a medicine.

maga a-bbras n. of a kind of fruit in appearance like the bulbous excrescence of the maple tree: wagawayanaaqquadaqquadaq tau the fruit a-de' is very useful in kidney disease.

‡ व्यक्ति a-bhi-şa n. of a medicinal fruit : अपहेल भिन्न के इस्तु क्यू द्वार केव,

চি' ন a-ma আলা, নানা; colloq. of mother: জনাইন my kind mother; জনাইন a-ma yyi you be to me a mother, behave to me as a mother.

UN'N'E a-ma-fla an expression of sorrow.

‡ ডে' ম' ই'অ A-ma de-wa (বলিবাল) (= ব্ৰ্ব্ৰেই) Tibetan corruption of the name of Amitābha.

whwhit A.mi nut-si khri-do one of the earliest tribes of Tibet; acc. to some: an ancient dynasty (J. Zufi.).

ሁን & ካ a-mu-kam ' ସହସ = 5ኛ ጀና dur-khood cometery (mystic).

‡ अञ्च a-mra पूत, जान mangoe; अञ्चाद्दिः a-mra-çifi the mangoe tree.

Syn. for both:—\$\sigma^2 \frac{3}\delta \quad sbrah-rtsihi
pho-na; \qq\sigma^2 \text{Pr} \ dpyid-kyi-çin; \quad \qq\sigma^2 \qq\sigma\sigma\q\q\sigma\

‡ अध्येष व-nouti ho-na दुल्यताचीय [froth of milk; milk and mangoes]S.

‡មាំមី a-mri-ta nectar, ambrosia. The place of nectar (mystic) (K. g. p. 28).

we a-mro for we a-mra mangoe (S. kar. 179).

UN & a-tea, or with an expression of wonder or pity.

t Wist A. A-tsa-ra a corruption of Acharya, the general name by which Indian people particularly Bengaliare known to the Tibetans: আইমান্সিং ক্রিমার (A. 67) the Indians knowing, perceived that there was gold. 2. in Mil. a species of hobgoblin or spectre (Jä.). 3. the clowns in the Tibetan religious dances who are caricatures of the Indian Brahmans.

* WERRER A-lea-ra dour-po n. of an Indian saint (A. 66).

া তা ও a-tais an expression of wonder: জাইমেন কুল্মান্দ্র (A. 107).

्राप उँ ळे a-tsi-tshi an expression of repentance, regret : अ रेड अ यह ने सम्प्रीत रहन.

WA a-tsha or wet a-tsha-tsha an interj. expressing pain occasioned by burning heat or fire.

87 केंद्र a-tshor an interjection or interrogation : बहुब्बल क्षेत्र are you unwell, you are ill?

ध्यादळं a-btsham in Sikk.=is it all right?

U अर्थे a-mtshur= व्यवस्थ ya-mtsharpo wonderful, curious.

‡ **अ**र्ष**्य** द *a-dsa ga-ra* चक्कर the python snake (*K. d.* *, 464).

WE a a-dea-na [Vai. 18., wha a-dei-na when] the hairy skin of a black ante-lope which serves the religious student for a couch, seat, covering, etc.; Tibetan writers use the word for the animal itself: % square has a square the skin of the adsina antelope.

* * * * A-dei-ra wa-ti n. of a river in ancient India (K. du. 5, 395).

‡ = a na dhu-ti air passage.

‡ সম্প্রস্থাট্ট a-wa brag-tri-ta the language of the ghosts (Yig. ?).

W.A. a-shaft colloq. for AND shaft-po mother's brother; stands uncle and nephew.

UNG 3 a-bu-tsi 1. = it is of no consequence, it does not matter. 2. n. of a plant = \$273 bya-po tsi-tsi (Jā.)

UN'U' E a-ya-Aa = E-\(\frac{1}{2}\) & A & \(\frac{1}{2}\) I am tired of that kind of work!

of cattle (Jä.).

UN' X_{a-ra} 1. an interjection expressive of pain in the body. 2. n. of a guinea pig. 3. n. of a section of the monastery of Sera near Lhasa (Lost. 2, 7).

জন্ম u-rag resp. ক্ষেত্ৰ bee-rag C., ব্ৰুব্ৰ bdon-rag W., arrack, brandy, the usual barley-brandy which is distilled in nearly every house (Jü.).

জনং প্ৰা a-ran-geom an expression of heattation as to believing a thing: নই বং কংটাই অজনং ক্ৰি (Rdsa, 2.). UN'AU'EL' A-rab-egasin. of a place in Khang (Deb. 7, S7).

H. A-rig n. of a country of nomad herdsmen situated to the west of Amdo (Los. 2, 18).

#5 a-ru=#5" a-ru-ra.

ध्य दुः द a-ru-ru शरितको, परितको, शरित इत्तिमेसक, पावनी, दिव-चोषवि [myrobalan, universal medicine]S.

W. M a-rum a species of garlic, with a pale-red blossom, Allium strictum (Jä.).

U? 2 a-re 1. = F? kho-re O, friend! (in derision). 2. an interj. F? ≈ well then? throw it away! (Jā.).

अप दे are चरे an interjection expressive of wonder = करे a-tsi (Rdsa. 10).
क्रोटेंब्रिंग a-re-mdss चल्ला में how nice!

UN Z' a a-ro-ga wilw. = 45 m without disease, in good health.

with A-rogs a common name of individuals in Tibet.

EVOLA A-la-rod the hirth place of the tenth Karma-pa hierarch Rol-paşi Edorje aftere (Los. 3, 27).

By 'य' व a-la-la चर्चा an interjection, approving of one's action and complimenting by saying: you are clever and happy! = व्यवस्थाने

want a-la la-ho or want a-la-laho, coours in want that a ye gods be propitious to us, pray hear our prayers! (Liaf.).

स्वार्यकारुष्ट्रात्व a-la ma-la explained es

UN' a a-li = mix a-phress the series of vowels or string of vowels. manale a-li ka-li the Tibetan alphabet, vowels and consonants.

UN'Q'Q'QX'5 A-li-la bar-ta n. of a great river (K. my. 7, 68).

a-lig 1. a little. 2. a little boy.

UN'OLE a-lun = was a-lon a ring.

UN'SIN a-lug in Sikk. = cat.

উপ'ৰী a-te=wis a-tei an expression of wonder (at hearing what was not known before): অবিশ্বন্ধন্ম কৰিছে। অবিশ্বন্ধন্ম কৰিছে। অবিশ্বন্ধন্ম কৰিছে। এই কিন্তুৰ কৰিছে। এই কিন্ত

W d a-lo sir, an address to gentlemen in Sikkim.

MAE a-los will a ring [bracelet] S.

छा '-प्' म *a-ça-pa* n. of a yaksha demon : व्यद्द हैद ज न वक्कर परे कुछ बुद (A. 80).

UT -95 a-cad = 454 M gtum-mo flerce.

: अन्याप a-rua gan-dha पश्चमभा [the plant Physalis flexuosalin]S.: अन्याप व्याप्त प्राप्त कर्म क्षाप्त कर्म (Med.).

₩ • a-çu apricot.

UN A a-ps a superior quality of soars used for presentation on visits (8. kar. 179).



W. 4.5. a. -po ta-ra a kind of worm growing in the clefts of withered trees (K. d. *, 456).

W. A co-legs one of the early kings of Tibet who was son of king Traca Spo-de gua-rgyal (Yig. 68).

‡ण व a-sa-na चवन: [the tree Terminalia tomentosa]S.

*** a-sa-ran. of a kind of flower (K. d. P. 12).

en est a-sam acc. to Sch.: a thick sauce or broth, soup; enga a-sbyar a thin broth (Jā.).

‡ अभे a-si चवि=चै gri knife (MAon.).

* WERR 1995 A-su-rabi brag-phug n. of a rock cavern in Sikkim visited by pilgrims of the Baid-ma school.

way a-spu for a spu-man, an aunt (Sch.).

* ध्रम'यास्म् g-gear commonly अन्य वृक्षः द्वार्यः स्ट्रिक्ट्रेष्ट् वृक्षः वृक्

• stand a a-geal-la = see get 5 adv. openly, manifestly, publicly (Jā.).

† 57.5 A-ha=528.34.5 Is'vara, (mystic) (K. g. 4, 216).

‡ UN 5 W a-ko-ye yes; acc. to Jā. an expression of laughter.

twww.x.g., a-u-ra bri-ta the language of the demons or Asura (Yig. 7).

M'dq a-yig ar, wart, the letter A.

धरम् के ag-tshom ध्वम् resp. सम्मा also beard of the chin, chin tuft (Jā.). अस्य मान्य ag-tshom-san or अस्य मान्य agtshar-can a bearded or shaggy man; name for goat (Mon.) (Tri. yaf. 645), fickle-minded.

UNE as 1. sbst. = "Variate but", out we loin-cloth C., W.; out 35" under-garment, section trousers, brooches (Pth.). 2. interj: well then! now then! well! out hyse as-mi-king, in h-Quiduignout hyse (Khrid. 51).

1975. As-ga we ancient name of modern Bhagalpur. The second of the first born of Kunti the mother of the five Pandava brothers (Maon.).

number, cipher, usually added to the ordinal numbers in speaking, c.g., was \$\frac{1}{4}\$." "ah-ki tah-po" the first, also: of best quality.

and an and limbs.

545 242 Anh-bgab-rag... Fer 24 St. w rtogs-ldan-gyi dor-ma wells, with the trousers worn as an under-garment by Tantrik priests in Tibet.

winged insects.

white woollen covering or blanket]S.

white chalk (Jä.).

ca-can (mystic) (K. g. F. 28) [Literally signifies "standing at the end." The letters y, r, l, v and h are called antastha]S.

‡ अन्दिन an-da-[संग्रे इन्ह्रमीख espphire.

स्तः प्रेम as-gde Chinese "life-boards" or head and arm stocks; अन्त्र व वप्रवाद to put (a person) into the stocks.

PAG' Q5X an-bdar in C. 1. board, plank, panel. 2. again and acc. to Cs. an iron instrument of torture; acc. to Tagy. a kind of press (Jd.).

एग्यापुत्र व ab-btab-pa = **बु** प्रवृत्य or **बु**

will am-chog col for and rnapchog the ear; will mam-brag the bosom (Ja.).

WN am-phrag breast-pocket of the Tibetan.

WAY 73 am-bun the Chinese Residents in Tibet, political and military officers, two of whom are resident at Lhasa.

UNA 'q Squa am-gings pressure of the lower lip with the upper teeth (in despair or out of auger):— कुद हु कुश्च केंद्र पर काम काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम केंद्र पर काम काम केंद्र पर काम काम

FIX T ar-ka or FIX a, also T plaster floor made of pulverized marble and oil ./Ja.). FIX 34 ar-chen a plaster floor or a floor made of pebbles (Risi.). FIX 34 ar-lay the work of making a floor with pebbles, marble, or plaster (Risi.).

UNX'M' A' Ba ar-ka me-tog adya [flower of the plant Gynandropeis pentaphylla S.

UNX # ar-skya a fragrant tree which is used in medicine and yields frankingense (Rissi.).

ar-gon offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation; in Ld. (Jä.).

eloth of raw-silk imported from Assam, having three stripes lengthwise; it is used for wrappers by the middle class Tibetans (Rissi).

† 573. 3. 3. 3. Ara dha-me-ru (lit. half Meru) fabulous mountain situated beyond the continent of Kuntu dgab-war gur-pabi gist and said to contain mines of waidurya (lapis lazuli) guarded by two Rátsasa called Mándehá and Ráma. Beyond that mountain is said to be a great ocean containing sea-elephants and sea-hoga (K. d. 3, 281).

ar-nag used in medicine and as incenses (Bigii.).

WX 4 ar-ja a thief, robber.

Syn. Ha rkun-po; Ha rkun-mo (Mhon.).

いてる ar-mo n. of a bird (Rtsii.).

W.र. र्वे थे प्रवानात li-ga occurs in कर म के की रिके ar-mo li-gahi çdo-kb (Gyal. S.).

reduced to extremeties, esp. to extreme misery (Jä.).

‡ ध्राह्म व a-rdsa-ks वजेब; cotton: अहम्बद्धित Gir. cotton-capsule.

Syn. १८वर भरे बद्दश ह ñi-dgah-mahi bbrasbu; कुम वरे बद्दश ह (cam-pahi bbras-bu (Uhon.).

् अप्रकृति में व a-ra ghahi me-tog = व्यक्ति में व or द्वारम अत्यक्ति कृति sbra-waham tehermahi mo-tog (Mhon.) drug used in vesicular eruptions Med.

UNX'S'A Arys de-son = anquiry the chief disciple of Nagarjuna who succeeded



him in the Buddhist hierarchical chair of Nálanda and who converted many powerful paodits such as A'sva-ghosha and others to Buddhism (*Grub. 16*).

क्ष्य विश्व al-goig the one half of a pair.

wow, at present. 2. to-day (Jä.).

WU'हैंद्र' al-tifi something bulky or heavy (Jä.).

ध्राया al-la, v. मानाव a-la-la.

The desire in of a tree growing in Ri-no rin-in (l'utoshan in China):—944 & France ? E al 3 a unu ann qua qua qua e a 3 (Los. a. 10).

UN A TING anna-yar-bha the emerald.

† UNN N5 as-acrta the female breast, tests of woman (mystic) (K. g. 9, 216).

i 1. beer, = ex in C. 2. vulg. pronunc. of 5% dbyi the lynx. 3. num: iii. 4. in Budh: जे देश्वार वायेद वायेद्वार i is he invisible entity or it is symbolic of he same (K. y. 4, 43).

场 [5] i.khug=w in W. hiccough, sob (Jä.).

स्त्रि पा ्य i-gn-lya = ध्वत्र व्यक्त दिश्वास्त्र प्रत्ये व प्रम् स्वम्, limb and the recondary parts of a imb (mystic) (K. g. ब. 340).

Fig. 1. Lian the letters surmounted by he vowel sign is such as kyi,

iver in ancient India, prob. the Irawadi of Burma (K. my. r. 198) [I-la-vat. or Iravati is one of the five branches of the Indua flowing through the Punjab?] S.

‡ छि ने ना i-çi-ka a grass-like berb: इस १ क्सप्त में क्षेत्र व (K. 1815, स. 478).

টী শৃথিবাধ I-ço-legs son of king বিং হুং বুং Spo-de gun-rgyal (Yig. 65).

† सि. न. अ. है I-ço ma-li रहोजित n. of a great river in India (K. my. म. 198) [Probably the same as the river Ichamati which is a branch of the Padma flowing through Bengal &

this 5 Time drugo-pa [Tailly cochineal; yet among the substances devoted to a costly Chorten it is mentioned as one of the five divine jewels (Ghr. 7.)] from Jā. [the insect cochineal of verious kinds, frequently mentioned in Pali books] 8

\$\frac{1}{2} \cdot \frac{1}{2} yn. 처해 역을 ŋthon-ka-cho; 발식독립의 anda-sñil; 독교 본도 dwań-sńon; 독도전립로 norbuhi sñiń-po; 독도일본(의 nor-bu sňon-po; 액덴 현재 ka-ku ni-lu; 원제 ni-la; 본병원의 sňo-skya ni-lu; 호텔 toha-li (Mňon.).

् भेर्द्रभूष क in-dra byā-ka ra-na रूच-

एरेझ है im-chi Tibetanized Mongol term for a physician.

પુ n 1.=num. 90. 2. પારે જિલ્લા જેવા છે. જે u is symbolical of the unheard (K. y. પા. (3).

4 94 u-ryyan, = 18 94 the crown, the head ornament; but v. A 94 O-ryyan.

to persuade, to press, to urge, to persuade to press, to urge, to persist in any matter.

† 5 7 U-tu-ka n. of an ancient sage (K. my. 7, 1530).

W

上記事叫る U-tra-ya-na n. of an ancient Indian king who during Gautama Buddha's time reigned in the great city of a sea Sara-sarous. He was a devoted admirer of Buddha and ruled his people with righteousness and justice. In the latter part of his life abdicating the throne in favour of his son he entered the holy order of Bhikshu (K. du. 3, 298).

士 切 ちゃ ローdum ba-ra マモキモ (Figus clomerate) but in Tibetan literature a fabulous lotus of immense size $(J\ddot{a}.)$.

士昭 3 可 U-ni-ko n. of a demon Yaksha of Kashmir who was a friend of the Yakaha called 42 24 Ba-glafi-ldan of the country of Rohita who had invited Buddha Gautama with his followers to dinner and served the guests with a large quantity of grapes of Kashmir (K. du. 4. 298).

📆 🖁 u-spu tea-kettle (S. kar. 177).

‡ च्राप्य Ut-pa-|dan चत्पकावती ; n. of a city in ancient India (A.K. 51, 6, v.).

Was U-pa-la wurfe the learned disciple of Buddha who expounded the Abhidharma pitaka at the first great Buddhist convocation (K. ds. 5, 427).

Toma goddess Ums, the wife of Mahes'vara (Maon.).

1四年年 u-tei tid-ga n. of an insect, the touch of which produces sexual excitement even in such monks as had been free from all thought of female company (K. du. *, 69).

श्चि'क्षा u-tehuge=44% nan-tan persistence.

士 昭 - 中心 と U-pabi-ri oz 電子を U-ci-rs n. of a hill range in Central India or Magadha wherein there was a dense forest called Tamasa (K. du. F. \$41 and K. d. **4. 257).**

र्युवा देंस ag-chos n. of a flower : केंब देश 4 वर्षे दूर केव ब्रेंब व ब्रेंड.

: 理可可可可 Uk-h md-tho also called 可ですす gi-ri md-tho n. of a sanctuary containing the image of Hayagriba Vishnu (Deam. 6).

+ W5 4 al ut-pa-la ways the blue water lily : [a lotus] S.

Syn. a a a fau fau chu-skues shon-pa; wa 4548 sahi-gdub-bu; 50x Ala dican-mehog: केर व्यवः sted-hihud ; श्रेष के पानेन mig-gi-ghen (Maon.).

‡ আর্ বৰ ব্যাহ ut-pa-la dkar-po= গুরুৎ

शाहित्य के at-pa-la che मशीत्यक, प्रश्न [a full blown lotus 18.

the eight cold hells of the Buddhists (M,V.).

च्छा प्रभाव ut-pa-la mdak ४व्, एरचा [the castor-oil plant |S.

भारत वार्षेट्र में ut-pa-la sdod-po the lily plant. श्रीरुप वासाय ut-pa-la vu-uca स्वादेव.

इं एक विवाद अस्य ut-pa-la dinar-po रस्तीत्पन [the red lotus] S.

Syn. Br 4544 buf-wa-dgab; 544 144 u dpal-gyi lag-pa; 5043 BM dpal-gyi-khyim; (1915-1414-14 Million 1414-1415) (Million.).

† श्रृष्ठ, ध'वा द्वीर ut-pa-la çin सरावस. wquu [the lotus plant]S.

Byn. gast ite-wa-can; ■36 la-ku-tsa; Mamaga yokg-benun; 15,0 a. 2 ut-pa-la çik (Miton.).

शृह्य वर्षे अर्थ Ut-pa-lahi mdog चत्त्ववर्षे 11. of one of the earliest disciples of Buddha (M.V.).

M5.448.8.4 ut-pa-lahi gisa-ua ungu lotus root.

भूद पु ust-gu oil-lamp C. (Jä.).

Will un-chus = Will a young monk.

₩3.39 un-thug, v. 5.39 bu-thug.

Ur-rgya a warm meal-porridge; fermenting dough C.

श्चर है ur-rdo, v. 3र र ; खरव, v. रहरव ;

ত্ত্বি Ur-man n. of a religious sect : ব্যস্ত প্রবাদ ব্যস্ত প্রবাদ ব্যস্ত ব্যস্ত বিশ্ব (Deb. মৃ. 34).

By c I: num.=120. 2. in C. and later literature, an interrogative particle usually put immediatetely before the vb. or the pron. standing in the place of the vb.: বংশানা বা I am afraid he is not well, is he happy; নিয়েল দিল shall we be able or not (Mil.). হইল্মাইড ইম্ব ইন্ ইন্ডেইড ক্লেড why should he be in trouble? (A. 188).

জ হব c-drag = "আৰ ক্ম, superfine, the best: জ হব দে ই হব ক ইং (Lians.). In the mystic language of Virūpākṣa the guardian Maharāja of the west, we have: জ ই c-ne, জ ই me-ne, 5 হয় dad-phu, হ হব da-dab-phu, as expressions = misery, sin, the way and command of misery.

छि II: in Budh: क्षेत्रकार सम्बद्ध के इंग १८ शुद्ध व्यापन द्याकर योग क्षेत्रकार विश्व (K. my. न, 206).

III: n. of a place in Tibet (Jig. 9);

Type a E-lha gya-ri-see n. of a scion of the ancient line of kings who belonged to the ministry under the 1st sovereign Dalai Lama (Los. 4, 9).

black antelope with short legs and black eyes (Jä.).

† 187'55'5 e-tatta = asc asc as a eating and drinking (mystic) (K. g. 9, 215).

in A course, and a single first has he come; sho in A course, and and if all are killed, would it be liked? (Yig. 58).

के दुन e-dran=दुन नम dran-nam in केसब य न्याया सम्बोध सामनेश समय हिन्दू (Rdsa, 14).

াষ্ট e-ma, জন্ম জন্ম or a-ma-ho ব্যাহ (A. K. 1-6) interjection expressing compassion.

to be sure (Vai. sh.). 2. in Budh. this is symbolical of the eignifying (a) and that a symbolical of the eignifying (a) and that a sum = (a) the eignifying (b) and a sum = (a) the eignifying (c) and eign

मेरेर e-red = ने वेद e-yin or विद्यम yin-

ले त्रम् कुष्टा स्थेष्यके e-ran rgyal-po hjigsmed the yellow coloured myrabolau (Sman. 109).

‡ अप्याप e-ran-da समजी, एरचा [the castoroil plant]S.

‡ छो'य e-la वादिल=pomegranate.

And age E-labi-brygud an epithet of Vaicravana the guardian of the northern quarter of the world.

ले वर्ष e-labi-bdab एकना, as met. = the tongue.

the tenth Tartar Emperor of China whose son was the Emperor Bogto (Los. 9, 10).

्रे के का कार्यक एक्क्स occurs in अवश्यक विश्वक हैं। के कार्य के प्रवास कर के कार्य के कार कार्य के कार्य के कार्य के कार्य के कार्य के कार्य के कार्य के क

‡ কাড়ে জায় পাই ৰ cd-nu ma-ka-ka dhe-nu u. of a bird (K. ko. প. ?).

शिंदें en=कृष्ट ८ cun-zag : ५ वन केन रंग वहेश नव कृष्ट (A. 144). केन देन en-cig = क्षेत्र के Aribteam: केन देन व्याप क्षेत्र केन रंग केन स्वीप १७). केन रंग en-re=कृष्ट २ ८ cun-zag-re a little only, केन रंग en-fam=कृष्ट २ ८ cun-zag-team only a little; the little one (a pr. name).

छोत्र ठॅंग्रं en-team in द्यान केन टंग बहेता ना हर (A. 144); and in है रव हे व वर्ष अन्त वन हु। क्षेत्र रंग कार्यका कुमर सुवाद्व स्थाप (Sorig. 160).

એન રે cu-rc, fast, rapid: દ્વાપાદ મુખ્યાનેન એન: રે કેલ્ડ વરેલ્ડ અવફ નહેન સંખવાદ પ્રાપ્ત કેલ્ડ અ કેવવામ (Deb. ન. 56).

लेन १८६ en-hdar, v. १९६६ an-hdar (Jä.).

WAL'S em-chi or sun's am-chi or sun's im-chi a doctor or physician. Acc. to Lic. it is a Mongolian word.

欧文河 er-ka C. v. mx河 ar-ka (Jä.).

জন্ম পুৰ O-dkar-brag n. of a rock-cave under a buge white rock in ancient India where the sage Pha Danya Safe-1994; performed ascettisism: ১৭০ পুৰন্ধ বৈ হ'ব বিশ্ব বিশ

‡M'P'M4 O-di-yan, v. A'94 O-rgyan.

Maya og-ma=₹ f tei-teu.

More o-ldos or tite \$2-dos wind-pipe (Ja.).

अस्ति इस्ति व o-rog jug-bgar the Jungar and of Mongolia (Lof. a, 16).

and U. 2. an earthen-ware tea-pot. 3.

Soh.: the place where two rivers join, the confluence of two rivers.

or of Odiyana Sans. Turn; acc. to Lam-yig, the modern Gaznee in Cabul.

क्षर कृति के Or-rayan Rin-po-che the chief epithet by which the Buddhist Saint Padma Sambhava is known to the Tibetans (K. thang, 95). The different names under which the saint Padma Sambhava is adored in Tibet are:--(1) क्षा अधिकार हव: (2) धर् मार्कर पुनाभवेंद ; (3) धर् माञ्चार वर्षे हें चुंस ; (4) यर अन्द्रे अर्द्रेश हुंब : (5) यर अञ्चल वर्षे वे द्वार प्रवा: (6) अवीत शाबिर श्रव : (7) वद अन्तव शाहित व : (8) हिन्द हर MER BE 39; (9) 45 4 4 4 5; (10) 45 6 6 6 75 हव ; (11) वद्भागुन गुन् ; (12) वद्भावमधानदेश हव ; (13) यद्भवर्षे पर्वे मुख्यः (14) यद्भवर्षेत् स्थानम् (15) यदामाद्द्वाच्यदान्त्रम् याः (16) यदामान्त्री सहित वदा वर्षे (17) पदामार्गिश्वय: (18) श्रेषाधानुष्यः सद्ग्रह्मः व : (19) 45 Waf: (20) 45 Wife Bright (K. thui. 95).

Om the famous myetic syllable used separately as well as in various' collocations.

religious service by saying om.

कं क्षेत्र क on-massad-ma चोचार [the mystic syllable om, signifying Buddha, Dharma and Sangha, [Brahmā, Vishnu and S'iva]S.

ক উৰ্দ্ধ om-yig-drug বুৰ the insertion of the sound o in different places with variety of procedual length and accentuation in the recitation of hymnals.

জ'ৰ O-ço one of the earliest kings of Tibet of the dynasty of ঋষী বিশ্ব Sahi-leys (J. Zafi.).

ৰ্জন্ত og-rgya beard ; উল্লেখ্য og-tshum= ক্ষম ag-tshom (Jä.).

अन्य og-ma the throat, neck,= भूपल ikog-ma; अन्य og-sko a beantiful white

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neck. ব্ৰুশ্বিংশ্বং og-gdod-dkar the red cat-bear of Sikkim and E. Nepal (Aihurus ochracuus). উপ্ৰথম og-hjol=ম্বাদ ikog-ma the larynx.

wick of a lamp, in C. (Jä.).

जिंद देन of-log the ptarmigan (Sch.).

‡ জ' ই'ৰ O-di bi-ça one of the five provinces of the eastern part of India, modern Orissa.

‡ॅॅॅ ऑ. 8 ° o-tanta pu-ri = ॅॅ ऑ. 8 ° o-danta pu-ri (A. 9).

े ऑप्युष्ट O-danta-pari n. of the great Buddhist monastery of Behar which flourished after Vikramas'ils and was sacked under the orders of Baktyar Khiliji in 1203 A.D.—ऑप्युष्ट देश इ.स. १९ ४ वर्ष दुवा दुवा व्यवस् (A. 35).

‡ में द्रपञ्च द्र oyan-pa phyag-rdor abbr. of क्रियुद्ध पञ्च द्रदिश्चे

টিমিন ol-mu in C. throat, wind-pipe; উৰ্মন্ত্ৰ ol-mdud the "adam's apple" in larynx: বংশীন অভিনামত্ব এই ব (A. 131).

व्यक्त og-sko the chin, resp. वया shal-ko.

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